MRS. ALVAH A. HARDY
10 BLEACHERY STREET
THOMASTON, GEORGIA

Nov. 1, 1956

Dear Dorothy,

Just thought I'd tell you and the RC that I'm sure this was the best workshop yet! I think the program and everything else was wonderful. I enjoyed

my roommate, Mrs. Moreland Smith from Montgomery was much. As I wound up, about meeting a new person - "How nice I've made a new friend."
Mrs. Smith certainly belongs to the Fellowship of Concerned for her support by word with the opposers. Thank you again for letting me share a new Spalding envelope & Lovely

November 2, 1956

Dear Mrs. Tilly,

I want to thank you personally, and all the others who had a part, for inviting me and providing for my going to the meeting of the Fellowship of the Concerned. It was a most profitable meeting, as well as inspirational, for it gave me some

definite ideas as to how I might work toward better race relations in my own community. The problems of the rural church and community are many, broad, and deep in regards to their race relations, but I was made aware at the meeting that "I" am a key person to answer the

challenge it presents.

Thank you so much for including me.

Sincerely,

Willa Lindsay
Methodist Rural Worker
Cairo, Ga

November 2, 1956

Miss Ruby Hurley
c/o Attorney D. L. Hollowell
859 Hunter Street
Atlanta, Georgia

Dear Miss Hurley:

You were great at the workshop, and I am sure everyone left there with a good understanding of the NAACP and its purposes. You heard the requests for a leaflet on the beginning of NAACP. If you have the leaflet, I could send them with the other things the women wanted.

Best of all, if you could give us a copy of your speech (I know you didn't have it written out though) we would be so glad to mimeograph it and furnish it to the women. Please let me know just what you can do.

Very grateful to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/bsc

November 2, 1956

The Very Rev. Maurice V. Shean
Box 895
Rock Hill, South Carolina

Dear Father Shean:

You did a great deal for us in the workshop. Words of appreciation sound so lame to tell you how thankful we are.

The women came to me — many of them — asking, if possible, that I get from you the story you gave us of the community organization in Rock Hill, South Carolina. This may make an added burden to your already too full life, but I hope it does not. We do have some notes, but they are not as full as the women want.

I do not find your expense account in with those that were turned in, so I am enclosing a blank for you. Fill it out and send it to us and the check will be coming.

Deeply grateful to you.

I remain,

Mrs. M. E. Tilly
Director of Women's Work

MET/bsc

November 2, 1956

Mrs. Charles Foster
Broswell
Georgia

Dear Mrs. Foster:

I am going to the hospital Sunday to have an operation on my foot. In all probability, I will be able to be with you on the 12th; but in case that I can not, I am mailing you a film strip and the script with it. It might be safest for you to get another speaker.

This trouble has gone on for a long time, and now has come to the point that it is serious. I really regret having to write this letter. I do want so much to come to Broswell.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/bsc

November 2, 1956

Dr. A. C. Miller
161 Eighth Avenue, North
Nashville 3, Tennessee

Dear Dr. Miller:

It is difficult to find words to express my thanks to you. You did much for the women, and they have asked for some notes on your three talks. If you could summarize them we would include them in the Gleanings of the conference.

In going through the expense accounts, I did not find yours. I am enclosing a blank for you to fill out and return, and you will receive a check accordingly.

I really am happy over our workshop, and have already begun the planning for the state meetings. I know that the women must have expressed to you their appreciation. They were most enthusiastic.

A heart full of thanks to you. Best wishes to you and to Mrs. Miller.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/bsc

Woman's Society of Christian Service

Tennessee Conference — The Methodist Church

Nashville, Tenn.
November 5, 1956

Mrs. M. E. Tilly
63 Auburn Ave. N.E. Atlanta, Georgia.

Dear Mrs. Tilly,

Many thanks for the check to cover expense of attending the Workshop in Atlanta. It was a wonderful meeting that will bear fruit. It helped me a lot and I am grateful for the privilege of attending.

I hope all is well with you. May God richly bless you in the work you are doing. You are a great and courageous person.

Sincerely,
Jessica Wall
(Mrs. Grady L. Wall)

Woman's Society of Christian Service

Durham District

North Carolina Conference
The Methodist Church

CONFERENCE PRESIDENT
Mrs. Pierce Johnson
Weldon, N. C.

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Mrs. Frank W. Hanft
Bowling Creek Road
Chapel Hill, N. C.

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2204 University Drive
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2803 Nation Ave., Durham, N. C.

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102 Forestwood Drive
Durham, N. C.

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1308 West Markham Ave.
Durham, N. C.

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Mrs. J. M. Carr
Box 1114, Oxford, N. C.

Christian Social Relations
Mrs. J. A. Warren
Box 224, Chapel Hill, N. C.

Student Work
Mrs. C. M. Allen
Bahama, N. C.

Youth Work
Mrs. John A. Myers
430 Williamsboro St.
Oxford, N. C.

Children's Work
Mrs. J. S. Henninger
Chapel Hill, N. C.

Spiritual Life
Mrs. T. G. Stem, Sr.
Oxford, N. C.

Literature and Publications
Mrs. E. S. Raper
2317 Club Boulevard
Durham, N. C.

Supply Work
Mrs. J. A. Speed
913 Dacian Avenue
Durham, N. C.

Status of Women
Miss Claire Harris
Roxboro, N. C.

Missionary Personnel
Mrs. Raney E. Crumpton
Roxboro, N. C.

Wesleyan Service Guild
Miss Mary Opal Shuford
805 Sixth St., Durham, N. C.

Subdistrict Leaders

Chatham-Orange
Mrs. W. Norman Sharpe
Route 3, Chapel Hill, N. C.

Granville
Mrs. R. S. Harrison
Box 707, Oxford, N. C.

North Durham
Mrs. Wilmer I. Smith
Rt. 2, Box 164, Durham, N. C.

Orange
Mrs. Vera R. Whitaker
Hillsboro, N. C.

Person
Mrs. P. T. Whitt, Sr.
1203 Oxford Rd.
Roxboro, N. C.

South Durham
Miss Lizzie Grey Chandler
3200 Roxboro Road
Durham N. C.

Chairman of Public Relations
Mrs. A. H. Borland
2010 Pershing St., Durham, N. C.

Chapel Hill, N. C.
Nov. 5, 1956

Mrs M. E. Tilley
63 Auburn Ave. N. E.
Atlanta 2, Ga.

Dear Mrs Tilley,

My admiration for your organization of that wonderful meeting knows no bounds. It was perfectly worked out to meet all of our needs. I would not take any thing for being able to attend. In having opportunities each day to use information gathered, and hope I can really repay my debt to you, and to your community. Thank you very much for making it possible for me to attend.

With the best of wishes for you in your work. Sincerely

Pattie S. Warren

BENNETT COLLEGE
Greensboro, North Carolina

November 6, 1956

OFFICE OF THE PRESIDENT

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

My dear Mrs. Tilly:

I regret very much my inability to attend the meeting in Atlanta. I had waited until the last moment, hoping to emerge from a host of responsibilities to free myself to come to Atlanta. I am sure you understand that I would never have cancelled the engagement unless it had seemed such an utter impossibility. I hope you will give me an opportunity to come at some other time when you are following through with your meetings of this nature.

I would greatly appreciate it if you will convey to Mr. Mitchell my sincere gratitude for offering the hospitality of his home while in Atlanta. I know I am the loser for having missed this fellowship in the home of Mr. Mitchell.

With sincere appreciation to you, I am

Very truly yours,

Willa B. Player

Willa B. Player
President

wbp p

HARRY STRAUSS
AMELIA CORKLAND STRAUSS
PHONE 4-5491

STRAUSS & STRAUSS
ATTORNEYS AT LAW
SUITE 401-04 COMMERCIAL NAT'L. BANK BLDG.
KNOXVILLE, TENNESSEE

November 6, 1956

Southern Regional Council
Rm. 432 63 Auburn Ave., N. E.
Atlanta, Georgia

Attention: Mrs. M. E. Tilly

Dear Mrs. Tilly:

Since my return home last Wednesday night I have gone over in my mind's eye a number of times the various things that occurred at the two-day meeting of the Southern Regional Council. It was a unique experience for me for never before have I met with a group such as this whose tempo is geared purely as a religious group.

I found the experience most satisfying. It was thrilling to find a group of women who could dedicate themselves for a better humanity, a firmer democracy and a better way of life for all people and make it, because of their religious convictions, a living and vital part of their being. My own personal belief is that the effectiveness of a group such as this has no bounds because it is completely selfless and a service of dedication.

I have talked to a number of people since my return home and many of them are interested in knowing what they, as individuals, can do locally to implement the activities of your group. Is there individual membership in the group that can be solicited in a community, and if so, what are the membership fees? Would it be of assistance in furthering your program to be supplied with additional interested mailing recipients?

My deep appreciation for the privilege that was afforded me in attending your sessions and my earnest hope that the spirit of fellowship that was evident at this meeting will grow until it encompasses all of God's universe.

My warm personal regards and my best wishes for your continued health so that you may continue in the wonderful work that you are leading.

Sincerely,

Bulba Strauss

Mrs. Harry Strauss

ACS:dw

961 S.W. 58th Ave
Miami, Florida
November 8, 1956

Dear Mrs Tilly:

Enclosed please find an itemized expense sheet as you requested.

I am so very happy that I was asked to attend the conference. The women were inspiring. I, who thought she had a background on the subject of segregation, learned much.

Thank you for your courtesy and for just being you.

Sincerely,
Flora D. Superworth

VIRGINIA CONFERENCE

Woman's Society of Christian Service

THE METHODIST CHURCH

Secretary of Christian Social Relations
Mrs. William C. Smith
231 Broad Street
Portsmouth
Virginia

November 10, 1956

Dear Mrs. Tilly:

As I have reflected upon your meeting and workshop held October 30th and 31st I don't believe I have ever attended anything that was such a deep and meaningful spiritual challenge to us all. I wish I could find the words that would aptly express to you my appreciation for the privilege of attending and taking part in the sessions. Please know that I am very grateful to you for including me in the wonderful group represented there. Thanks so much!

My constant prayer is that God will continue to bless and guide you as you so wonderfully work to do His Will. May you continue to go forward making His pathway bright in love, patience, courage, faith, peace and understanding!

Gratefully yours,

Faye Savage Smith

(Mrs. William C.)

November 29, 1956

Dr. A. C. Miller
161 Eighth Avenue North
Nashville 3, Tennessee

Dear Dr. Miller:

These are the notes that have come in from the reporter we had. I am not satisfied with the notes on your messages. I hope it will not be too difficult for you to look over this and implement it. It need not be long, but some of the very basic things pertaining to the every-day problems in some way were left out of the notes. They are very vital and the women really need them. If you will take a few minutes with your stenographer and dictate it and rush it back to us, we will greatly appreciate it.

Part of the delay in getting the "Gleanings" together was due to the fact that I was in the hospital immediately after the meeting; However I am fine now.

Thank you so much for your help.

Sincerely,

Mrs. M. E. Tilly
Director of Church Women

MET/bsc

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

December 10, 1956

Dear Friend:

Enclosed you will find the Workbook we used at the Workshop of the Fellowship of the Concerned, October 30-31, and also the gleanings from those two days sessions. We regret you were not present, but trust you will be able to get some idea of the hard work and deep thinking of the group.

I regret the delay in sending these to you, but a hospital experience of a so-called minor operation, and other delays are responsible.

Next year your state will have a similar workshop, and you will be sent further information regarding it.

With the best of season's greetings to you, I remain

Yours sincerely,

Mrs. M. E. Tilly

MET:fc
Encl.

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE
ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

December 10, 1956

Dear Friend:

At last we are mailing you a gleaning from the Workshop of the Fellowship of the Concerned, with the exception of the full report of Dr. Miller's addresses. He has promised this to us on the 18th and it shall be forthcoming to you.

As you know, the Fellowship of the Concerned is a group of Southern Church Women concerned about the South, and your name was furnished us by your national or regional organization. Now in turn, we will have state workshops, and you, as a leader in your state, will make up a list from your group to be invited. You will hear further about this by the 1st of the year.

I regret the delay which could not be helped - a hospital experience of a minor operation followed soon after the workshop, besides the other problems we faced.

I suggest you read over this now and after the Christmas season spend some time studying it. If you want the full report of each workshop group let us know, and we will send them to you.

With the best of season's wishes to you and a deep appreciation of your presence and participation in the workshop, I remain

Yours sincerely,

Mrs. M. E. Tilly

MET:fc
Encl.

December 11, 1956

Mr. R. L. Hunt
Executive Director
Religion and Public Education
257 Fourth Avenue
New York 10, New York

Dear Mr. Hunt:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing you both the Workbook and the gleanings. There were 109 women from the ten southeastern states - Jewish, Catholic, and Protestant, of both races.

The Catholic Priest added a great deal to our workshop because of what he, himself, had been doing in the South.

I know you would have been interested in the way the women answered each other. One said, "We have no problem in our County for I am Chairman of the School Board and we have equalized the school building and the teachers' salaries." Quick as a flash, a woman answered, "I did not think we were here to find ways of evading the Supreme Court decision, I thought we were here to find ways to aid our Communities in complying with the highest law of the land." Etc.

Our spiritual advisor was Dr. A. C. Miller from the Southern Baptist Board, and he was most acceptable to Jews, Protestants, and Catholics, as he probed our prejudices and prodded us to take stands and action. The Jewish leader from the Anti-Defamation League, who ~~lead~~ led one of the Workshops, is a past Master in this work.

I think you will be interested in reading the two worship services in the Workbook. The first by Mrs. Charles Johnson was given to us by a Conference officer of our WSCS and Mrs. J. W. E. Bowen, wife of the Bishop of the Central Jurisdiction. The one by Rabbi Gillelsohn was given to us by a young Jewish woman who is soloist for one of our largest Presbyterian Churches in the city. If you have time, I think you would find something in the way both of the devotional writers use their subjects.

Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 11, 1956

Miss Esther Stamats
175 Fifth Avenue
New York 10, New York

Dear Miss Stamats:

Under separate cover, you will find a Workbook and the gleanings of the Workshop of the Fellowship of the Concerned. I am sorry you had to write me for them before I had already mailed them to you, for I most certainly wanted you to have them. We felt that it was a real tragedy that you were not with us. The delay in sending the gleanings has been due, partly, to the fact that immediately following the Workshop I had a hospital experience, and there were other complications that added to the delay.

We had 109 women from the ten southeastern states - Jewish, Catholic, Protestant - and of both races. We did not have as many Negroes as we invited. These poor Negro school teachers in the South are afraid to ask for a leave of absence, and most of the Church leaders are school teachers.

I know you would have been interested in the way the women answered each other. One said, "We have no problem in our County for I am Chairman of the School Board and we have equalized the school building and the teacher's salaries." Quick as a flash, a woman answered, " I did not think we were here to find ways of evading the Supreme Court decision, I thought we were here to find ways to aid our Communities in complying with the highest law of the land." Etc.

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Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

Dedember 12, 1956

Miss Georgene Lovecky
John Hay Whitney Foundation
630 Fifth Avenue
New York 20, New York

Dear Miss Lovecky:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing to you both the workbook and the gleanings. There were 109 women from the ten southeastern states - Catholic, Jewish, and Protestant, of both races.

The Catholic Priest added a great deal to our workshop because of what he, himself, had been doing in the South.

I know you would have been interested in the way the women answered each other. One said, "We have no problem in our County, for I am Chairman of the School Board and we have equalized the school buildings and the teachers' salaries." Quick as a flash, a woman answered, "I did not think we were here to find ways of evading the Supreme Court decision; I thought we were here to find ways to aid our Communities in complying with the highest law of the land." Etc.

Our spiritual advisor was Dr. A. C. Miller from the Southern Baptist Board, and he was most acceptable to Protestants, Jews, and Catholics, as he probed our prejudices and prodded us to take stands and action. The Jewish leader from the Anti-Defamation League, who led one of the workshops, is a past Master at this work.

I think you will be interested in reading the two worship services in the workbook. The first by Mrs. Charles Johnson was given to us by a Conference officer of our WSCS and Mrs. J. W. E. Bowen, wife of the Bishop of the Central Jurisdiction. The one by Rabbi Gillelsohn was given to us by a young Jewish woman who is soloist for one of the largest Presbyterian Churches in the city. If you have time, I think you would find something in the way both of the devotional writers use their subjects.

Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mrs. Charles Johnson
Fisk University
Nashville, Tennessee

Dear Mrs. Johnson:

Just before the Workshop of the Fellowship of the Concerned opened on October 30, I received your letter telling me you were going into the hospital. I knew then that I would be in the hospital immediately following the Workshop, and this explains my delay in writing you.

Of course, I heard on Sunday over the radio that Dr. Johnson had slipped away. I am sending you a copy of the opening words of our Workshop as taken down in the minutes by Anna Holden, our reporter.

"FIRST SESSION, 10:30 AM, OCTOBER 30. - After opening the session—and the workshop—with the hymn, 'Praise to the Lord Almighty', Mrs. J. W. E. Bowen and Mrs. John Patton read a worship service, 'Worthy of This Calling,' prepared for the group by Mrs. Marie B. Johnson of Fisk University.

"Mrs. M. E. Tilly, workshop chairman, noted that Mrs. Johnson was unable to attend as planned because of the death of her husband, Dr. Charles S. Johnson. In paying tribute to Dr. Johnson, Mrs. Tilly mentioned his continued interest and support of the work of the Fellowship of the Concerned and similar groups, such as those the participants individually represented. Dr. Johnson secured financial assistance to bring this workshop together, Mrs. Tilly stated. Mrs. Johnson wrote Mrs. Tilly she had great difficulty in preparing the worship service, but was finally able to do it and found new spiritual strength in doing so. 'If we follow the path Mrs. Johnson has taken, we will see she has marked the way for all of us,' Mrs. Tilly told the group."

It was very difficult for me to go on with the Workshop for I knew that really the Workshop was a gift of Dr. Johnson. I had called him in New York a few weeks before, and he got the funds from the John H. Whitney Foundation for work for 1957. And his words of encouragement over the phone were my stay.

Your worship service is something that has helped me carry on. It was given for us by Mrs. John Patton, one of our Methodist women, and Mrs. J. W. E. Bowen, and we could not have found two better people to have done it. This worship service will be included in the workbook for all the state workshops that will follow. It was a great contribution to all of us.

I am not sure just where you are now, but I am hoping you are still in Nashville where you have lived so long and have become so much a part of the good things of the city, and where so many people share in your grief as we do here. I wish I knew how I could express to you my deep sympathy.

Lovingly yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mrs. Paul Arrington
1735 Piedmont St.
Jackson, Mississippi

Dear Mrs. Arrington:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing to you both the workbook and the gleanings. There were 109 women from the ten southeastern states - Jewish, Catholic, and Protestant, of both races.

The Catholic Priest added a great deal to our workshop because of what he, himself, had been doing in the South.

I know you would have been interested in the way the women answered each other. One said, "We have no problem in our County, for I am Chairman of the School Board and we have equalized the school buildings and the teachers' salaries." Quick as a flash, a woman answered, "I did not think we were here to find ways of evading the Supreme Court decision; I thought we were here to find ways to aid our Communities in complying with the highest law of the land." Etc.

Our spiritual advisor was Dr. A. C. Miller from the Southern Baptist Board, and he was most acceptable to Jews, Protestants, and Catholics, as he probed our prejudices and prodded us to take stands and action. The Jewish leader from the Anti-Defamation League, who led one of the workshops, is a past Master in this work.

I think you will be interested in reading the two worship services in the workbook. The first by Mrs. Charles Johnson was given to us by a Conference officer of our WSCS and Mrs. J. W. E. Bowen, wife of the Bishop of the Central Jurisdiction. The one by Rabbi Gillelsohn was given to us by a young Jewish woman who is soloist for one of our largest Presbyterian Churches in the city. If you have time, I think you would find something in the way both of the devotional writers use their subjects.

Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mr. Frank Loescher
414 S. 45th St.
Philadelphia, Pa.

Dear Mr. Loescher:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing you both the Workbook and the gleanings. There were 109 women from the ten southeastern states - Jewish, Catholic, and Protestant, of both races.

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Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fe

December 12, 1956

Mr. Marion A. Wright
Lineville Falls, North Carolina

Dear Mr. Wright:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing to you both the workbook and the gleanings. There were 109 women from the ten southeastern states - Catholic, Jewish, and Protestant, of both races.

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Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mrs. Ralph T. Wilson
Route # 3
Laurens, S. C.

Dear Mrs. Wilson:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing to you both the workbook and the gleanings. There were 109 women from the ten southeastern states - Catholic, Jewish, and Protestant, of both races.

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Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mrs. J. Fount Tillman
R. F. D.
Lewisburg, Tennessee

Dear Mrs. Tillman:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing you both the Workbook and the gleanings. There were 109 women from the ten southeastern states - Jewish, Catholic, and Protestant, of both races.

The Catholic Priest added a great deal to our workshop because of what he, himself, had been doing in the South.

I know you would have been interested in the way the women answered each other. One said, "We have no problem in our County for I am Chairman of the School Board and we have equalized the school buildings and the teachers' salaries." Quick as a flash, a woman answered, "I did not think we were here to find ways of evading the Supreme Court decision; I thought we were here to find ways to aid our Communities in complying with the highest law of the land." Etc.

Our spiritual advisor was Dr. A. C. Miller from the Southern Baptist Board, and he was most acceptable to Jews, Protestants, and Catholics, as he probed our prejudices and prodded us to take stands and action. The Jewish leader from the Anti-Defamation League, who ~~lead~~ led one of the Workshops, is a past Master in this work.

I think you will be interested in reading the two worship services in the Workbook. The first by Mrs. Charles Johnson was given to us by a Conference officer of our WSCS and Mrs. J. W. E. Bowen, wife of the Bishop of the Central Jurisdiction. The one by Rabbi Gillelsohn was given to us by a young Jewish woman who is soloist for one of our largest Presbyterian Churches in the city. If you have time, I think you would find something in the way both of the devotional writers use their subjects.

Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Miss Florence Teague
General Board of Education
P. O. Box 871
Nashville 2, Tennessee

Dear Miss Teague:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing to you both the workbook and the gleanings. There were 109 women from the ten southeastern states - Jewish, Catholic, and Protestant, of both races.

The Catholic Priest added a great deal to our workshop because of what he, himself, had been doing in the South.

I know you would have been interested in the way the women answered each other. One said, "We have no problem in our County, for I am Chairman of the School Board and we have equalized the school buildings and the teachers' salaries." Quick as a flash, a woman answered, "I did not think we were here to find ways of evading the Supreme Court decision; I thought we were here to find ways to aid our Communities in complying with the highest law of the land." Etc.

Our spiritual advisor was Dr. A. C. Miller from the Southern Baptist Board, and he was most acceptable to Jews, Protestants, and Catholics, as he probed our prejudices and prodded us to take stands and action. The Jewish leader from the Anti-Defamation League, who led one of the workshops, is a past Master in this work.

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Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Dr. Willa Player
President Bennett College
Greensboro, N. C.

Dear Dr. Player:

It was a real sorrow to me that you were not with us in the Workshop of the Fellowship of the Concerned. Under separate cover I am mailing to you both the workbook and the gleanings. There were 109 women from the ten southeastern states - Catholic, Jewish, and Protestant, of both races.

The Catholic Priest added a great deal to our workshop because of what he, himself, had been doing in the South.

I know you would have been interested in the way the women answered each other. One said, "We have no problem in our County, for I am Chairman of the School Board and we have equalized the school buildings and the teachers' salaries." Quick as a flash, a woman answered, "I did not think we were here to find ways of evading the Supreme Court decision; I thought we were here to find ways to aid our Communities in complying with the highest law of the land." Etc.

Our spiritual advisor was Dr. A. C. Miller from the Southern Baptist Board, and he was most acceptable to Protestants, Jews, and Catholics, as he probed our prejudices and prodded us to take stands and action. The Jewish leader from the Anti-Defamation League, who led one of the workshops, is a past Master at this work.

I think you will be interested in reading the two worship services in the workbook. The first by Mrs. Charles Johnson was given to us by a Conference officer of our WSCS and Mrs. J. W. E. Bowen, wife of the Bishop of the Central Jurisdiction. The one by Rabbi Gillelsohn was given to us by a young Jewish woman who is soloist for one of our largest Presbyterian Churches in the city, If you have time, I think you would find something in the way both of the devotional writers use their subjects.

Hoping that next time you may be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mrs. Dorothy McConnell
150 5th Avenue
New York 11, New York

Dear Mrs. McConnell:

Under separate cover we are mailing you a copy of the workbook and also the gleanings of the Workshop of the Fellowship of the Concerned - Church women concerned about their South - which took place October 30-31. There were 109 women present from the ten southeastern states, Jewish, Catholic, and Protestant, and of both races.

I hope you will have a good Christmas.

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mr. Paul Sifton
Walker Building
734 15th Street, N. W.
Washington 5, D. C.

Dear Mr. Sifton:

Under separate cover I am mailing you a workbook and the gleanings from the Workshop of the Fellowship of the Concerned - Southern Church women concerned about their South. This was held October 30-31. One hundred nine women were present from the ten southeastern states - Jewish, Catholic, and Protestant, members of both races, and all leaders in their own denominations. Each overhead Board, national - regional, cooperated by sending us a list of women to be invited. They were a brief and alert group. I think you can understand that when you read what they listed as their problem inventory findings from the Workshop.

But my how I do need money to follow this up with a meeting in every state which must be done.

With the best of the season's greetings to you and Mrs. Sifton and the boys, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mr. Alexander Miller
Anti-Defamation League
515 Madison Avenue
New York 22, New York

Dear Alex:

Under separate cover I am mailing you a copy of the workbook and a gleanings from the workshop of the Fellowship of the Concerned, held October 30-31st. I hope you will have time to read it. I longed for you all during the meeting, but Art is a great leader and filled your place in a marvelous way.

We had 109 women from the ten southeastern states - Jewish, Protestant, and Catholic, and I must say your Jewish women were just marvelous,- especially Mrs. David Staff from Birmingham, Mrs. Supworth from Miami, and Mrs. Harry Strauss from Knoxville.

I think you will enjoy reading the treatment of the 10 Commandments given in the workbock written by Rabbi Gillelsohn.

Of course, the Workshop is to be followed by state meetings.

Can you find me some money? All my funds are now exhausted. Don't forget us down here.

With the best of wishes to you, Mrs. Miller, and the children, from

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Dr. Claude Thompson
Candler School of Theology
Emory University
Emory University, Georgia

Dear Dr. Thompson:

Under separate cover we are mailing you a copy of the workbook and also the gleanings of the Workshop of the Fellowship of the Concerned - Church women concerned about their South - which took place here October 30-31st.

There were 109 women present from the ten south-eastern states - Jewish, Catholic, and Protestant, and of both races.

I hope you will have a wonderful Christmas.

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Dr. Malcolm P. Calhoun
Board of Church Extension
Presbyterian Church in the U. S.
341-B Ponce de Leon Avenue, N/E
Atlanta 8, Georgia

Dear Dr. Calhoun:

Under separate cover we are mailing you a copy of the workbook and also the gleanings of the Workshop of the Fellowship of the Concerned - Church women concerned about their South - which took place here October 30-31st.

There were 109 women present from the ten southeastern states - Jewish, Catholic, and Protestant, and of both races.

I hope you will have a wonderful Christmas.

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Rev. LeRoy King
National Conference Of Methodist Youth
P. O. Box 871
Nashville 2, Tennessee

Dear Rev. King:

I regret so much that I have been out of town during the meetings of the Atlanta Interracial Witness Mission. I certainly am more than interested, and assure you that I will do anything in my power to promote it and stand by it.

I think you will be interested in the Workshop of the Fellowship of the Concerned - Church women concerned about their South, which was held here October 30-31st. There were 109 women from the ten southeastern states - Catholic, Protestant, and Jews, and of both races.

I am sending you the workbook used at the workshop, and also the gleanings.

With best wishes, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Mrs. Murdoch MacLeod
General Director
United Church Women
175 Fifth Avenue
New York 10, New York

Dear Mrs. MacLeod:

Under separate cover we are mailing you a copy of the workbook and also the gleanings of the Workshop of the Fellowship of the Concerned - Church women concerned about their South - which took place October 30-31. There were 109 women present from the ten southeastern states - Catholic, Protestant, and Jewish, of both races.

We felt like it was more than tragedy that we didn't have Mrs. Stamats with us. She would certainly have made a great contribution to the workshop.

I hope you will have a good Christmas.

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Rev. Leo Ripley
P. O. Box 871
Nashville 2, Tennessee

Dear Rev. Ripley:

Under separate cover we are mailing you a copy of the workbook and also the gleanings of the Workshop of the Fellowship of the Concerned - Church women concerned about their South - which took place October 30-31st.

There were 109 women present from the ten south-eastern states - Jewish, Catholic, and Protestant, and of both races.

I hope you will have a wonderful Christmas.

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 12, 1956

Rev. Horace Williams
General Board of Education
P. O. Box 871
Nashville 2, Tennessee

Dear Rev. Williams:

Under separate cover we are mailing you a copy of the workbook and also the gleanings of the Workshop of the Fellowship of the Concerned - Church women concerned about their South - which took place October 30-31st.

There were 109 women present from the ten south-eastern states - Jewish, Catholic, and Protestant, and of both races.

I hope you will have a wonderful Christmas.

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 13, 1956

Mrs. Arthur Whitehill
3756 Powers Ferry Road
Atlanta, Georgia

Dear Mrs. Whitehill:

At last we are mailing you the gleanings of the Workshop. I suppose they told you that I had a hospital experience and a difficult time with my foot since then.

I am deeply gratified to you for the part you played in the Workshop. I have just written Rabbi Gillelsohn and told him that you so thoroughly entered into his worship service, that you made it sink deep into our hearts.

With a deep sense of gratitude to you, I remain

Yours sincerely,

Mrs. M. E. Tilly

MET:fc

December 13, 1956

Mrs. J. W. E. Bowen
1197 Fountain Drive, S. W.
Atlanta, Georgia

Dear Mrs. Bowen:

Under separate cover we are sending to you the gleanings of the Workshop, and with it goes my heart-felt thanks for the splendid job you did in giving Mrs. Johnson's worship service.

With the best of season's greetings to you and the Bishop, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 13, 1956

Mr. Arthur Levin
Kemper Building
Atlanta, Georgia

Dear Art:

At last we are mailing you the gleanings of the Workshop, and with it goes my heart-felt gratitude for your great part in the Workshop.

With sincere thanks, I remain

Yours sincerely,

Mrs. M. E. Tilly

MET:fc

December 13, 1956

Dr. Harrison McMains
167 Walton Street, N. W.
Atlanta, Georgia

Dear Dr. McMains:

Thank you so much for coming to be with us in the Workshop and giving the greetings from the Christian Council.

Under separate cover we are mailing you the gleanings of the workshop.

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 13, 1956

Mr. Morris Abram
Healey Building
Atlanta, Georgia

Dear Morris:

Under separate cover we are mailing you the gleanings of the Workshop of the Fellowship of the Concerned.

I am always so deep in debt to you, I am at lost to find words to express the thanks I have in my heart for all you do, not only for me but for our state.

W With best wishes to you, Jane, and the children, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 13, 1956

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

We are sending you under separate cover the gleanings, and with it goes a heart full of thanks for your great help and support in the Workshop.

May this Christmas be a glorious occasion for you.

With best wishes, I remain

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

December 13, 1956

Mr. Dudley Ward
Executive Director
Board of Social & Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Mr. Ward:

Under separate cover I am enclosing a copy of the workbook and the gleanings from the recent Workshop of the Fellowship of the Concerned - Southern Church women concerned about their South. We had 109 women from the ten south-eastern states, Jewish, Catholic, and Protestant, and of both races.

Dr. A. C. Miller of the Southern Baptist Board was our spiritual leader. Father Shean of the Catholic Committee of the South, Mr. Arthur Levin of the Anti-Defamation League, and Miss Thelma Stevens of New York, were our workshop leaders.

I am glad you are coming to Atlanta to meet with the Methodist group, and I plan to be present.

I have been busy quite a while going about over the state talking with taxi-cab drivers, news-vendors, or people in curb markets, etc. just trying to find what is in the minds of people who would be more or less members of any trouble-maker group.

I am rather troubled about what we are hearing, especially with the Governor and Attorney General who are uttering the words that are over the radio and through the press.

I wish the Church might be heroic and lead us in the right way, and surely it could if there was just enough courage.

With the best of wishes to you, I remain

Yours sincerely,

Mrs. M. E. Tilly

MET:fc

Southern Regional Council, Inc.

ROOM 432, 63 AUBURN AVENUE N.E. ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

1956

Dear Friend:

We hope you have the dates, October 30 and 31 secure on your calendar for the workshop of The Fellowship of the Concerned -- "Southern Church Women Concerned about Their South".

The Place - The Young Men's Christian Association Building, 145 Luckie Street N.W., Atlanta.

Hotel - Piedmont - just a few blocks from the Y.M.C.A.

Hours - October 30 - beginning 10:30 a.m. with afternoon and evening sessions following.
October 30 - 9:00 a.m. until lunch.

Reservations will be made for you at the Piedmont. It will be necessary for two to be in a room.

Important! We must know at once if you will be present. Money has been appropriated for your travel and entertainment. If you find it impossible to be present, the money will be used for someone else. So please let us hear. However, your organization has the privilege of sending someone in your place. We will need to know who, not later than October 10.

Sincerely hoping you may be with us October 30 and 31.

I remain,

Mrs. M. E. Tilly
Director of Women's Work

MET/bsc

The workshop of the Fellowship of the Concerned will be held at
The Y. M. C. Assc.
145 Luckie St. S.W, Atlanta

Dates -
Oct 30 - 10 A.M. with afternoon and evening sessions
Oct 31 - 9 A.M through lunch.
Lunch will be served each day at the Y.M.C.A.
I hope you have kept these dates open.

Dr. A. C. Miller, Executive Secretary Christian Life Commission, Sou. Bapt. Convention
Miss Esther Stamats, United Church Women
Miss Thelma Stevens, Woman's Div. of Christian Service.
Father Sheen of Catholic Committee of the South.
Mrs. Chas. Johnson of Fisk and other leaders will be with us.

Because it is a workshop and also for space in the meeting hall, ~~only those will recessing in~~ it is possible to have only those who are invited. There will be no advance publicity.
Please let me know by Oct. 15 if I may expect you

Mrs. L. L. Austin. 1174 Zimmer Drive - N. E.
Atlanta

Mrs. Sheffield Owen, 3785 N. Stratford Rd. N. E
Atlanta

~~Mrs. Harrison M.~~

Mrs. Harrison McMaine, 2558 E. Density Dr. N. E

Mrs. Harry Richardson, ~~Ga~~ 9 McDonald Blvd.

Mrs. Nera Dennis, Elberton, Ga

~~Mrs. M. L. Hung.~~

Mrs. J. O Brawley, Clark College, Atlanta 4, Ga

Miss Sadie Gray, Paine College, ~~Ga~~ Augusta, Ga

Mrs. Phoebe F. Burney, Clark College, Atlanta 4, Ga

Mr. Arthur Levin, Anti-Defamation League

January 11, 1957

Mrs. Walter Stancill
Box 1076
Dalton, Georgia

Dear Mrs. Stancill:

Happy New Year to you!

Well, I am getting the recommendations ready for the annual meeting on the 25th.

I think your legislation will have to be so current that I will not try to put it in the booklet of recommendations - but if you will let me have them by the morning of the 24th, I can have plenty of copies mimeographed, unless you want to mimeograph them yourself.

These are exciting times, aren't they?

Love,

(Mrs.) M. E. Tilly,

MET:mm

cc: Box 1285
Gainesville, Georgia

Woman's Society of Christian Service

Durham District

North Carolina Conference
The Methodist Church

CONFERENCE PRESIDENT
Mrs. Pierce Johnson
Weldon, N. C.

DISTRICT OFFICERS

President
Mrs. Frank W. Hanft
Bowling Creek Road
Chapel Hill, N. C.

Vice-President
Mrs. Samuel M. Holton
2204 University Drive
Durham, N. C.

Recording Secretary
Mrs. J. J. Gergen
2803 Nation Ave., Durham, N. C.

Treasurer
Mrs. Lucile Shore Coburn
102 Forestwood Drive
Durham, N. C.

Department Secretaries

Promotion
Miss Sarah McCracken
1308 West Markham Ave.
Durham, N. C.

Missionary Education and Service
Mrs. J. M. Carr
Box 1114, Oxford, N. C.

Christian Social Relations
Mrs. J. A. Warren
Box 224, Chapel Hill, N. C.

Student Work
Mrs. C. M. Allen
Bahama, N. C.

Youth Work
Mrs. John A. Myers
430 Williamsboro St.
Oxford, N. C.

Children's Work
Mrs. J. S. Henninger
Chapel Hill, N. C.

Spiritual Life
Mrs. T. G. Stem, Sr.
Oxford, N. C.

Literature and Publications
Mrs. E. S. Raper
2317 Club Boulevard
Durham, N. C.

Supply Work
Mrs. J. A. Speed
913 Dacian Avenue
Durham, N. C.

Status of Women
Miss Claire Harris
Roxboro, N. C.

Missionary Personnel
Mrs. Raney E. Crumpton
Roxboro, N. C.

Wesleyan Service Guild
Miss Mary Opal Shuford
805 Sixth St., Durham, N. C.

Subdistrict Leaders

Chatham-Orange
Mrs. W. Norman Sharpe
Route 3, Chapel Hill, N. C.

Granville
Mrs. R. S. Harrison
Box 707, Oxford, N. C.

North Durham
Mrs. Wilmer I. Smith
Rt. 2, Box 164, Durham, N. C.

Orange
Mrs. Vera R. Whitaker
Hillsboro, N. C.

Person
Mrs. P. T. Whitt, Sr.
1203 Oxford Rd.
Roxboro, N. C.

South Durham
Miss Lizzie Grey Chandler
3200 Roxboro Road
Durham N. C.

Chairman of Public Relations
Mrs. A. H. Borland
2010 Pershing St., Durham, N. C.

Jan. 30 1957

Dear Mrs Silley,

Thank you so much for the gleanings from the Workshop of the Fellowship of the Concerned. Our Conference Executive Board were very much interested in hearing my report of the meeting last week. One of the Conference officers is using the Workshop manual & a district C. S. R. secretary the "Gleanings".

I would like very much to have a full report of the workshops. You certainly gave us a wonderful meeting. I would like also to have another copy of the "Gleanings" so I could farm it out to those interested.

I do hope you are feeling entirely well again.

With many thanks & love

Pattie Warren

Fellowship of the Concerned - Lake Byrd Lodge,
Avon Park. Fla. February 13 and 14, 1957.

- Resource People -

Mrs. M. E. Tilly - In charge of Women's work, Southern Reginal Council, Inc.

Mrs. L. S. Ashley - National Board Member United Church Women

Mrs. Norwood Phelps - State President United Church Women

Dr. William K. Williams - Florida Council on Human Relations

Mrs. Ruth Mayoe - Psychiatric social worker from the Florida Alcoholic Rehabilitation Center, Avon Park.
received nurse's training at the Minneaplis General Hospital
Bachelor of Philosophy from the University of Chicago.
Master's degree in social work from Fla. State University, Tallahassee.

Dr. Gilbert Porter - Executive secretary Fla. State Teachers Ass.

Dr. Robert Mc. Closkey - Canon, Diocese of Florida - Chairman Christian Social Relations of Florida Council of Churches.

Dr. Ralph W. Wellons - 26 years of missionary work in India
10 years President of Lucknow Christian College, Lucknow India.

Miss Priscilla J. Rosenfield - graduate of the University of Miami.
Education Director of the Anti-Defamation Leage in the Florida Office.

Francisco Rodrigez - Attorney and Counsellor at Law - Tampa.

Mrs. Frank Otey - Teacher and wife of Principal of Hungerford High School - Attended Institute of Race Relations, Fisk University 1956

Mr. Robert Greenfield - member Rollins College Faculty, Winter Park.

Billy Osceola - of the Seminole Indians of Florida.

Indonesian student attending Florida Southern College (Methodist College) Lakeland Florida.

Dr. Walter B. Passiglia - Minister and Director, Ybor City Presbyterian Church and Community Center, Tampa, Florida.

Recording Secretary -
Mrs. Geo. P. Schanck Jr. - Division Chairman of Human Relations of United Church Women of Florida.

Recording Secretary -
Mrs. Florence Small - Educational Department of Bethune Cookman College, Daytona Beach

THE FLORIDA WORKSHOP OF THE CONCERNED
Lake Byd Lodge, Avon Park
February 13, 14, 1957

NAME	ADDRESS	ORGANIZATION
1. W. K. Williams	324 South Beach Street, Daytona	Fla Council H.R.
2. H. D. Roberts	" " "	" "
3. Mrs. Raymond Potter	Winter Park	United Church Workers
4. Rev. L. S. Johnson	Avon Park	
5. + Dr. Gilbert L. Porter	449 W. Georgia, Tallahassee	Ex.Sec. Fla State Teach
6. Mrs. J. E. Huffman	3408 San Jose, Tampa	United Church Workers
7. Mrs. R. E. Robison	3204 San Nicholas, Tampa	" " "
8. Mrs. G. Terry	Lutz, Florida	Evangelical U. Brethren
9. Mrs. W. Lindsey	Miami	Congregational Chr.Wrks
10. Mrs. John D. Whidden	205 Poinsettia, Sebring	Christian Church
11. Mrs. Della Clark	Rose Trailer Park, Sebring	" "
12. Mrs. H. B. Watson	607 S. Central Ave.,Lakeland	First Christian
13. Mrs. A. L. Hoffman	521 N. Vermont Ave., "	All Saints Church
14. Mrs. A. Wynn Howell	406 W. Poinsettia, Lakeland	" " "
15. Mrs. Howard Schrop	12 N. Forest St., Orlando	
16. Mrs. Donald Conkling	Eustis,	Episcopal U S R
17. Mrs. Lucille C. Beyer	2538 Palm Drive, Tampa	" " "
18. Mrs. A. Mickens	801 4th St., W. Palm Beach	
19. Mrs. J. H. Hugley	1016 Adams, West Palm Beach	
+Mrs. Norwood Phelps	2405 Pineridge Rd., Jax	Pres. UCW
21. Mrs. Alfred Lexow	610 N. 19th Ave., Hollywood	Vice-Pres U C W
22. Mrs. Maggie Sims	Avon Park	
23. Mrs. Rosa Lee Anthony	Avon Park	
24. Mrs. Alberta Jones	Avon Park	
25. Mrs. Jewell Williams	" "	
26. Mrs. E. R. Ehly	1031 Alfonso Ave., Coral Gables	Am. Lutheran
27. Mrs. John Cannon	931 W. New York, Deland	Area 3, UCW
+28. Mrs. Florence Small	626 Pearl St., Dautona Beach	Daytona UCW
29. Mrs. Cecil Davis	216 Riverview Blvd. " "	" "
30. Mrs. W. A. Pattishall	627 Park Lake Ave., Orlando	Treas. U C W
31. Mrs. Edw. W. Ulrich	261 N E 23rd St., Miami	Educ. Dir. A. D. L.
+32. Miss Priscilla Rosenfeld	330 Seybold Bldg., Miami	" " "
33.Mrs. Charles Hineser	1165 N. E. 126St., N. Miami	A.D.L. Chr.
34. Mrs. Gordon C. Poteat	Box 5066, Daytona Beach	Chm.C.S.R.-UCW
35. Mrs. Myrtle M. Davis	3535 Grand Ave., Miami 33	A.M;E Church
36. Mrs. E. M. McJunkin	Orlando	U.C.W.
+37. Mrs. C. E. Biggerstaff	4906 Adanson St., Orlando	C.S.R. of U C W
38. Mrs. W. S. Hall	Winter Park	UCW
39. Mrs. F. C. George	534 W. Stetson, Orlando	CSR Disciples of Chris
40. Mrs. N. M, Faulds	Keene Rd., Clearwater	Peace Memorial Church
41. Mrs. D. P. McGeachy	115 Have St., Clearwater	Pres. UCW
42. Miss Avis Cobb	1232 Bermuda St., " "	Area Chm., UCW
43. Miss Irene Wright	819 Biscayne Dr.,W.PalmBeach	
Mrs. S. R. Mitchell	1005 Lake Formosa Dr.,Orlando	Christian Church
45. Mrs. Donald C. Wilson	2625 S. E. 5th St., Pompano	Pres. U CW
46. Mrs. Ada E. Stecher	218 Avila Rd., W. Palm Beach	
47. Mrs. Grade Odum	521 N. E. 11th Ave., " "	
48. Mrs. Jesse Roberts	Central Christian Church Bradenton	Central Christian
49. Mrs. R. J. Ball	2814 Riverview Blvd., Bradenton	Pres. U C W
50. Mrs. Harry Kramer	Bradenton	Luthern Church
51. Miss Elizabeth Bogue	" "	Soc. of Friends
52. Mrs. M. R. Simpkins	Jacksonville	U.C. No. Jax
53. Mrs. E. F. Tutson	" "	"
54. Mrs. Thomasena Dorrell	Jack onville	" "

55.	Mrs. H. I. James	1718 Myrtle Ave., Jacksonville	
56.	Mrs. Robert S. Laycock	814 S. Lakeview Dr., Sebring	Christian Church
57.	Mrs. R. L. Maxon	"	"
58.	Mrs. C. W. Rogers	"	"
+59.	Mrs. L. S. Ashley	1611 Drake, Ocal	State Chr. U C W
60.	Mrs. Elizabeth Newlan	216 S. Tucawilla, Ocala	U C W
61.	Mrs. George Jordan	c/o Jordan's Show Store, Ocala	
62.	Mrs. Ruth Maquire	800 Euclid Ave., Orlando	U CW
63.	Mrs. R. E. Tomlin	1815 Fifth St., N. St. Petersburg	
64.	Mrs. Robbins Ralph	Box 1056, Avon Park	
65.	Dr. Paul Carpenter	250 Lake Ivanhoe Blvd.	Orlando Christian Church
66.	Mrs. Mabell N. Reese	Mt. Dora Publishing Co., Mt. Dora	
+67.	Mrs. M. E. Tilly	63 Auburn Avenue, N.E., Atlanta	
68.	Mrs. O. R. Jackson	933 Reiman St., Jacksonville	
69.	Mrs. Alfred R. Walker	1868 Stanford Road, Jacksonville	
70.	Mrs. Melton Ware	3034 Riverside Ave., Jacksonville	
71.	Mrs. Leroy Northrop	333 Nautilus Ave., Daytona Beach	
72.	Mrs. Howard V. Weems	160 S. Lakeview Drive, Sebring	
73.	Mrs. Maggie Cash	3567 Grand Ave., Miami	Episcopal
74.	Mrs. Mayme E. Williams	1200 N. W. Sixth St., Miami	
75.	Mrs. George W. Gore	Fla. A. and M. University, Tallahassee	
76.	Mrs. Richard Moore	Bethune Cookman College, Daytona	
77.	Mrs. W. M. Wells,	407 W. South St., Orlando	A.M.E.
78.	Miss L. Claudia Allen	517½ S. Orange Blossom Trail, Orlando	Baptist
79.	Mrs Henrine Banks	Bethune Cookman College Daytona Beach	

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a full rate telegram	
FULL RATE TELEGRAM	
DAY LETTER	
NIGHT LETTER	

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

1206 10-51

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			SOUTHERN REGIONAL COUNCIL	2/27/57

Send the following message, subject to the terms on back hereof, which are hereby agreed to

MRS. CANDLER TATUM
2422 15TH AVENUE SOUTH
BIRMINGHAM, ALABAMA

ONLY OPEN DATE - MARCH THIRTEENTH

MRS. M. E. TILLY

HARRY STRAUSS
AMELIA CORKLAND STRAUSS

PHONE 4-5491

STRAUSS & STRAUSS
ATTORNEYS AT LAW
SUITE 401-04 COMMERCIAL NAT'L. BANK BLDG.
KNOXVILLE, TENNESSEE

March 5, 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432, 63 Auburn Avenue
Atlanta, Georgia

Dear Mrs. Tilly:

It was pleasant seeing you when you were in Knoxville, and I enjoyed our conversation very much. I trust that your trip home was pleasant and that the Jewish and Methodist prayers helped and that your train was not too late.

It appears as though I owe you an apology. Upon returning to my office, I checked the report sent Mrs. Perlman, National President of B'nai B'rith Women, after the October meeting and I found that I had not sent you a copy. This was an oversight for which I apologize.

I trust that the enclosed list will be helpful in making plans for a Tennessee meeting of the Council. If I can be of any help as your plans progress, please feel free to call upon me.

With kind personal regards and best wishes, I am

Cordially yours,

Amelia Strauss
Mrs. Harry Strauss

ACS:dw
Enc: List

August 14, 1957

Dr. W. A. Smart
1245 Clifton Road, N. E.
Atlanta, Georgia

Dear Dr. Smart:

It has been a long time since I have asked a favor of you and I have a most important one now to request of you. For years I have gathered together the leaders of the Women's Church Groups of both races and three faiths. We call ourselves the Fellowship of the Concerned - "Southern Women Concerned About Their South." We are to come together here in Atlanta October 28 and 29. I hope you will find it possible to be with us to give us some messages that will strengthen our faith and courage.

Please let me know if you are available on these dates and later I will give you full details. About all I can say now is we will want three messages. One each for the three sessions. I would appreciate it if you would let me hear from you at an early date.

I wish I know how to tell you how much you have meant to me through the years, and I do want others to have the benefit of your guidance.

Best of wishes to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lee

X

Vice-President
Mrs. J. W. Clark
Utica, Miss.

President
Mrs. P. E. Cunningham
Box 703
Vicksburg, Miss.

Recording Secretary
Mrs. Stanley Wilson
2212 15th St.
Meridian, Miss.

Woman's Society of Christian Service
The Methodist Church

Treasurer
MRS. B. M. STEVENS
Richton, Mississippi

The Mississippi Conference

206-32 Avenue,
Hattiesburg, Miss.
August 21, 1957

Mrs.M.E.Tilly,
Atlanta, Georgia

Dear Mrs.Tilly:

I thank you for the invitation to your "Fellowship of the Concerned" October 28-29th. I have gained much from such meetings in the past- though I have not been able to put as much into practice as I would have liked. I will not be able to attend this one I am sorry to say.

With best wishes, I am ,

Sincerely,

Cecil Deen

Mrs.E.E.Deen

RECEIVED AUG 24 1957

August 26, 1957

Mr. Arthur J. Levin
41 Exchange Place, S. E.
Atlanta 3, Georgia

Dear Art:

We are having our workshop again the "Fellowship of the Concerned" October 28 and 29. Mark this on your calender and I will give your further information . In the meantime give me the list of women from B'nai B'rith from Louisiana, Mississippi, Alabama, Florida, North Carolina, South Carolina, Tennessee, Kentucky and as many as you like from Georgia.

Of course we have the funds for their transportation and entertainment. I would appreciate your list as soon as possible as a letter should be sent to them. It is so nice to have you in Atlanta and I get so much from you.

Best wishes to you, I remain

Sincerely,

Dorothy Tilly
Director of Women's Work

DT:lec

PRESIDENT
MRS. C. R. AVERA
ROBERTA, GEORGIA

VICE-PRESIDENT
MRS. M. R. HAWK
1217 MCKINLEY STREET
ALBANY, GEORGIA

RECORDING SECRETARY
MRS. RUSSELL A. LENOX
PERRY, GEORGIA

TREASURER
MRS. R. T. NORRIS
1526 HILTON AVENUE
COLUMBUS, GEORGIA

Woman's Society of Christian Service

South Georgia Conference

The Methodist Church

SECRETARY OF CHRISTIAN SOCIAL RELATIONS
MRS. W. R. BRAGG
1206 N. MADISON
ALBANY, GEORGIA

August 28, 1957

Dear Mrs Tilly:

Thank you for letter of Aug. 13 and I am planning to attend meeting on October 28 & 29.

Will appreciate more information on meeting.

Will you make hotel reservation?

Looking forward to being with you.

Sincerely
Hattie W. Bragg (Mrs W.R.)
1206 N. Madison St
Albany, Ga.

Morris Brown College
Atlanta 14, Georgia

OFFICE OF THE BISHOP

August 30, 1957

Mrs. M. E. Tilly, Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

In reply to your request for names of some of the women of the African Methodist Episcopal Church who might attend a meeting of The Atlanta Church Women, I suggest the following:

Mrs. Oretha B. Waller
306 Merritts Avenue, N. E.
Phone Tr. 2-8194

Mrs. W. R. Wilkes
1212 Fountain Drive, S. W.
Phone Pl. 8-3959

Mrs. Julia E. Brown
1660 West Lake Court, S. W.
Phone Sy. 4-3310

Mrs. John H. Lewis
Morris Brown College
Phone Ja. 5-7831

Mrs. Annie Jackson
B. T. Washington High School
Phone Pl. 3-5116

Mrs. Suejett F. Crank
242 Boulevard Avenue, N. E.
Phone Ja. 4-4125

Mrs. Florine D. Furlow
1047 Simpson Street, N. W.
Phone Ja. 1-2396

Mrs. Louise T. Hollowell
2840 Dale Creek Drive, N. W.
Phone Sy. 4-2877

Miss Helen Toliver
Walker Street School
Phone Mu. 8-7161

Mrs. Susie Flipper
1488 Mozley Drive, S. W.
Phone Pl. 8-5558

Respectfully yours,

W. R. Wilkes

W. R. Wilkes, Bishop

WRW/abc

Mailed 9/10/57

August 26, 1957

Bishop W. R. Wilkes
643 Hunter Street, N. W.
Atlanta, Georgia

Dear Bishop Wilkes:

On October 28 and 29 we are calling together here in Atlanta women church leaders of both races and three faiths.

I would appreciate it if you would give me some names of African Methodist Episcopal church women who might attend.

Thanking you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. DAVID J. CATHCART
President
127 EAST MAXWELL ST., LAKELAND, FLA.

August 30, 1957

Mrs. M.E. Tilly
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you very much for your gracious letter and your invitation to attend and share in the Fellowship of the Concerned workshop when it is held in Atlanta, October 28,29, 1957. I hope to be able to participate in several of the sessions but I will need to attend another meeting in Atlanta at the same time and I do not know as yet just how involved it will be.

It will be a real pleasure to see you again.

With love and best wishes and a grateful heart for all the fine things you do,

Sincerely,

Betty Cathcart

Mrs. David J. Cathcart

August 26, 1957

Mrs. David Cathcart
127 E. Maxwell Street
Lakeland, Florida

Dear Mrs. Cathcart:

You may be aware of the fact that each fall we have a workshop called the Fellowship of the Concerned, bringing together the women leaders of the three faiths and two races. We will have such a workshop here October 28 and 29 at Wesley Memorial Church.

I hope your schedule is not too full to keep you from being with us. We need you for so many things. You know I feel like one thing we should do is to sing together and I would so love having you lead us. Think this through and let us know and I will give you further information.

Of course the Southern Regional Council will take care of your transportation and entertainment. You will find many of your Methodist leaders here. I had a letter in my heart a long time to write you and tell you how wonderful it is to have someone so young and so gracious as you for our president.

Our prayers and good wishes are with you and a heart full of love.

Sincerely,

Dorothy Tilly
Director of Women's Work

DT:lec

BENNETT COLLEGE
Greensboro, North Carolina

OFFICE OF THE PRESIDENT

August 30, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

My dear Mrs. Tilly:

Thank you for your cordial letter of August 26, inviting me to participate in a workshop, The Fellowship of the Concerned.

I deeply regret to write saying that I shall not be able to come at this time. Unfortunately, October 28 and 29 will find me deeply engaged in my assignment for the United Negro College Fund in Akron and Dayton, Ohio. I do so regret that I cannot come. If there is a possibility of a conference on a later date, would you be kind enough to consider me again, for it is something that I would love to do.

With deep appreciation, I am

Very truly yours,

Willa B. Player

Willa B. Player
President

wbp p

+

August 26, 1957

Dr. Willa B. Player, President
Bennett College
Greensboro, North Carolina

Dear Dr. Player:

Again we are having a workshop the Fellowship of the Concerned - "Southern Women Concerned About Their South," here in Atlanta October 28 and 29.

I am hoping against hope that you will fine it convenient to be with us and lead one of the workshop groups. This meeting will be a follow-up of the workshops we have had the last two years on the Supreme Court School decision. You will certainly render a service to us and our South. I would appreciate and early reply.

With deep appreciate for all the work you are doing for us in this section, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

National Council of the Churches of Christ
in the United States of America
Division of Christian Education
COMMISSION ON GENERAL CHRISTIAN EDUCATION
257 Fourth Avenue New York 10, New York

REV. EUGENE CARSON BLAKE
President
REV. ROY G. ROSS
General Secretary
REV. ROSWELL P. BARNES
Associate General Secretary
CHARLES E. WILSON
Treasurer

September 5, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for the invitation for October 28 and 29, but I have committed these dates to a meeting in Chicago. I am more sorry than you are that such is the case. Can you set a date now for 1958 which I can hold against all comers?

I hope you will make sure that an invitation is extended to the Reverend Will Campbell of the Nashville Office of the National Council of Churches.

Cordially yours,

R. L. Hunt.

R. L. Hunt
Executive Director
Religion and Public Education

RLH/dmm

August 26, 1957

Mr. R. L. Hunt
Executive Director
Religion and Public Education
257 Fourth Avenue
New York 10, New York

Dear Mr. Hunt:

I spoke to you about being with us at the workshop of the Fellowship of the Concerned sponsored by the Southern Regional Council. This workshop will be here in Atlanta at Wesley Memorial Church October 28 and 29.

I hope you will mark these dates on your calender and be with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Mrs. Emmanuel Greenberg
4 Montevallo Terrace
Birmingham, Ala.

Mrs. M. Ettingoff
395 N. Graham #26
Memphis, Tenn.

Mrs. Pat Muskin
1530 Butler
Columbia, S.C.

Mrs. Philip Bodlaky
103 E. 60th St.
Savannah, Ga.

Mailed 9/10/57

Envelopes typed 9/24/57 for new letter

Mrs. William Lingwalt
1990 Lenox Rd.
Atlanta

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

RECEIVED SEP 12 1957

MRS. J. FOUNT TILLMAN, PRESIDENT
PALMETTO FARM, R.F.D. 1
LEWISBURG, TENN.

September 10, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Iam now at the Faith and Order Conference at Oberlin, with a meeting at Kansas City and our New York Executive sessions on my schedule before I get home.

I have tentative engagements booked for the 29th to 31st of October. I appreciate your writing me about the meeting in Atlanta but again I must express regrets at not attending.

You are gracious in your comment about my fitness for the office I hold - or rather your approval of my presence in that office! It carries a responsibility for which no person can qualify. Only the grace, mercy, and strength of God can make it possible for one to attempt it and the pace is so rapid it is difficult to keep spiritual channels open.

Thank you, and love,

Yours sincerely,

Sadie W. Tillman

Sadie Wilson Tillman
President

SWT:rd

August 29, 1957

Mrs. J. Font Tillman
Route 1
Lewisburg, Tennessee

Dear Sadie Tillman:

We are having our workshop for the Fellowship of the Concerned on October 28 and 29. It will be in Atlanta at Wesley Memorial Church and the hotel is the Piedmont. It will be just wonderful to have you with us. Look at your calender and see if it will be possible.

Let me know and I will send you ~~full~~ further information. We of the South are very glad that you are the President of the Methodist women of the nation. This suits us just exactly.

With a heart full of love and thanks to you, I remain

Sincerely,

Dorothy Tilly
Director of Women's Work

DT:lec

September 11, 1957

Mrs. Cora Ratliff
3054 Oak Forest Drive
Jackson, Mississippi

Dear Cora Ratliff:

Enclosed you will find a notification and invitation to a workshop of the "Fellowship of the Concerned." I sincerely hope you will be with us. The dates are the 28th and 29th of October.

The recent events of Nashville and Little Rock makes it more than necessary for groups of church women to get together, think together and plan together. I am sure you are well aware of this.

We will break up into small groups and I am asking you to be the leader of one of the groups.

Please let me hear from you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc
Encls.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

CORNELIA RUSSELL
EXECUTIVE SECRETARY
BUREAU OF TOWN AND COUNTRY WORK

September 12, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for your letter of August 29 in which you informed us of the Fellowship of the Concerned - "Southern Women Concerned About Their South". We would be happy to have some of our workers participate in that workshop if they can fit it into their schedule.

You will notice that I am sending copies of this letter to workers in various sections in order that they will have this information and it will be their responsibility to check with their advisory committee chairman if they are interested in attending. I know if any one of them is desirous of additional information that they will write directly to you.

We realize the importance of this meeting especially at this time in our history, but it is impossible for me to fit it into my schedule. I hope at some future time to plan to attend.

In order to save writing other letters I will give the information which you have given me concerning this meeting. It is a meeting of leaders of all faiths. Sponsored by the Southern Regional Council, Inc. You have indicated that you will make hotel reservations for all who wish to attend. The workshop will be held at the Wesley Memorial Church., Atlanta, October 28, 29.

Our prayers are with you and others who lead this meeting.

Sincerely yours,

Cornelia Russell

Cornelia Russell

CR:cgr

cc: Miss Addie Mae Jamieson
Mrs. Arthur Styron
Mrs. Scott Edwards
Miss Catherine Ezell
Miss Winona Campbell
Miss Margaret Grebbell
Miss Shirlee Willis
Miss Carol Gibby
Miss Mary Beth Littlejohn

August 29, 1957

Miss L. Cornelia Russell
Board of Missions
150 - 5th Avenue
New York 11, New York

Dear Miss Russell:

The Fellowship of the Concerned - "Southern Women Concerned About Their South" will again have a workshop. This time it will be October 28 and 29 here in Atlanta.

You may be familiar with this type of meeting we have every year of leaders of various denominations - Protestants, Catholics, and Jews. In 1955 or 1954 the rural workers of the Southern states came to this workshop and I believe they were sent by the conference in which they work, but I am not sure as to how this was financed for them.

They would be most welcome to come to this and I think not only would they make a contribution to the group but they would find the things they should know.

Look at your schedule and see if it wouldn't be possible for you to be with us. Thelma Stevens always comes and Marjorie Minkler came a time or two. Hotel reservations will be made for the people who may wish to come. The workshop will be held at Wesley Memorial Church.

If you find your way clear to be with us or to have the girls with us, I think you will be making a valuable contribution

to our South. I would appreciate hearing from you as early as possible.

With best of wishes to you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

Baccalieu Tree
Sept. 13, 1957

Dearest Dorothy, Please forgive the tardy reply to your inquiry. Annual Conference and Family Reunion fascinated the Enemy & abroad - (and the Reunion continues this Sun.) hence, correspondence has been pushed back.

So far, Oct. 28-29 are open. I will try to finalize them soon & hear further from you.

Sorry about the steam burn - After all - you nor I should have "so many irons in the fire" - that we get burned!

Sincerely,
Ruth

August 29, 1957

Mrs. E. U. Robinson
Post Office Box 516
Gallatin, Tennessee

Dear Ruth:

Our workshop of the women of the South will be here in Atlanta October 28 and 29. I hope you will find it possible to be with us. Of course your expenses will be paid.

Let me know if you can save these dates on your calender and I will give you further information.

I am also even with you now for I have a rather deep steam burn on my arm.

With love and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. E. U. ROBINSON
~~President~~
P. O. Box 516, Gallatin, Tenn.

Dear Dorothy, Sadie Freeman told me over phone of D. R. C... retirement! What can he do? I feel terribly concerned.

Does this affect the meeting Oct. 29-30? Will you please see that my hotel reservation begins Sun. night, Oct. 27? I want to listen in on the hearings scheduled to begin Oct. 28 — the 28th. Of course I will take care of the extra night's expense.

Take care of yourself.

Love, Ruth

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Fall apart

Date

Place

200

I can attend the meeting

Oct. 29-30, Atlanta.

Wm. E. H. Robinson

Ballston Spa.

VICE PRESIDENT
MRS. J. C. A. HAMILTON
829 KIRKWOOD AVENUE
ANNISTON, ALABAMA

PRESIDENT
MRS. L. L. JACKSON
1413 CLEBURN AVENUE, S. W.
BIRMINGHAM, ALABAMA

SECRETARY
WESLEYAN SERVICE GUILD
MRS. WILLIAM MOORE
WINFIELD, ALABAMA

RECORDING SECRETARY
MRS. JOHN R. STOWE
39 CHURCH STREET
BIRMINGHAM 9, ALABAMA

Woman's Society of Christian Service

OF THE

NORTH ALABAMA CONFERENCE

OF

The Methodist Church

TREASURER
MRS. R. A. CLARK, JR.
P. O. BOX 184
SHEFFIELD, ALABAMA

RECEIVED SEP 17 1957

Sept. 13, 1957

Mrs. M. E. Tilley
Room 432
63 Auburn Ave., N. E.
Atlanta3, Ga.

Dear Mrs. Tilley,

Thank you, so much, for the invitation to attend the workshop of the "Fellowship of the Concerned" to be held in Atlanta, Oct. 28 and 29. If nothing happens, I shall be able to attend.

Mrs. Stewart, Secretary of Christian Social Relations for this Conference, is ill and will not be active in the work for two or three months. I am sure that is why you have not heard from her.

With all good wishes.

Sincerely yours,
Annie L. Jackson
Mrs. L. L. Jackson.

September 11, 1957

Mrs. L. L. Jackson
1413 Cloburne Avenue, S.W.
Birmingham, Alabama

Dear Mrs. Jackson:

Enclosed you will find information and an invitation to the workshop of the "Fellowship of the Concerned." I do hope you will find it possible to be with us. You may well know that I need you. I would appreciate it if you would let me know at an early date if you will be with us.

I have written your secretary of Christian Social Relations but as yet I have not heard from her. I hope she is coming.

I am sure you are suffering over the conditions of our South and maybe thinking together and planning together we will find some way that we may help in the situation.

With the best of wishes to you,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

Dear Mrs. Lilly. X

So sorry about the change in dates for the workshop! I can only be there on the morning of the 29th so I do not think it worth the cost for me to come for such a short time! So sorry!

Mrs. L. L. Jackson

September 13, 1957

Mrs. E. D. Willis
430 State Street
Murfreesboro, Tennessee

Dear Mrs. Willis:

Again the "Fellowship of the Concerned" will have a workshop here in Atlanta at Wesley Memorial Church, October 28 and 29. The subject will be The Challenge of Controversy.

We are more than anxious to have you be with us and I would appreciate hearing from you. We have funds for your transportation and you will stay at the women's dormitory of Atlanta University along with quite a group of others who will be in attendance. Thelma Stevens, Mrs. Stamats and Dr. W. J. Faulkner will be among our leaders.

You would certainly be a valuable addition to our group and add much to the discussion. In fact we need you.

Sincerely hoping you will be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Sept. 15, 1957
Raleigh, N.C.

Mrs. M. E. Tilly -
Room 432
63 Auburn Ave. N.E.
Atlanta, Ga -
Dear Mrs. Tilly -

Thanks for your invitation to the meeting Oct, 28 & 29. It sounds particularly appealing, using The Challenge of Controversy as a subject - And with Dean Faulkner and the other leaders there, I am looking forward indeed to being with you -

Understand I am to register at Wesley, after signing in at Piedmont Hotel - If we are "roaming with" I'd enjoy being with the representative from Louisiana -

Thank you so much
Sincerely
(Mrs. C F.)

Isabel T. Goldthwait
2112 Ridge Rd. Raleigh

RICHARD H. BAKER
PRESIDENT

MORTON R. KURTZ
EXECUTIVE DIRECTOR

THE NORTH CAROLINA COUNCIL OF CHURCHES

Department of United Church Women

Affiliated With The Department Of United Church Women Of The National Council Of Churches

BOX 6637, COLLEGE STATION, DURHAM, N. C.

GENERAL CHAIRMAN
MRS. B. FRANK HALL
WRIGHTSVILLE BEACH

FIRST VICE-CHAIRMAN
MRS. G. B. LITTLE
2135 MALVERN ROAD
CHARLOTTE

SECOND VICE-CHAIRMAN
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1919 CASSAMIA PLACE
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TREASURER
MRS. LAWRENCE L. LOHR
N2C CAMERON COURT APTS.
RALEIGH

CHAIRMAN, CHRISTIAN WORLD RELATIONS
DR. GUION JOHNSON
BOX 652, CHAPEL HILL

CHAIRMAN, CHRISTIAN SOCIAL RELATIONS
MRS. CHARLES F. GOLDTHWAITE
2112 RIDGE ROAD, RALEIGH N.C.

CHAIRMAN, CHRISTIAN WORLD MISSIONS
MRS. J. WILBUR BUNN
302 N. BLOUNT ST., RALEIGH

RECORDING SECRETARY
MRS. JOHN EVANS
STATESVILLE

CORRESPONDING SECRETARY
MRS. ROBERT AYCOCK
26 PINECREST PARKWAY
WILMINGTON

HISTORIAN
MRS. SAMUEL LEVERING
ARARAT, VA.

CHAIRMAN, LEADERSHIP EDUCATION
MRS. T. S. NEWBOLD
BOX 1339
ROCKY MOUNT

Raleigh, N.C.
Aug 15, 1957

Dear Mrs. Tilly,—

Your kind invitation to attend the meeting of the "Fellowship of the Concerned" on Oct. 28 and 29, no doubt comes because of my Chairmanship in Christian Social Relations for the North Carolina Council. Therefore I am happy to say I will plan to attend. Right now I need the enrichment that such a fellowship will give me!

Have been deeply concerned about newspaper criticism of S R C's report on numbers of Negroes voting and ~~Strom~~ Thurmond's T V appearance. I do hope this is not going to cause trouble for the Council.

All my love to you personally, + thanks

Sincerely

Isabel T. Goldthwait

Dear Mrs. Tilly,

I'll be able to change dates for your meeting + will see you Oct. 29, 30 –

Thank you – and am looking forward to a wonderful meeting

My love to you –

Isabel T. Goldthwait

7

RECEIVED SEP 17 1957

1735 Piedmont St.
Jackson Miss.
Sept. 15, 1957

Dear Dorothy:

Yours came yesterday noon. Thank you for the invitation to attend the meeting Oct. 29-29. I am very sorry not to be able to accept.

I am taking my sister to Mayo Brothers the 26th and will be away at that time. I hope some one from Mississippi can attend.

Would love seeing you.

Sincerely yours,

Bess Harrington

September 11, 1957

Mrs. Paul Arrington
1735 Piedmont Street
Jackson, Mississippi

Dear Bess:

Enclosed you will find a notice and invitation to a workshop of the "Fellowship of the Concerned." Needless to say that I need you and want you.

We will break up into small groups and I would like for you to lead one of the groups.

We will give you further information later. In the meantime you can see the subject is "The Challenge of Controversy."

With love and best wishes, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encls.

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE
20 WEST 40th STREET, NEW YORK 18, N. Y.
LOngacre 3-6890

RECEIVED SEP 17 1957

859½ Hunter St. N. W.
Room 107
Atlanta 14, Georgia
Phone: Murray 8-8869

September 16, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 438
63 Auburn Ave. N. E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

Mrs. Hurley will be out of the city from October 25 through the 27th. She has asked me to say she will try to get back to be with you Monday afternoon, October 28.

Sincerely,

Barbara Hawkins

Barbara Hawkins
Secretary to Mrs. Hurley

/h

NATIONAL OFFICERS

President
Arthur B. Spingarn

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September 11, 1957

Mrs. Ruby Hurley
N. A. A. C. P.
859½ Hunter Street, N. W.
Atlanta, Georgia

Dear Mrs. Hurley:

Please note the enclosed information about a workshop of the "Fellowship of the Concerned." I hope you can be with us all the time, if not give us some time to answer the questions about the N. A. A. C. P. and then of course I want them to know you.

I believe your presence will benefit all of us because you speak so clearly and sincerely.

I would appreciate it if you would let me hear from you.

With the best of wishes to you always, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Woman's Society of Christian Service

NORTH CAROLINA CONFERENCE
THE METHODIST CHURCH

RECEIVED SEP 18 1957

Whitakers, NC
Sept 16, 1957

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Spiritual Life
Mrs. J. C. Burwell
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Literature and Publications
Mrs. P. F. Newton
Weldon, N. C.

Supply Work
Mrs. C. H. Boyd
Route 4, Box 356
New Bern, N. C.

Status of Women
Mrs. T. S. Newbold
Box 1296
Rocky Mount, N. C.

Missionary Personnel
Mrs. Allen C. Lee
Box 627
Hamlet, N. C.

Chairman of Public Relations
Miss Mary Gardner
206 W. Edenton Street
Raleigh, N. C.

Dear Mrs. Tilley -

thank you for your letter and invitation for Oct 28-29th. I am very anxious to come and plan to be with you.

Please let me know more details about the Trip + if anyone else from N.C. is coming, so that we might Travel together.

Sincerely,
Margaret J. Anderson
(Mrs S.W.)

Am planning to attend
Workshop on Oct 29-30th
thank you for your letter
telling me of the change.

Sincerely,

Mrs. S.W. Anderson
Cong. Sec. CSR
Whiteville, N.C.

MRS. D. M. HOWARD
309 GARDEN SPRINGS LANE
AUGUSTA, GEORGIA

Sept 19 1957

Dear Mrs. Tilly

Sorry I have waited so long to make up my mind. It seems I haven't had a minute since School of Missions and October will be just as full.

I want very much to be there and your meetings are always ~~that~~ such a challenge. I am going to say I'll be there

I received all this material from Dr Wilkins which meets the same time and place, but I am not sure I am qualified to speak on the subject of the jurisdiction, however I've had a conviction about it for some time

With love

Mamie Howard

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

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MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
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ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

September 20, 1957
(dictated 9-19-'57)

Mrs. M. E. Tilly
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

As we promised you in our telephone conversation early this afternoon we are enclosing a list of women from the states covered by this conference of October 28 and 29, which we are so interested in. These women carry responsibility either as Directors of an Interdenominational Christian Conference or Inter-group Chairman or a Chairman of Church Extension, any one of which responsibility will make her eligible for attendance and the conference program would be of real interest to her. Where there are two from a state I don't know what you want to do about that but they do represent different phases of the work as indicated just above.

It was nice talking with you and we are looking forward to talking with you early next week.

With appreciation,

Sincerely your friend,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s
Enc.

P.S. There is one other in east Tenn. whom we should add, but whose name and address is not here this a.m. May we send it as soon as we have it? Thanks.

ATJ

Presbyterian

Env. type

List for Mrs. M. E. Tilly-

Mrs. C. E. Allen, Newburn, Alabama

Mrs. Earl Andrews, 3125 Audubon Road, Montgomery, Alabama

Mrs. Reeves Bowen, 1318 Broome Street, Tallahassee, Florida

Mrs. J. B. Mack, 693 Button Road, Atlanta, Georgia

Mrs. James O. Cobb 241 Brown Ave., Smyrna, Ga.

Mrs. Jack Caudill, Hazard, Kentucky

Mrs. W. E. Wright, 6134 Gen. Hague, New Orleans, Louisiana

~~Mrs. C. H. Weaver, 824 Chester Avenue, Tupelo, Mississippi~~

Mrs. Alton B. Tinney, 1051 Glenwood, Jackson, Mississippi

Mrs. W. W. McGinn, Route 4, Charlotte, North Carolina ✓

Winston Salem ~~Mrs. E. S. Heefner, Jr., 450 Westover Avenue, Winston-Salem, North Carolina~~

~~Mrs. W. T. Cassels, 835 Kilbourne Road, Columbia, South Carolina~~

Mrs. Geo. Wilmet Marshall, 3701 Devereaux Road, Columbia, South Carolina

Mrs. Frank R. Crawford, Farmville, Virginia

Mrs. Victor C. Tyler, 524 W. 2nd North Street, Morristown, Tennessee ✓

Virginia Christian Women's Fellowship
MRS. WARREN BIRNBAUM, SECRETARY
ROOM 203—11 SOUTH THIRD STREET
RICHMOND 19, VIRGINIA

September 20, 1957

Mrs. M. E. Tilly
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly,

May I express appreciation for the kind invitation extended to be present at the Workshop to be held in the Wesley Memorial Church on October 28 - 29. Truly these are days when as Christian leaders it behooves us to assemble and try to study the issues that confront the church and society.

My calendar is such that I can take advantage of this opportunity and shall look forward to the meeting with expectancy. It is my understanding from your letter that expenses will be taken care of by your organization for those who can attend. Will you make reservation at the Piedmont Hotel, advising of confirmation.

Thank you again for the invitation and I shall await your reply.

Very truly yours,
Vivian G. Birnbaum
Mrs. Warren G. Birnbaum, Exec. Sec'y.
Virginia Christian Women's Fellowship

VGB:b

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Mrs. H. M. Russell
Box 41
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HOLSTON CONFERENCE
Woman's Society of Christian Service
The Methodist Church

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Youth Work
Mrs. Verne Steves
501 Shawnee Trail
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Children's Work
Mrs. Senah Pulliam
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Spiritual Life
Mrs. B. K. Hall
Box 417
Pulaski, Virginia

Literature and Publications
Mrs. R. B. Sammons
523 Love St.
Erwin, Tennessee

Supply Work
Mrs. E. R. Naylor
Emory, Virginia

Status of Women
Mrs. Willard J. Cross
Route 2
Bristol, Tennessee

Missionary Personnel
Mrs. R. T. Krepela
Belvedere Heights
Bristol, Tennessee

Co-ordinator of Rural Work
Miss Catherine Ezell
Box 1178
Johnson City, Tennessee

September 2, 1957

Dear Mrs Tilly:

I hope to attend the meeting of the Fellowship of the Concerned, Atlanta, Ga., October 28 - 29. Please let me know if you will make hotel reservation or should I.

Sincerely,
Letha Duncan
(Mrs Robert H. Duncan)

1041 Bay View Boulevard
Norfolk, 3, Va.
August 30, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.,
Room 432, 63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Mrs. Tilly:

I am in receipt of your letter of invitation to attend the meeting of "Southern Women Concerned About Their South" in Atlanta on October 28 and 29th.

I am interested and hope to attend. Please give me some additional information on the Southern Regional Council---its plans, purposes, etc., and let me know if there are any others in my general area who are planning to attend.

Thanking you,

I remain,

Sincerely,

Lelya Neese

(Mrs. J. Everette Neese)

B'NAI B'RITH WOMEN

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September 22, 1957

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RECEIVED SEP 26 1957

Mrs.M.E. Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Ave., N.E.
Atlanta 3, Ga.

Dear Mrs. Tilly,

Thank you for your invitation to your meeting October 28. I had planned on attending if invited this year but am again committed to another meeting at that time.

I am to be in Tuscaloosa, Ala. for a Memorial Dedication on that date.

The meeting will be most interesting, I know and I do regret my inability to be there.

My very best wishes for a stimulating and successful meeting and kind personal regards,

Sincerely,

Ruth Greenberg

Mrs. Emanuel Greenberg

RMG/s

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WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

1206 (4-55)

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

Sept. 23, 1957

Miss Thelma Stevens
150 Fifth Avenue
New York 11, N. Y.

We will begin at eleven a.m., October 29.

Mrs. M. E. Tilly

September 10, 1957

Miss Thelma Stevens, Executive Secretary
Women's Division of Christian Service
Board of Missions of The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

The plans for our Workshop October 28 and 29 are developing nicely. The theme of the Workshop will be "The Challenge of Controversy."

I know you rejoice with me that Dr. W. J. Faulkner will be with us to lead us through deep waters. You may remember John Griffin being with us last year. He will have a great deal to do with the directing of the Workshop groups.

I have hotel reservations for you at the Piedmont Hotel.

Please give us any suggestions you may have for us. We would appreciate all the help possible.

With love and best wishes, I remain,

Sincerely,

Dorothy Tilly
Director of Women's Work

DT:lec

September 25, 1957

Mrs. J. Russell Henderson
110 North Cedar Street
Little Rock, Arkansas

Dear Mrs. Henderson:

Enclosed you will see an announcement about a meeting here in Atlanta. Thelma told me over the phone that the Woman's Division would pay your way to this meeting. We certainly need you.

Please drop everything and be with us on these dates.

With love and best wishes,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

September 25, 1957

Mrs. Ralph Wilson
Route 3
Laurens, South Carolina

Dear Mrs. Wilson:

Enclosed you will find a letter about our meeting "The Fellowship of the Concerned". Thelma has said that the Woman's Division would pay your way here. However, if they did not I most certainly would have because we need you.

Thelma and I think Mrs. Wilcox and her secretaries will stay at Atlanta University. Let me know if you prefer that to the Piedmont.

~~With best~~ wishes,

Hurriedly,

DT:lec
Encl.

Dorothy Tilly

X

1253 - 24th St.
Newport News, Va.
September 25, 1957

Mrs. M. E. Tilly
63 Auburn Ave., N. E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

Thank you for the invitation to attend the workshop to be held in Atlanta on October 28-29.

I am sorry, but due to a conflict in my schedule it will be impossible for me to attend.

Yours very sincerely,

Mrs. W. B. Williams

Mrs. W. B. Williams

September 26, 1957

Rev. Annie R. Campbell
Minister of Christian Education
Congregational Christian Churches
673 Piedmont Avenue, N. E.
Atlanta 8, Georgia

Dear ~~Rev.~~ Miss Campbell:

Please note from the enclosed letter the change of place and dates.

Many of our people are going to stay at Atlanta University rather than the Piedmont Hotel. I have plenty of rooms engaged out there. This will not conflict with the appearance of the girl from Alabama, because she was to be with us on Tuesday any way, and this will give us sometime that morning.

I hope you will be with us on these dates. I would want you as a resource person in one of the discussion groups. All of our meals will be out there on the campus which will be lunch and dinner on the 29th and lunch on the 30th.

I will also have to know the number that will be with us. You will also note there will be time on the first afternoon for you to meet together with your own church people.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

Southeast Convention

CONGREGATIONAL CHRISTIAN CHURCHES

REV. JAMES H. LIGHTBOURNE, JR.
SUPERINTENDENT

REV. ANNIE R. CAMPBELL
MINISTER OF CHRISTIAN EDUCATION

REV. COLLIE SEYMOUR
MODERATOR

MR. W. J. STRICKLAND
TREASURER

MRS. ED A. ALBRIGHT
REGISTRAR AND ASST. TREASURER

673 PIEDMONT AVENUE, N. E., ATLANTA 8, GEORGIA
TELEPHONE: TRINITY 4-2558

Sept. 4, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue N. E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

Miss Campbell is out of town all this week, but left instructions for me to let you have the names of those she would especially like to see invited to the Fellowship of the Concerned meeting in Atlanta.

Mrs. Arnold Slater, 1800 Crestwood Dr., Chattanooga, Tenn.
President Southeast Convention Women's Fellowship (5 states)

Mrs. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.
President Southern Convention Women's Fellowship (Virginia and N. C.)

Mrs. W. B. Williams, 1253 24th St., Newport News, Va. (National WF President)

Mrs. W. A. Lindsey, 4241 S.W. 85th Avenue, Miami 55, Fla. (Florida Conference Pres)

Mrs. Royal Gibson, 2732 N.W. 20th St., Oklahoma City, 7, Okla.
President of Central South Women's Fellowship--if you are inviting people from as far away as Oklahoma

Mrs. P. M. Lee, P. O. Box 152, Burlington, N. C.
President of Convention of the South Women's Fellowship (Negro)

Since the conferences and conventions of the white and Negro churches overlap, it means we have two WF presidents in almost every state. We are therefore listing conference and convention presidents only, with the national president, Mrs. Williams, invited. She probably will not be able to come, since she has a very full schedule.

Sincerely yours,

Monley Albright

Mrs. Ed. A. Albright
for Miss Annie Campbell

August 29, 1957

Rev. Annie R. Campbell
Minister of Christian Education
Congregational Christian Churches
673 Piedmont Avenue, N. E.
Atlanta 8, Georgia

Dear Miss Campbell:

I wish we had money to bring all the wonderful people on your list to the workshop but we just don't have it. If you will list someone from each state and then your over all persons - I am not quite sure of who they are - Mrs. Slater, Mrs. Williams, or Mrs. Lee.

If you would just call the office and if I am not in, ask for Miss Cummings and she will take the list of names you may give her, that they may get the information.

Best wishes to you and thanks.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

DELIVERED AUG 14 1957

Southeast Convention

CONGREGATIONAL CHRISTIAN CHURCHES

REV. JAMES H. LIGHTBOURNE, JR.
SUPERINTENDENT

REV. ANNIE R. CAMPBELL
MINISTER OF CHRISTIAN EDUCATION

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REGISTRAR AND ASST. TREASURER

673 PIEDMONT AVENUE, N. E., ATLANTA 8, GEORGIA
TELEPHONE: TRINITY 4-2558

Aug. 13, 1957.

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Ave. N. E.
Atlanta 3, Ga.

Dear Mrs. Tilly,

I am writing to Patsey Yancey from Langdale, Ala. to see if she would be willing to come to the meeting of the Fellowship of the Concerned.

Congregatinal Christian Churches. (White)

President of the Southeast Convention (W) (Ky., Tenn., Ga., Ala., W. Fla. & S. C.)
Mrs. Arnold Slater
1800 Crestwood Drive
Chattanooga, Tenn.

Ala. State President--Mrs. Marrell Rhodes, East Tallassee, Ala. (Just elected)

Ga. State President (Pres. elect-takes office this fall)
--Mrs. Mrs. Jas. T. McAdams, 787 Berkley Ave., N.W., Atlanta.

Ky.-Tenn. President--Miss Miriam Heermans, Pleasant Hill, Tenn.

Southern Convention (Va.-N.C.) President. Mrs. F. C. Lester, 840 Sunset Ave., Asheboro, N. C.

N. C. president--Mrs. H. E. Robinson
522 Park View Drive
Burlington, N. C.

Valley district president--Mrs. Tom Good, Broadway, Va. Route # 1

Eastern Va.--Mrs. Ray Gordon, 218 Grace St. Suffolk, Va.

(An interested person-Mrs. Alfred Ellis, Rec. Secy Southern Convention Suffolk, Va. Route # 1.)

Our National Women's Fellowship president, Mrs. W. B. Williams,
1253 - 24th St.
Newport News, Va.

FLORIDA--Mrs. W. A. Lindsey, 4241 S. W. 85 Ave. Miami 55, Fla.

CENTRAL SOUTH (La., Okla., Texas) president~~00~~ Mrs. Royal Gibson
2732 N. W. 20th
Oklahoma City 7, Okla.

Congregati~~onal~~ Christian Churches (Negro)

CONVENTION OF THE SOUTH (of nearly all states in the Southeast) ~~President~~
President--Mrs. P. M. Lee, P. O. Box 152, Burlington, N. C.
Executive Sec'y--Mrs. J. Taylor Stanley, Box 957, Greensboro, N. C.

Ga.-S.C.--President--Mrs. Sadie Burroughs, 62 Hanover St., Charleston, S. C.

N. C.--Mrs. V. W. Webb, Drawer A., Sedalia, N. C.

Va. --Mrs. S. I. Gregory, Route 1, Box 259, Suffolk, Va.

Plymouth--Mrs. Pearl W. Sanders, 2210 Francis Ave., Houston, Texas.
Ala.-Miss--Mrs. Robert C. Johnson, 509 11th Ave.N., Birmingham, Ala.
Tenn. --Mrs. Willette Humphrey, 18 E. DeSoto St., Memphis, Tenn.

If you want representation from all of the above, you might ask them to let not only you, but also me know if they cannot atttend so that I might find some substitute next in line of position.

Do take care of yourself. We need you too much in the South to risk having you wear yourself out.

Sincerely,

Clarine Campbell

August 12, 1957

Reverend Annie Campbell
Central Congregational Church
675 Piedmont Avenue, N. E.
Atlanta, Georgia

Dear ~~Reverend~~ Miss Campbell:

We are planning for a meeting ~~with~~ of the Fellowship of the Concerned October 28 and 29, and would like to receive the list of those from your group who are to be invited.

Sincerely,

Mrs. M. E. Tilly
Director of Women' Work

MET:lcc

September 26, 1957

The Very Rev. Maurice V. Shean, C. O.
Box 895
Rock Hill, South Carolina

Dear Father Shean:

I know you are busy and I trust I am not worrying you. I am requesting again that you send me some names of some people to invite to our meeting.

We are sending you an announcement showing the change of place and dates of our meeting.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

August 26, 1957

The Very Rev. Maurice V. Shean, C. O.
Box 895
Rock Hill, South Carolina

Dear Father Shean:

I have been wondering how you are especially as I have been reminded over and over again as I have been in various schools of mission in the South this summer and someone in the women's meeting last year quoted something you said.

We are having another workshop October 28 and 29 here at Wesley Memorial Church. We hope you will be with us as the women really want you and need you. Please give me a list of the Catholic women to be invited.

I miss you coming through the office and I hope I may see you October 28 and 29.

Best of wishes for you go with these requests.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same Letter to:
Mrs. S. L. Green
Mrs. William H. Borders
Mrs. Harry V. Richardson
Mrs. J. W. E. Bowen
Mrs. Benjamin E. Mays
Mrs. John H. Lewis

September 26, 1957

Mrs. W. R. Wilkes
1212 Fountain Drive, S. W.
Atlanta, Georgia

Dear Mrs. Wilkes:

Please note the change in dates and place of the workshop of "The Fellowship of the Concerned."

We are enclosing a postal card asking you to tell us whether you will be there or whether you will not. Also tell us if you will like lunch both dates with the group and dinner the first night.

I would appreciate an early reply. If you cannot come we will put someone else in your place, so it is necessary to have a reply.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

September 26, 1957

Randolph R.
Mrs. ~~Clara~~ Claiborne
The Episcopal Residence
108 Seventeenth Street, N. E.
Atlanta, Georgia

Dear Mrs. Claiborne:

This is an announcement of an interfaith -- interracial meeting to be held at Morehouse October 29 and 30. I do hope you will find it convenient to be with us.

You will note that we do have a night meeting but it will be possible out there to have dinner, so you will not have to go home for the evening.

I am enclosing a card for your reply.

Appreciate hearing from you,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encls.

September 26, 1957

Mrs. Flora D. Supworth
961 S. W. 58th Avenue
Miami, Florida

Dear Mrs. Supworth:

We are meeting on the campus of Morehouse which campus joins Atlanta University and most of our women are going to stay in the girls' dormitory at Atlanta University. Do you want to be at Atlanta University or the Piedmont Hotel?

I certainly hope you will be with us because you meant so much to us last year.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

September 26, 1957

Mr. Will Campbell
National Council of Churches
1716 West End Avenue
Nashville, Tennessee

Dear Mr. Campbell:

Enclosed is a copy of an announcement of our South wide meeting. I hope affairs will be settled in Little Rock and elsewhere so you can be with us.

I had hoped that Mr. Hunt might be with us, but it is impossible for him to come.

Please let me hear from you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

September 26, 1957

Mrs. Patricia Ryan
Commission on Human Rights
Catholic Committee of the South
P. O. Box 694
New Orleans, Louisiana

Dear Mrs. Ryan:

You can see from the enclosed letter that there will be an interfaith -- interracial meeting for two days. The subject of the workshop will be "The Challenge of Controversy".

I would certainly like to have you here and a leader of one of my discussion groups.

We have money for your travel and entertainment and if you can come, we can put you either at Piedmont Hotel or Atlanta University.

I would appreciate if you would wire me collect. You can mean much to us and I need you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

Spartanburg, S. C.,
Sept. 26, 1957

Dear Mrs. Tilly:

The change in date is perfectly alright with me, and I plan to attend your meeting Oct. 29 - 30.

It might be wise to have an understanding with some particular Cab company as to our transportatio to and from Morehouse College. When we were there helping the C.M.E. women in their Institute, we had a hard time getting them to take us out there; and they refused to come out there for us.

Love,

(Mrs. Herbert McAbee) Effie H. McAbee

RECEIVED AUG 16 1957

Woman's Society of Christian Service

SOUTH CAROLINA CONFERENCE

THE METHODIST CHURCH

President
Mrs. Niles C. Clark
Waterloo, S. C.

Vice President
Mrs. Ralph B. Shumaker
203 North Main St.
Greer, S. C.

Recording Secretary
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319 Taggart Ave.
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1809 Enoree Ave.
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147 Edisto Ave.
Columbia, S. C.

Christian Social Relations
Mrs. Herbert McAbee
509 Pennwood Dr.,
Overbrook
Spartanburg, S. C.

Wesleyan Service Guild
Miss Kathleen South
21 Harvley St.
Greenville, S. C.

Student Work
Mrs. Ralph O. Bates
P. O. Box 100
McClellanville, S. C.

Youth Work
Mrs. J. H. Martin
Box 164
Lancaster, S. C.

Children's Work
Miss Florence Hurst
204 Main St.
Sumter, S. C.

Spiritual Life
Mrs. G. W. Green
Box 327
Kingstree, S. C.

Literature and Publications
Mrs. R. B. Burroughs
Conway, S. C.

Supply Work
Mrs. Welborne Summers
Box 43
Seneca, S. C.

Status of Women
Mrs. R. H. Johnson
662 Ravenel St.
Spartanburg, S. C.

Missionary Personnel
Mrs. C. H. Boulware
111 Pinckney St.
Chester, S. C.

EDITORS

Advocate Page
Miss Dena Bleckley
302 E. River St.
Anderson, S. C.

Work Sheet
Miss Eula Winn
5307 Fairfield Rd.
Columbia, S. C.

Spartanburg, S. C.,
August 14, 1957

Mrs. M. E. Tilly
63 Auburn Avenue NE
Atlanta, Ga.

Dear Mrs. Tilly:

First, may I say how much it meant to me to have the opportunity of attending your meetings of the Fellowship of the Concerned in the past. The one last fall I believe was the very best you have held. Certainly from the standpoint of program, information, and physical set-up, it was most complete. You are to be commended for this very fine leadership opportunity given to those dedicated to the work.

I shall look forward to being with you again in your meeting October 28 and 29.

With very best wishes,

Most sincerely,
Effie H. McAbee
Mrs. Herbert McAbee

Woman's Society of Christian Service

Kentucky Conference **The Methodist Church**

A.M.

Millersburg Kentucky
September 26,1957

Mrs.M.E.Tilly
Atlanta,Georgia

Dear Mrs.Tilly,

Today I received a letter from you advising me that the dates for the Southern Regional meeting had been changed.It is all right with me and I will be in Atlanta for the meeting on October 29&30.

After checking with the railroad in Paris(my nearest station) I find I would have to get a Pullman at 8:30 P.M.in Paris and would arrive in Atlanta at 7:45 A.M. The fare would amount to around$50.00. Since I never can sleep on a Pullman,I inquired about a plane from Lexington.I can leave Lexington at 4:30 ~~and~~ P.M arrive in Atlanta at 6:47P.M. The fare by plane is around $43.00 If I come by plane I will have an extra night in Atlanta.Do you t think it will be all right for me to fly instead of coming by train?

I will be glad to pay for the extra night's lodging-but I would like for you to make the H otel reservation for the night of the 28th.

Mary Lena told me you would send me an expense check before I left .She also told me the trip would amount to around $75.00 I feel this seems a little too much but I will return the amount not used. When I went to Gulfside I was advanced the money and returned what I did not actually need to the Jurisdiction.

I would appreciate hearing from you .I hope these plans will be acceptable.

Sincerely,

Virginia W. Rees

MRS. J. WARD REES
MILLERSBURG, KENTUCKY

RECEIVED AUG 26 1957

Woman's Society of Christian Service

Kentucky Conference — The Methodist Church

Millersburg, Kentucky
August 24, 1957

Mrs. M.E. Tilly
Atlanta, Georgia

Dear Mrs. Tilly,

As far as I know now I will be at the Southern Regional Council Meeting October 28-29. in Atlanta.

You were wonderful at our School of Missions, thanks so very much for taking the time from your busy schudule to share with us some of your wonderful ideas. I really feel I am going to be able to teach The Social Witness, in the Conference as well as in my local church.

I received, yesterday, a packet from you. My husband got quite a kick out of the letter from an applicant. He immediately said "No" when I asked him if he would hire a preacher like that.

From the latest report from the Kentucky Council the White Citizens Council is making a big drive in our state. We, locally do not know too much about the Council and I do not know exactly what or how to really inform them. I am the only member of the Kentucky Council in Bourbon County. I have sent in several names in the last few years but there has been no response. Do you think it would be wise for me to try to get something in our County paper? I'm not sure just how the Paper or the Court House people feel.

If you have any suggestions please let me know.

Thanks again for coming to our School.

Sincerely,

Virginia W. Rees

MRS. J. WARD REES
MILLERSBURG, KENTUCKY

Dear Mrs. Lill - I will arrive in Atlanta the evening of Oct. 28th and will take a taxi from the airport to the Piedmont Hotel. Will you see that my room reservation is for two nights. The 28th and 29th -

Thank you very much.

Sincerely

Virginia Rees

September 26, 1957

Mrs. Esther C. Stamats
National Council of Churches
General Department of United Church Women
175 Fifth Avenue
New York 10, New York

Dear Mrs. Stamats:

You will note from the enclosed letter that we have changed both the place and the dates. This is due to the fact that the Wesley Memorial Building which is the center for the Methodist of the Southeast will have a meeting of our Jurisdiction. This date was set after the dates given me.

You will note that there will be time on the 29th for you to have your secretaries of Christian Social Relations to meet with you.

Would you rather stay out at Atlanta University which is across the street from Morehouse, rather than stay at the Piedmont Hotel? We have rooms engaged at both places and could accommodate you either way.

I hope you will have time to write your secretaries and let them know you will be here and will have an opportunity to meet with them. Of course I have written them that you will be with us.

With best wishes to you,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

September 10, 1957

Mrs. Esther C. Stamats, Director
Christian Social Relations
National Council of Churches
175 Fifth Avenue
New York 10, New York

Dear Mrs. Stamats:

The plans for our Workshop of the "Fellowship of the Concerned" October 28 and 29 are moving along nicely. The theme of the Workshop will be "The Challenge of Controversy."

I believe you will rejoice with me that Dr. W. J. Faulkner will be with us to guide us through deep waters on our spiritual adventures. We have Dr. John Griffin from Emory University, quite an expert in the field of adult education, to do a great deal of the directing of our Workshop.

The seriousness of these times and the tragedy in our South will need the best thinking of all of us. So I beg of you to send us any suggestions that you may have in mind and heart.

I have made a reservation, singel room, for you at the Piedmont Hotel. I am so grateful that you are going to be with us this year. Please don't let anything prevent it.

With love and best wishes, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

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MRS. FRED H. OLERT
Richmond, Virginia
Family Life

MRS. ANNA ARNOLD HEDGEMAN
New York, New York
Economic Life

ESTHER C. STAMATS
Director

July 5, 1957.

Mrs. M.E.Tilly,
Director of Women's Work
Southern Regional Council,
Room 432
63 Auburn Avenuw, NE
Atlanta 3, Georgia.

Dear Mrs.Tilly:

Your letter of July 1 has been received while Miss Stamats is out of the office on a short vacation.

I am enclosing a list of CSR chairman and state presidents in the south-eastern states, which I hope will be helpful to you.

Sincerely,

S. Davis

Mrs.D.M.Davis
Administrative Assistant.

sd

September 27, 1957

Mrs. Charles S. Johnson
Fisk University
Nashville, Tennessee

Dear Mrs. Johnson:

I have not heard from you about our meeting of the Fellowship of The Concerned. But anyway I am giving you the change of place and dates - October 29 and 30. Our headquarters will be the women's dormitory at Atlanta University.

I certainly am glad of this change because we have never met in a Negro school before.

Please know that I need you and I want you.

Hoping you can be with us,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

September 13, 1957

Mrs. Charles S. Johnson
Fisk University
Nashville, Tennessee

Dear Mrs. Johnson:

Again the "Fellowship of the Concerned" will have a workshop here in Atlanta at Wesley Memorial Church, October 28 and 29. The subject will be The Challenge of Controversy.

We are more than anxious to have you be with us and I would appreciate hearing from you. We have funds for your transportation and you will stay at the women's dormitory of Atlanta University along with quite a group of others who will be in attendance. Thelma Stevens, Mrs. Stamats and Dr. W. J. Faulkner will be among our leaders.

You would certainly be a valuable addition to our group and add much to the discussion. In fact we need you.

Sincerely hoping you will be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

September 27, 1957

Mrs. Aileen B. Mercer
1600 Monument Avenue, Apt. 204
Richmond 20, Virginia

Dear Mrs. Mercer:

Enclosed you will find a letter explaining a Workshop we are having here in Atlanta October 29 and 30.

We are very anxious to have you with us. Not only are you a leader in the church but in Labor also.

I think all information is in the enclosure.

We are enclosing a card for your reply.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encls.

Signed in Mrs. Tilly's absence

Sept. 28, 1957

Dear Mrs. Tilly Yes I can make the change in the dates and be in Atlanta Oct. 29. Tuesday at 10:30 - or as soon as I can get from the Airport after 10:112 a.m. I will be with you the entire session thru Wednesday

Sincerely, Agnes R. Richardson

United Church Women

of Tennessee

1951 Lyndale Ave.
Memphis, Tenn.
September 17,1957

Mrs. M.E. Tilly
Southern Regional Council
Atlanta, Ga.

Dear Mrs. Tilly,

Your invitation to share in theWorkshop on "The Fellowship of the Concerned" in Atlanta, on October 28th and 29th has been received, and has been given consideration by myself and my State Executive Committee.

I shall be gald to come and share in this opportunity of meeting with leaders concerning the vital problems of our Southland, knowing I shall have something to carry back to our women in Tennessee.

I shall arrive by plane morning of the 28th-via Eastern AirLines at 10:12 and come right to the Wesley Memorial Church where the meeting begins at 11:00. I will return by plane the next evening. (Plane is jut about as resonable as the train, and I cannot be away from home three nights!) (48.51)

I am delighted to be in a conference again with you, for I remember so pleasantly our associations when I was on the Georgia Board several years ago, as well as the more recent gathering when you met with us at out Tennessee State meeting here in Memphis.

I likeyour blankverse on "A Worksop". A very meaningful idea, well put.

Looking forward to being with you,

Sincerely,

(Mrs R.P.) Agnes R. Richardson

State Chairman of Christian Social Relations

Christian Women . . . United and Dedicated . . . Change The World

Sept. 28, 1937.

Dear Mrs. Tilley.

I will be able to attend on the changed dates - Oct. 29 and 30

Yours truly,

Zada C. Walker

(Mrs. H. N.)

2304 Fontaine Ave.
Charlottesville, Va.
Sept. 16, 1957.

RECEIVED SEP 18 1957

Southern Regional Council
Atlanta, Georgia

Dear Mrs. Tilley,

Your invitation of September 10th is a real challenge to me. As you no doubt know we are in the midst of controversy now and I am anxious to know what can be done.

I shall be happy to accept your invitation and look forward to the experience.

Sincerely yours,
Zada C. Walker
(Mrs. H. H. Walker)

Morris Brown College
Atlanta, Georgia
September 29, 1957

Mrs. M. E. Tilly
Southern Regional Council
Atlanta, Georgia

Dear Mrs. Tilly:

I shall be able to attend the workshop of "The Fellowship of the Concerned" scheduled to meet at Morehouse College on October 29-30.

Will you kindly make reservations for me for lunch and dinner on October 29 only.

Sincerely yours,
Christine B. Lewis
Mrs. J. H. Lewis

Morris Brown College
Atlanta 14, Georgia

RECEIVED SEP 18 1957

OFFICE OF THE PRESIDENT

September 17, 1957

Re: Meeting, October 28-29

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta, Georgia

My dear Mrs. Tilly:

Thank you for the invitation to join other women of good-will in the quest for that "widom and courage" so sorely needed in these troubled times.

I shall be happy to share in this spiritual adventure and to make whatever small contribution I can to the achievement of the peace and mutual understanding which we so earnestly desire.

Sincerely yours,

Ernestine B. Lewis

UBL

(Mrs.) John H. Lewis

MEMBER UNITED NEGRO COLLEGE FUND

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MRS. R.L. HOBDY
Union Springs, Alabama

President
MRS. S. R. JONES
303 N. Orange Ave., Dothan, Ala.

Vice-President
MRS. J. R. HELMS
Box 686, Lynn Haven, Florida

Recording Secretary
MRS. J. T. ALLEN
Cromwell, Alabama

Woman's Society of Christian Service

The Methodist Church

Treasurer
MRS. A. W. OLIVER
Union Springs, Alabama

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3333 Cloverdale Road
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MISS ANNE CLOUD BASS
Brundidge, Alabama

Spiritual Life
MRS. R. I. LAWRENCE
Clayton, Alabama

Christian Social Relations
MRS. W. C. CARTER
Prattville, Alabama

Student Work
MRS. V. C. HELMS
114 Gardner Dr.
Auburn, Alabama

Youth Work
MRS. SELMAN BRADLEY
Rural Route
Andalusia, Alabama

Children's Work
MRS. C. H. SHERRER
722 N. 65th Avenue
Pensacola, Florida

Literature and Publications
MRS. S. F. ARANT
751 Wrights Mill Road
Auburn, Alabama

Supply Work
MRS. GEORGE GALLIHER,
209 Lamar Avenue
Selma, Alabama

Wesleyan Service Guild
MRS. ALMA SOLLIE
425 Broad Street
Ozark, Alabama

Status of Women
MRS. COMER WOODALL
219 Edington Dr.
Mobile, Alabama

Missionary Personnel
MRS. W. W. ENZOR
704. N. Herring
Dothan, Alabama

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Evergreen, Alabama

Demopolis District
MRS. BRADFORD JOHNSON
Greenoboro, Alabama

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2510 W. 11th St.
Panama City, Florida

Mobile District
MRS. EDWARD WALLACE
159 Pinehill Dr.
Mobile, Alabama

Montgomery District
MRS. W. C. GOODWIN
2220 Country Club Dr.
Montgomery, Alabama

Pensacola District
MRS. J. B. NICHOLS
914 N. Baylen St.
Pensacola, Florida

Selma District
MRS. HARVEY KING
Marion Junction, Alabama

Troy District
MRS. ROY L. SMITH
Box 464
Phenix City, Alabama

Alabama-West Florida Conference

Prattville Ala
Sept 29, 1957

RECEIVED OCT 1 1957

Dear Mrs. Tilly

I hope be able to attend Southern Regional Council on Oct 29-30.

I may be late arriving as bus and train schedules are not too early leaving Montgomery.

I was in Atlanta in June for a workshop at Morehouse College and was unable to get taxi service to and from the College. Hope there be some transportation for us? Others there had the same trouble. Seems that the taxi Co. would not say they would not take us but just would never come for us after repeated calls.

Looking forward to seeing you Oct 29.

Love
Mary Elizabeth Carter

Honorary President
MRS. R.L. HOBDY
Union Springs, Alabama

President
MRS. S. R. JONES
303 N. Orange Ave., Dothan, Ala.

Vice-President
MRS. J. R. HELMS
Box 686, Lynn Haven, Florida

Recording Secretary
MRS. J. T. ALLEN
Cromwell, Alabama

Woman's Society of Christian Service

The Methodist Church

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Union Springs, Alabama

Alabama-West Florida Conference

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Montgomery District
MRS. W. C. GOODWIN
2220 Country Club Dr.
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Pensacola District
MRS. J. B. NICHOLS
914 N. Baylen St.
Pensacola, Florida

Selma District
MRS. HARVEY KING
Marion Junction, Alabama

Troy District
MRS. ROY L. SMITH
Box 464
Phenix City, Alabama

Prattville Ala
August 19, 1957

Dear Mrs. Tilley

I am holding October 28 + 29 open for J.O.C. meeting. I have asked my Conference President not to call Executive meeting then as she did last year -

I do plan to attend.

Sincerely
Mrs. W. C. Carter

September 29, 1957

Dear Mrs. Tilly:

I will plan to come to Atlanta on October 29-30 The only reason for not coming would be that the Jurisdiction Hearings are scheduled for Charlotte on October 30-31. I had made plans to attend with some other conference officers and members of the W.S.C.S.. But, I'm sure they aan represent me on the 30th and I can be there on the 31st.

Yours sincerely,

Mrs. Leslie E. Barnhardt

WESTERN NORTH CAROLINA CONFERENCE

Woman's Society of Christian Service

THE METHODIST CHURCH

CONFERENCE DIRECTORY
1957-1958

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Route 3
Asheboro, N. C.

Vice-President
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22 Crowell Rd.
Asheville, N. C.

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1323 Aylesford Road
Charlotte 7, N. C.

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Miss Una Edwards
213 Pine Street
Rutherfordton, N. C.

Assistant Treasurer
Miss Mary H. Bright
P. O. Box 8133
Charlotte 8, N. C.

SECRETARIES

Promotion
Mrs. T. V. Goode
728 N. Center St.
Statesville, N. C.

Missionary Education and Service
Mrs. Curtis L. Koontz
409 S. State Street
Lexington, N. C.

Christian Social Relations
Mrs. Leslie E. Barnhardt
5830 Creola Road
Charlotte 7, N. C.

Wesleyan Service Guild
Mrs. Ira C. Shelley
1339 Seminole Dr.
Greensboro, N. C.

Student Work
Miss Mary Bethea
Pfeiffer College
Misenheimer, N. C.

Youth Work
Mrs. E. A. Lamb
412 Harrison Street
Reidsville, N. C.

Children's Work
Mrs. J. E. Carroll
319 Summit Ave.
Statesville, N. C.

Spiritual Life
Mrs. H. F. Anderson
Route 9, Box 709
Charlotte, N. C.

Literature and Publications
Mrs. L. A. Bye
5201 Allen Road East
Charlotte, N. C.

Supply Work
Mrs. G. E. Brown
Laurel Hill Farm
Ararat, Virginia

Status of Women
Mrs. J. W. Fowler
Lake Junaluska, N. C.

Missionary Personnel
Mrs. Gilmer Harris
Box 506
Cherryville, N. C.

Editor Woman's Page
N. C. Christian Advocate
Mrs. John Wright
Weaverville, N. C.

Chairman of Committee on Nominations
Mrs. Ralph E. Bisel
Box 1004
Badin, N. C.

President Emeritus
Mrs. C. C. Weaver
A-10 Apt. 62, Twin Castles
Winston-Salem, N. C.

Treasurer Emeritus
Mrs. P. N. Peacock
Salisbury, N. C.

September 12, 1957

Mrs. M.E. Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for the invitation and the information regarding the Workshop to be held in Atlanta on October 28-29.

I look forward to being there and participating in such a workshop.

Sincerely yours,
Mrs. Leslie E. Barnhardt
Mrs. Leslie E. Barnhardt

P.S. I liked your definition of A WORKSHOP. Very clever, and very clear.

L.B.

WESTERN NORTH CAROLINA CONFERENCE

Woman's Society of Christian Service

THE METHODIST CHURCH

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1957-1958

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Winston-Salem, N. C.

Treasurer Emeritus
Mrs. P. N. Peacock
Salisbury, N. C.

September 6, 1957

Mrs. M.E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Ave.N.E. -Room 432
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for the letter concerning the proposed meeting in Atlanta, October 28 and 29. I did check those dates on my calendar. I was glad your letter came as I was leaving for my Conference School of Missions because I was able to work my schedule and leave those dates open.

Yours sincerely,

Mrs. Leslie E. Barnhardt

Mrs. Leslie E. Barnhardt

2090 Dixie Hwy
So. Ft. Mitchell
Ky
Sept 30/57

Dear Mrs Tillay,

You can expect me in Atlanta on Oct 29 & 30

Sincerely yours
(Mrs Leon) Mamie C Saulsone

MRS. LEON D. SANBORNE
2690 DIXIE HIGHWAY
SOUTH FORT MITCHELL
KENTUCKY

RECEIVED SEP 18 1957

Sept 17, 1957.

Dear Mrs Tilley,

I appreciate your invitation to attend the meeting on Oct. 28th & 29th in Atlanta. As far as I know now I can attend.

It looks like a fine program with outstanding leaders. and I know that it will mean a great deal to those in the South to have be thinking

MRS. LEON D. SANBORNE
2690 DIXIE HIGHWAY
SOUTH FORT MITCHELL
KENTUCKY

and counsel of such leaders.

If it is in order, I would appreciate having whatever you allow for travel in advance. Due to family responsibilities, I may have to fly, but just give me whatever you allow & I will make up the difference.

Looking forward to seeing you again

Sincerely yours,
Marion Sanborne.

HARRY STRAUSS
AMELIA CORKLAND STRAUSS
PHONE 4-5491

STRAUSS & STRAUSS
ATTORNEYS AT LAW
SUITE 401-404 COMMERCIAL NAT'L. BANK BLDG.
KNOXVILLE, TENNESSEE

October 1, 1957

RECEIVED OCT 3 1957

Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta, Georgia

Attention: Mrs. M. E. Tilley

Dear Mrs. Tilley:

This will acknowledge receipt of your several recent communications relative to the forthcoming meeting in Atlanta, Georgia, on October 29th and 30th. I recall with a great deal of satisfaction the experience of last year's meeting and am most anxious to be a part of the session this year.

My delay in replying was necessitated because of certain personal reasons. Our elder daughter has just become engaged to a very fine young man, and I had to await their wedding plans before committing myself.

I am glad that I will be able to attend, and it will also be my pleasure to participate by presenting an analysis of the recent Civil Rights Bill. I will try to have a copy of it in your hands sometime during the week of October 14th and trust that will give you time to have the same mimeographed.

With cordial regards and best wishes, I am

Sincerely yours,

Amelia

ACS:bh

Mrs. Harry Strauss

P.S. October 2, 1957

Since dictating this letter, I find that our office has a very important automobile accident case set for trial beginning October 28th. It will possibly take from two to three days to try the case, but should I get through on the 28th, I will most certainly attend the sessions as I am most anxious to do so. However, you can not depend on me for the presentation of the analysis of the Civil Rights legislation, but if I can be of any assistance to someone else in the preparation of the analysis I will be glad to do so.

Regards and Regrets,

September 11, 1957

Mrs. Harry Strauss
Strauss & Strauss Attorneys at Law
Suite 401-04 Commercial National Bank Building
Knoxville, Tennessee

Dear Mrs. Stauss:

Enclosed you will find a notification and invitation to the meeting of "The Fellowship of the Concerned."

Here is a favor I want to ask you. At this workshop will you please give us an analysis of the recent Civil Rights Bill passed by Congress. If you get it ready in time we will mimeograph it and give it out. This will be most helpful to all of us.

It has been delightful for me to know you and I sincerely hope you will find it possible to be with us October 28 and 29.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lsc
Encl.

PHELPS-STOKES FUND
101 PARK AVENUE
NEW YORK 17, N. Y.
MUrray Hill 3-8578

RECEIVED OCT 4 1957

October 1, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Your letter of September 27 to Dr. Patterson came during his absence from the office. Since the date of your letter, I hope Dr. Patterson found opportunity to contact you during his brief visit to Atlanta University earlier this week. At any rate, I know he will be pleased to know of your willingness to receive Dr. Hellmann and Bishop Schaberg.

I am bringing to the Director's attention the October 29-30 meeting of "The Fellowship of the Concerned" at Morehouse College. No doubt, he will want to get in touch with you as soon as he knows if his attendance will be possible.

Sincerely yours,

Wm. H. Thompson

William H. Thompson
Secretary to the Director

The Southern Baptist Convention

Office of the President
Congress of the United States
House of Representatives
Washington, D. C.

Little Rock, Arkansas
October 2, 1957

RECEIVED OCT 4 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you foryour recent letter and your invitation to speak to the group of women church leaders on October 29. This appeals to me very much and I wish I could be with you. I regret, however, that my October schedule is so overcrowded that it will preclude my accepting your kind invitation. I am scheduled to speak at Mercer University in Macon on November 1. If I have time to call you when I pass through Atlanta, I will certainly do so.

I am sorry that I cannot be with you, but I appreciate your thinking of me in this connection. With all good wishes, I am

Sincerely yours,

Brooks Hays

September 27, 1957

The Honorable Brooks Hays
514 Federal Building
Little Rock, Arkansas

Dear ~~Honorable~~ Mr. Hays:

I was surprised and greatly pleased that you took time to write me a letter in answer to my telegram upon your election to the high office in your church. I know you must have had a great many others which make me more appreciative.

I do not know how busy you are but there is something that I think would help the South if you could find it possible to do so.

Year after year I have called together the women church leaders of various denominations - three faiths and both races - groups about one hundred fifty to work together on problems of the day. This year we are meeting October 29 and 30. Please look at your calender and see if it would be possible for you to be with us, and speak to us on the night of October 29.

While this is a small group, it is a powerful group, great in leadership and great in courage. However, it is not an action group. We issue no statements but they usually come out with some definite plan they can quietly carry out.

We have met various times in the white Protestant churches. This time we are meeting at Morehouse College, one of your Negro Baptist Colleges.

Last year Dr. A. C. Miller of the Baptist Board was with us both days and did marvelous work for us. I think at this time a message from you is what we need.

These women are quiet workers so we give no publicity. I believe they are more effective because they are working quietly.

If you will wire me collect I would greatly appreciate it.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 2, 1957

Mrs. L. L. Jackson
1413 Cleburne Avenue, S. W.
Birmingham, Alabama

Dear Mrs. Jackson:

I regret we had to change the date but the Jurisdictional hearing was slated for the 29th and 29th, and so many of our Methodist felt they could not be with us.

Indeed it is worth the cost to have you with us on the morning of the 29th, and if you can be with us please come for I need you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 2, 1957

Miss Anna Holden
Fisk University
Nashville, Tennessee

Dear Anna:

We have had to change the dates to October 29 and 30 and the place of meeting is now Sale Chapel at Morehouse College.

Do you want a reservation at Atlanta University women's dormitory or the Piedmont? A great many of us will stay at Atlanta University.

Yes we want you to stay over a day or two days. If you want to then you could move to the Piedmont Hotel and work here in our office. You do the job better than anybody else could do it.

With best wishes from all the office gang,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

September 11, 1957

Miss Anna Holden
Fisk University
Nashville, Tennessee

Dear Anna:

Enclosed you will find a belated check for secretarial work last October. Just how the slip up came, neither Ruth nor I can explain.

I am sending this and adding to it another request. Enclosed you will find information about the workshop of the "Fellowship of the Concerned." Please come and again give us the valuable service of gathering the gleans together, and if you do come plan to stay two extra days or more and we will give you secretarial help so it won't be so difficult for you.

There is no one that can do the job like you and we all would like to see you. We have much to tell you.

Please let me hear from you.

Sincere greetings from Ruth and myself,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

October 2, 1957

Mrs. Ben Russell
824 Tusculum Boulevard
Greenville, Tennessee

Dear Mrs. Russell:

I think you can fully understand that our funds are limited to an extent, therefore we are bringing only one from a state. We have to date issued the following invitations, of course to you first of all, to Mrs. McCurdy of Birmingham, Mrs. Dennisson of Atlanta, Mrs. Hunt of Ft. Lauderdale and Mrs. Illery of South Carolina. If you would suggest to us who should come from Kentucky we would appreciate it.

Please note we have had to change the date to October 29 and 30. The Methodist are having a great powwow on our Jurisdictional set up here in Atlanta and I am certain we could not get mixed in any degree with this.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encls.

September 13, 1957

Mrs. Jean Russell
824 Tusculm Boulevard
Greenville, Tennessee

Dear Mrs. Russell:

Enclosed you will find a sheet giving you information about the workshop of the "Fellowship of the Concerned" which is being held here in Atlanta October 28 and 29. We most certainly want you to be with us.

Added to the request for your presence I am asking you to send me the name of your state officer of social action in the following states: Georgia, Florida, Alabama, Mississippi, the Carolinas, Louisiana and Kentucky. We will forward the information to them. As the time is short, we would appreciate a quick reply.

It has been a joy to know Mrs. DeBusk's daughter.

Hoping you will be with us, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lee

October 2, 1957

Mrs. William C. New
610 Jefferson Avenue
College Park, Georgia

Dear Mrs. New:

"The Fellowship of the Concerned - Southern Women Concerned About Their South" will have a workshop on the 29th and 30th of October here in Atlanta at Morehouse College. The subject will be The Challenge of Controversy.

The women of several denominations - Protestants, Jews and Catholics - will be in this group. We would like very much to have you with us and would appreciate if you would give us a list of Episcopalians to be invited. We would like some not only from Georgia but leaders in other states.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 2, 1957

Mrs. Bessie Rowe
1907 Morton Avenue
Louisville, Kentucky

Dear Mrs. Rowe:

Mrs. C. D. Townes has told us that you will be the representative from Louisville at the workshop of the Fellowship of the Concerned. We are enclosing some information.

I suppose you will hear from Mrs. Wilcox, the Jurisdiction Secretary of Christian Social Relations.

We are delighted that you are coming.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encls.

Oct. 2, 1957

Dear Mr. Tilly -

I found your letter today when I came in from speaking tour in the Conference.

I am so sorry that the change in date of Workshop will keep me from being with you. I assure you that my sincere prayers will be with you as you meet.

May God bless you all!

Sincerely -

F. S. Smith (Mrs. W.C.)

Va. Conference

VIRGINIA CONFERENCE

Woman's Society of Christian Service

THE METHODIST CHURCH

Secretary of Christian
Social Relations
Mrs. William C. Smith
231 Broad Street
Portsmouth
Virginia

Sept. 21st, 1957

Dear Mrs. Tilly:

Thank you for the program of your workshop which came a few days ago. You have, as usual prepared an outstanding agenda for us all and I'm deeply appreciative for all that you do.

I am planning to be with you in Atlanta for your workshop and am looking forward to seeing you. If I can be put with Mrs. Leslie Barnhardt of Charlotte or Mrs. Herbert McAhee of South Carolina I'd be real happy, but I love the others too.

Thank you for including me in your plans.

Sincerely,
Fay Savage Smith

RECEIVED AUG 23 1957

VIRGINIA CONFERENCE

Woman's Society of Christian Service

THE METHODIST CHURCH

Secretary of Christian
Social Relations
Mrs. William C. Smith
231 Broad Street
Portsmouth
Virginia

August 21, 1957

Dear Mrs. Tilley:

I reached home Saturday and found your invitation to attend your workshop there in Atlanta October 28 and 29 - I do so much appreciate your thoughtfulness and am marking these dates in my calendar and expect to be with you at that time.

It is always a great privilege for me to see you and have an opportunity to hear you and talk with you. You are such a wonderful blessing to us all!

Sincerely,
Fay Savage Smith

October 2, 1957

Mrs. Esther C. Stamats, Director
Christian Social Relations
United Church Women
175 Fifth Avenue
New York 10, New York

Dear Mrs. Stamats:

Your letter has just been received. The following were invited:

Mrs. Gordon Goodall
Mrs. C. E. Biggerstaff
Mrs. Leon D. Sandborne
Mrs. E. P. Cudd
Mrs. Alvis McNeill
Mrs. Charles Goldthwaite
Miss Priscilla Shaw
Mrs. R. P. Richardson
Mrs. J. Everett Neese
Mrs. Marion L. Patton
Mrs. J. Birdsall Calkins

To date Mrs. Biggerstaff, Mrs. Sandborne, Mrs. Goldthwaite, and Mrs. Richardson have accepted. We have not heard from the others.

It will be wonderful to have you and I hope something worthwhile will come out of the workshop.

Best of wishes to you,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

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EDITH L. GRONER
Associate General Director

Christian Social Relations

MRS. LILBURN B. MOSELEY
Pittsburgh, Penna.
Chairman

MRS. ALFRED M. CHAPMAN
Bucks County, Penna.
May Fellowship Day

MRS. J. RUSSELL HENDERSON
Little Rock, Arkansas
Child Welfare

MRS. LAWRENCE S. ASHLEY
Ocala, Florida
Race & Cultural Relations

MRS. FRED H. OLERT
Richmond, Virginia
Family Life

MRS. ANNA ARNOLD HEDGEMAN
New York, New York
Economic Life

ESTHER C. STAMATS
Director

September 30, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you so much for your letter. I am curious to know, however, what secretaries of Christian Social Relations are coming ? I would like to know as soon as possible, so that I will have time to write to them.

Concerning room reservations, I would like to stay at Atlanta University, if I am able to have a private bath. If this is not available, then I will stay at the Piedmont. Let me know when you find out where I'll stay.

I am looking forward to seeing you.

Sincerely,

Esther C. Stamats

Esther C. Stamats, Director
Christian Social Relations
United Church Women

ECS:ra

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

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110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

October 2, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

Thanks so much for the memorandum which came to my desk today giving information about the meeting in Atlanta. I shall arrive on the evening of Oct. 28 and will take a taxi to Atlanta University. I am so glad you have arranged for housing there and also that we will have the meetings at Morehouse College. I am sorry you have had so many difficulties in avoiding too many conflicts of schedule. Blessings on you as you work out this important program. I cannot tell you how grateful I am for the privilege of coming. I hope very much that something good can come out of this meeting that will give us a new opportunity to do a job as Methodists.

I doubt if Ernestine Henderson can come since the meeting Dudley Ward has scheduled for Little Rock will be held during that week. In view of the conflicts which have taken place in Little Rock, Ernestine feels that with that interracial meeting coming up there that she should be on hand to lend her moral support and give guidance and strength to the whole process. I feel that she is right. Of course, that goes for Jane Cotton as well. I do hope, however, that Inez Wilson can come. The Department will pay her expenses, too.

I am glad you are having John Griffin from Emory University meet with us again and, of course, as always, I am grateful that Dr. Faulkner will be there. He is one of my favorite people.

With my love and good wishes, I am

Hurriedly yours,

Thelma Stevens

Thelma Stevens

TS:mb
Dictated 9/27

October 3, 1957

Mr. W. V. Harper, II
Art Department
Clark College
Atlanta, Georgia

Dear Mr. Harper:

Following our conversation of a few days ago, I will write out just what the request was:

1. A drawing for a stencil with space on it to put the words
WORK BOOK
FELLOWSHIP OF THE CONCERNED

These are to be in large letters.

2. The poster 22 by 28 with the thought, "Make Straight the Highway for the King." And in the highway is a stone marked "Prejudice." At the bottom "Who Will Roll the Stone Away?"

I am looking forward to getting your idea so we can get the stencils cut as soon as possible.

Thanking you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Board of Social and Economic Relations
The Methodist Church

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740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
GENERAL SECRETARY

OCTOBER 4, 1957

MRS. M. E. TILLY
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR MRS. TILLY:

I REGRET GREATLY THAT I WILL NOT BE ABLE TO BE WITH YOU ON OCTOBER 29-30, AS I WILL BE IN ONE OF OUR INTERRACIAL LEADERSHIP CONFERENCES.

BEST WISHES FOR A SUCCESSFUL MEETING.

SINCERELY,

A. Dudley Ward

A. DUDLEY WARD

ADW:NW

September 26, 1957

Dr. Dudley A. Ward, Executive Director
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Dr. Ward:

Enclosed you will find an announcement of our South wide meeting of women. I would certainly love to have you be with us.

Would appreciate hearing from you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

MRS. LEIGHTON M. MCCUTCHEN, EXECUTIVE SECRETARY

MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

October 4, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.,
Atlanta 3, Georgia.

Dear Mrs. Tilly:

I was out of the office several days this week but now I want to answer your letter which was acknowledged in my absence. Thank you for sending us the final information with regard to the dates of the meeting of The Fellowship of The Concerned. Mrs. Morley and I are making note of this and others in our Staff have been given the information. She and I plan to be in the Workshop as far as possible throughout the entire time and there may be others of our Staff present.

We appreciate the opportunity given for denominational groups to meet at 4:30 p.m. on the 29th. We are noting that and will consult with Presbyterian women who are in attendance and arrange for a meeting after we have met that afternoon.

If there is any way in which I can be of service to you I will be glad to be used since you have asked that I serve as consultant in one of the discussion groups. Please let me know in advance what group it will be, that I may be a bit better prepared for same.

We are noting that plans have been made for lunch and dinner on the 29th and lunch on the 30th on the campus, as well as the place of meeting which you have already told us.

Last week in New York I saw Thelma Stevens and she had received your letter and so I believe things will go forward for her presence as well as others whom you have invited to be with you. I also saw Mrs. Charles S. Johnson at that meeting of the Advisory Committee of Leadership Education of United Church Women. I saw Thelma in a denominational meeting at the UN on the morning of the 27th.

With best wishes and appreciation,

Cordially your friend,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s

1867 1957

MOREHOUSE COLLEGE

ATLANTA, GEORGIA

October 5, 1957

OFFICE OF THE PRESIDENT

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, NE
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am confirming the dates of October 29 and 30 for the Fellowship of the Concerned to use the Morehouse Chapel in Sale Hall from 9:30 a.m. on through the day.

Room 114- Chemistry Building will be available on Tuesday, October 29 from 9:00 a.m. to 4:00 p.m. There is a class in there at 8:00 a.m. and there is a College Meeting scheduled for the room beginning at 4:00 p.m. If your meeting will go beyond 4:00 p.m. Tuesday, it would be better for you to use the chapel both days. It maybe better to have your meetings at the same place both days. I raise this question because I understand you will have about 100 persons attending the meetings and room 114 - Chemistry Building will seat 126. It may be well to let me know if you plan to use Room 114 at all.

With kindest regards and best wishes, I am

Yours truly,

Benjamin E. Mays
President

BEM:km

October 2, 1957

Dr. Benjamin E. Mays, President
Morehouse College
Atlanta, Georgia

Dear Dr. Mays:

This is to thank you for giving us, "The Fellowship of the Concerned - Church Women Concerned About Their South," the privilege of holding a workshop on The Challenge of Controversy in Sale Chapel on October 29 and 30. We greatly appreciate the great service you are rendering us.

If you can spare any time we would certainly like you to greet us and remain with us as much as possible.

Deeply grateful, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

824 Tusculum Boulevard
Greeneville, Tennessee
October 6, 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I shall just have to take a guess about our Kentucky woman as I have met none of them--let's say Mrs. R. T. Brown, 2074 Sherwood Avenue, Louisville, Kentucky. Since she is from Louisville, she might be helpful. I noticed you did not have listed women from Virginia or Mississippi. If you are covering these states, our representatives are: Mrs. W. G. Anderson, 349 Holbrook, Danville, Virginia; and Mrs. Alvin Ales, Route 4, Batesville, Mississippi. I want to get out letters to all of our women (I pray some of them will attend), so if you issue any of these invitations, would you please drop me a card saying so.

I would like to stay out at Atlanta University and look forward to seeing you then.

Love,

Jean

Mrs. Ben Russell

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Executive Secretary
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MRS. HOWARD R. GOLD

X

UNITED LUTHERAN CHURCH WOMEN

SEVENTH FLOOR, MUHLENBERG BUILDING
1228 SPRUCE STREET, PHILADELPHIA 7, PA.

Office of the President
Mrs. John B. Moose
Box 457, Leesville, S. C.

Oct. 7. 1957

Dear Mrs Filly -

It seems all our meetings overlap. At the time of your next workshop I will be at regular committee meetings and board meetings of our general board so will not be able to attend.

I believe I sent you the names of women to contact some time ago and they would still be the ones.

Sincerely
Bernice H. Moose
(Mrs. John B.)

September 26, 1957

Mrs. John B. Moose
Box 457
Leesville, South Carolina

Dear Mrs. Moose:

Please note the enclosed letter showing the change of place and dates for our workshop. We have not heard from you but I certainly would appreciate hearing.

You will note that it will be possible for you to have a meeting with your group the same date. However, I do not have the list of many Lutherans. If you will send me a list they will receive an invitation.

As you know we have funds for travel and entertainment.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

Georgia
Christian Women's Fellowship
MRS. JAMES R. BEACH, EXECUTIVE SECRETARY
OFFICE: 1063 HIGH STREET HOME: 3852 DRURY DRIVE
MACON, GEORGIA

September 3, 1957

RECEIVED SEP 10 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432, 63 Auburn Avenue, Northeast
Atlanta 3, Georgia

Dear Mrs. Tilly:

September 9, 1957

I have to apologize. I was called to Savannah on the 3rd and had to leave your letter in my typewriter. I am so sorry that I am this late in getting my reply to you.

Thank you for the invitation to attend the workshop of the Fellowship of the Concerned. I regret, however, that I shall be in Valdosta during that time for our Annual State Church Convention. This means, too, that women who are especially interested in the matter of better human relations and the work of the Fellowship will be in the convention, also. This is too bad but these things happen. My interest and concern are yours as you plan for us for the days ahead. I hope that you will be sending me the findings and that I can help you from time to time.

I am listing on a seaparate sheet the names and addresses of the women state secretaries and state persidents in our Southeastern state of the Disciples. You may want to contact them with reference to your October meeting.

Sincerely yours,

Ann Beach

Mrs. James R. Beach

Enc.

August 26, 1957

Mrs. James R. Beach
3852 Drury Drive
Macon, Georgia

Dear Mrs. Beach:

We are having another workshop of the Fellowship of the Concerned here in Atlanta October 28 and 29. Of course I hope you will be with us. In the meantime I would appreciate if you would give me the names of the women in the southeastern states who should be invited.

As we did heretofore transportation and entertainment will be cared for.

Thanking you for this and the help you have given me through the years, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

August 26, 1957

Mrs. John B. Moose
Box 457
Leesville, South Carolina

Dear Mrs. Moose:

For several years I have hoped you would find it convenient to be with us at the workshop of the Fellowship of the Concerned - Southern Women Concerned About Their South. We are having another workshop here in Atlanta October 28 and 29 and we do need your thinking and guidance as we face the problems of this day. Most of the denominations/women groups of the three faiths and both races will be represented.

I am a little afraid this invitation is not at the opportune moment. I feel sure you must be weary after days in your great international meeting and I hope this will not affect your acceptance. Of course we will pay transportation and entertainment.

We have some fine Lutheran women here in Georgia who have been in our workshops and given good leadership.

I would appreciate an early reply.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 8, 1957

Mrs. Robert L. Wilcox, Secretary
Christian Social Relations
2205 Old Knoxville Highway
Maryville, Tennessee

Dear Mrs. Wilcox:

In answer to your letter received today, all secretaries of Christian Social Relations of the Southeastern Jurisdiction have been invited to the meeting. The secretaries and you too will have your expenses paid; meals, travel and a night at the hotel or at Atlanta University.

When you write them, those who will not be able to attend, suggest to them to ask a district secretary whom they think best suited to come. However, if they prefer they can ask a conference officer and the same offer of travel, etc. is made to them.

Our schedule is as follows: The meeting begins Tuesday the 29th at 10:30 to 12:30 followed by lunch. The next session is from 2:00 until 4:30. At 4:30 we will rest and break up into denominational meetings. Supper will be served at 6:30. The evening meeting is at 7:30. The meeting on Wednesday will begin at 9:30 and close at 1:00.

We do hope you will have all your conferences representatives present.

Thank you very much for your prayers and good wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 2, 1957

Robert L

Mrs. ~~Margaret~~ Wilcox, Secretary
Christian Social Relations
2205 Old Knoxville Highway
Maryville, Tennessee

Dear Mrs. Wilcox:

As soon as possible let me know if you want all your secretaries to stay with you out at Atlanta University. We have rooms engaged if you wish. I will have to know as soon as possible so we can release them if they are not used.

Thelma will be there and some others beside your group. I am giving people the privilege of staying either at the hotel or Atlanta University.

Best wishes to you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Enclosed - List of secretaries invited.

September 25, 1957

Mrs. Margaret Wilcox, Secretary
Christian Social Relations
2205 Old Knoxville Highway
Maryville, Tennessee

Dear Mrs. Wilcox:

You will see we have changed the meeting because of the Jurisdiction battle here at Wesley Memorial. This will make it possible for your secretaries to come to it. I shall take care of travel expenses. You can have reservations for them all at Atlanta University if you wish. I have rooms engaged. Let me know.

You will also note that you will have time for your secretaries and Thelma on the afternoon of the 29th.

Sincerely,

Mrs. M. B. Tilly
Director of Women's Work

MBT:lec
Encls.

July 18, 1957

Mrs. Margaret Wilcox, Secretary
Christian Social Relations
2205 Old Knoxville Highway
Maryville, Tennessee

Dear Mrs. Wilcox:

Your letter of July 17, has been received while Mrs. Tilly is out of the city. The dates of the meeting this fall are October 28 and 29. When Mrs. Tilly returns to the office, she will write you relative to other information requested in your letter.

Sincerely,

(Miss) Luel E. Cummings
Secretary to Mrs. Tilly

/c

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
~~5917 Green Valley Road, Box 6082, Knoxville, Tenn.~~
2205 Old Knoxville Highway
Maryville, Tennessee

RECEIVED JUL 18 1957

July 17, 1957

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly,

We were sorry that you were not able to visit us during the School of Missions at Lake Junaluska. It is our hope that you are feeling fine again and are able to assume your usual activities.

When the dates have been set for the meeting this fall which will include the Conference Secretaries of Christian Social Relations I wish you would inform me of the dates. Also, I would like to know the place which you plan to use for over night accommodations. If it is possible, I would like to schedule a meeting following the Southern Regional Council meeting while I am in Atlanta and while Miss Thelma Stevens will be available.

Be assured of my interest and prayers as we seek to serve the Master by seeking to establish justice for all people.

Sincerely,
Margaret Wilcox.

October 9, 1957

Mr. Wilton S. Dillon
Executive Secretary
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Mr. Dillon:

First of all let me thank you for your gracious letter and the interest you have displayed in our workshop on October 29 and 30.

The Loescher's article in the Christian Century will be most welcome for distribution. We will need one hundred twenty-five copies or more of them. About the Psychiatric report, this may be a little deep for our women and I am afraid quite expensive to the Foundation. But if you think otherwise, we will certainly distribute the copies. I am leaving this up to your discretion.

I am well aware that this workshop could never be without the $2,000 from the Foundation, and it is coming at a time when it is most needed. As you may know, my heart is full of gratitude to those who make the workshop possible.

As I said sometime ago, if the Foundation has a representative at the workshop, you, Dr. Patterson or any other, it will be a most welcome addition.

With the best of wishes to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

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PHELPS-STOKES FUND

101 PARK AVENUE

NEW YORK 17, N. Y.

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Housing: MRS. DYSON DUNCAN

TELEPHONE: MUrray Hill 3-8578
CABLES: "Stokesfund"—New York.

October 4, 1957

Mrs. M. E. Tilley
Southern Regional Council
63 Auburn Avenue
Atlanta 3, Georgia

Dear Mrs. Tilley:

As the time for the October conference draws near, it occurred to me today that you may find it useful to provide the church ladies with some background "take-home" reading related to "The New South."

I refer to the report, "Psychiatric Aspects of School Desegregation," published by the Group for the Advancement of Psychiatry's Committee on Social Issues. I first heard of this report from Harold Fleming, who, no doubt, has shown you a copy of it.

If you agree that this report would be a good supplement to discussions of the moral issues involved in the Supreme Court decision, I think I could manage to interest the Fund in supplying the number of copies you would need. Another item of possible interest would be Frank S. Loescher's article, "South Africa Reconsidered," Christian Century, October 2, 1957. Reprints of this might also be mailed directly from Chicago to Atlanta for the meeting if you think a comparative view of the South's and the nation's race problem would interest the ladies.

Harold may have a wise word of caution about the chances of misunderstanding inherent in the use of the Psychiatrists' report. One is the confusion sometimes made between mental health advocates and "communists," as witness the furor in Mississippi recently when a legislator read the report and threatened investigations of psychiatrists practicing in the state.

I should point out that the report is the work of both Negro and white scientists, and has received the support of various church groups interested in the relationships between religion and psychiatry.

Please let me hear from both about the dates of the meeting, and whether you would like the Fund to do anything about the above two possibilities.

My warmest best wishes for your important work in these days of pastoral letters in Little Rock.

Cordially,

Wilton S. Dillon

Wilton S. Dillon
Executive Secretary

WSD:p
Encl

cc: Mr. Fleming

October 9, 1957

Mrs. Robert W. Hunt
2434 N. E. Eighth Street
Ft. Lauderdale, Florida

Dear Mrs. Hunt:

Yes one hundred dollars out of my budget is large. Is there any way you can supplement part of it?

You certainly were most considerate to go to the trouble to let me know of the cost. If you cannot find any way to supplement it, I would say come on. But let me know.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter sent to:
Mrs. Harry Gershon, 1509 Harvard Rd., NE, Atlanta
Mrs. Leonard Haas, 888 Oakdale Rd., N. E., Atlanta

October 9, 1957

Mrs. Herman Heyman
1271 Oxford Road, N. E.
Atlanta, Georgia

Dear Mrs. Heyman:

As you know on October 29, the "Fellowship of the Concerned" will have a workshop beginning at 10:30 a.m. going through noon the next day. This workshop will be held at Sale Chapel, Morehouse College.

I hope you will find it convenient to be with us. There will be lunch both days and dinner that evening if you stay.

I would appreciate if you would let me know so I can make your reservation for meals. Of course Southern Regional Council will take care of all meals.

Hoping you may find it convenient to be with us, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 9, 1957

Miss Rosamond Johnson
Wesley Community House
342 Richardson Street, S. W.
Atlanta, Georgia

Dear Rosamond:

On October 29 and 30, we will have a workshop of the women church leaders of the various denominations here in the South, at Sale Chapel, Morehouse College.

You and the others at the Wesley House will be most welcome to attend. We will begin at 10:30 and end at 1:00 the next day.

There will be two lunches and dinner that evening if you wish to stay. The meals, of course, will be on Southern Regional Council. Please let me know for how many to make reservations, as I am counting on your attendance.

With the best of wishes to you always,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Memo FROM THE DESK OF **FRED ROUTH**

9 Oct 57

Mrs. Tilly -

Bea Wilde called and

Mrs. Pat Muskin of Columbia S.C.

has "cancelled-out" She wont

be able to make the meeting

Fred

1520 Butler St. Columbia, S.C. 9/30/57

Dear Mrs. Tilly

Please make the necessary reservations for me for Oct. 29-30. Am looking forward to meeting you.

Sincerely

(Mrs. Pat) Clara N. Muskin

SYNODICAL SOCIETY OF MID-SOUTH
Presbyterian Church, U.S.A.

824 Tusculum Boulevard
Greeneville, Tennessee
October 12, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I have corresponded with the Presbyterian women who have been invited to attend "The Fellowship of the Concerned," and after receiving your letter today, I have written them a card asking them to let you know immediately if they plan to attend.

The women whose names I gave you were women who by virtue of their office should receive such an invitation. As you would know, they are not necessarily the women who would be most apt to respond or who would exercise the most influence in their locality. I am sending you a list of substitutes. These are women who are in positions of leadership and whom I know personally. If you should hear that the first group are not attending, I could phone these women on the second list and get very quick replies from them.

Mrs. Marion Mansell (Our synodical president who would correspond with jurisdiction president)
Rockwood, Tennessee

Mrs. Robert Elly
1509 29th St. W
Birmingham, Alabama

Mrs. Thorne S. Winter, Jr.
211 Terrace Drive N.E.
Atlanta, Georgia

Mrs. Evan Cunningham
11 Nassau
Charleston, South Carolina

Mrs. Victor Janek
2310 34th Avenue
Meridian, Mississippi

I shall be attending a conference in Atlantic City October 16-21. If you wish me to get some last minute delegates, phone me collect after that date, and I'll see what I can do.

Love,

Jean Russell

October 10, 1957

Mrs. Ben Russell
824 Tusculum Boulevard
Greenville, Tennessee

Dear Mrs. Russell:

We have sent invitations to the following persons on your list:

Mrs. T. L. Illery
Mrs. R. M. Hunt
Mrs. Roscoe McCurdy
Mrs. L. J. Dennisson

As of this date we have not heard from any of them.

We will reserve a room for you at Atlanta University as requested in your letter of October 6.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 10, 1957

Miss Annie Tait Jenkins
Associate, Leadership Education Department
Board of Women's Work
Presbyterian Church in the U. S.
341-A Ponce De Leon Avenue, N. E.
Atlanta 8, Georgia

Dear Miss Annie Tait:

I am disturbed about the attendance of your group. Enclosed you will find the list of persons invited and you will note the status of their attendance.

As I am not quite sure of all my group leaders, I will call you later and give you the four groups and let you suggest the one you wish.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

MRS. LEIGHTON M. MCCUTCHEN, EXECUTIVE SECRETARY

MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

October 1, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia.

Dear Mrs. Tilly:

Thank you for your letter of September 26th advising of the change of the date and place of meeting of the Workshop of The Fellowship of The Concerned. Miss Jenkins is out of the office at this time but we have placed your letter on her desk and she will be writing you immediately upon her return on the 4th.

Sincerely,

Mae Smith

Secretary to
Annie Tait Jenkins

September 26, 1957

Mrs. Annie Tait Jenkins
Presbyterian Board
341 Ponce de Leon Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Annie Tait:

Please note the change in our place of meeting and also the dates. You will also notice that at 4:30 on the 29th it will be possible for you to meet with your group.

I would like very much to have you serve as a consultant in one of the discussion groups.

Our lunch and dinner on the 29th and lunch on the 30th will be out on the campus. Many of our women are planning to stay in the girls' dormitory at Atlanta University rather than Piedmont Hotel.

Best wishes,

Sincerely,

Dorothy Tilly
Director of Women's Work

DT:lec
Encl.

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

MRS. LEIGHTON M. MCCUTCHEN, EXECUTIVE SECRETARY

MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

August 20, 1957

Mrs. M. E. Tilly
63 Auburn Avenue, N.E.
Atlanta 3, Georgia.

Dear Mrs. Tilly:

We appreciate your letter of August 12 and should have answered sooner but even now we cannot give you the information which you want. This week there are several out of the office - two particularly with whom I would counsel before sending you a list of persons to be invited to the meeting October 28 and 29. I will not have an opportunity of talking with these members of our Staff until after the 15th of September. If that is not too late we will be glad to give you the information which you so graciously allow us to give to you.

We are interested in plans that you will be making and assure you of our sincere appreciation of always including some of our Presbyterian women in such a meeting.

If you will bear with us until we can clear with two members of our Staff who should counsel with regard to sending names of persons to you I will appreciate it very much.

With best wishes and hoping that you will have some vacation and relief from the heat and strain of the summer,

Sincerely your friend,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s

August 12, 1957

Miss Annie Tait Jenkins
Presbyterian Board
341 Ponce de Leon Avenue, N. E.
Atlanta, Georgia

Dear Miss Annie Tait:

We are planning for a meeting ~~with~~ the Fellowship of the Concerned October 28 and 29, and would like to receive the list of those from your group who are to be invited.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

114 Church Avenue
Elberton, Georgia
October 10, 1957

Mrs. M.E. Tilly
Room 432, 63 Auburn Avenue
Atlanta, Georgia

Dear Mrs. Tilly:

Your letter some time ago found me suffering from an attack of Influenza and I am just recovering. I have lived in hopes that I might be able to attend the meeting. I am feeling much better now and shall be there if nothing else happens. Shall spend one of the days at least. You understand the handicap of public school teachers getting released during the week. I plan to be there on the first day and would prefer staying at Atlanta University to avoid transportation difficulties.

Thank you for the invitation. You may expect me.

Yours truly
Neva J. Dennis
Mrs. Neva J. Dennis

X

Women's Fellowship of the Southern Convention

of

Congregational Christian Churches

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MRS. F. C. LESTER
840 Sunset Ave.
Asheboro, N. C.

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Dendron, Va.

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Box 355, Winchester, Va.

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924 Williamson Dr.
Raleigh, N. C.

Corresponding Secretary
MRS. W. J. ANDES
Elon College, N. C.

Treasurer
MRS. J. D. STRADER, SR.
Box 767, Burlington, N. C.

October 10, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I have waited this long to answer your letter of September 10 in regard to the Workshop for Concerned Southern Women in Atlanta October 28-29, because I was trying to figure out some way I could make it.

However, I am going to have to decline your kind invitation. My husband is to be in New York attending a meeting at that time, I teach a private school in my home, and I have three children of my own. With him away, it is not going to be possible for me to avoid responsibilities here.

Please be assured that I am interested. I have heard Annie Campbell tell of previous meetings of this group. Perhaps another year it will be possible for me to share with you, should I again receive an invitation.

Sincerely yours,

Emily Lester

Mrs. F. C. Lester

P. S. - I do not know how widespread your invitation can be. Our Social Action chairman for women's work in N. C. and Va. is Mrs. Marvin Sherrill, 216 Seldon Rd., Warwick, Virginia. She is a doctor's wife with three small children, but she sometimes finds it possible to attend meetings of import. I suggest her in case you care to invite someone else from our group.

Memo

FROM THE DESK OF **FRED ROUTH**

for list

Asheville 10/11/57

Monday, Oct 7th

Mrs. Tilly -

Bea Wilde, in Art Levin's office called and asked that you be given these names for your meeting:

(1.) Mrs. Leon Feldman
6 N. Kensington Rd
Asheville, N.C.

alternate

Mrs. Paul Sligel
132 Cottage Place
Charlotte NC

Possib
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moses

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chap 32 - Jere designed
36 - burning
mss

N-T.
Peter - enc
account 10 -
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-26

Jesus. malkie
22 -
-mels 3 gr
7th - governor
9 - future
P - Agr
Roman

Lud mind
Manner
Circumstance

Lengt

Same letter sent to the following:

Mrs. Victor C. Tyler
Mrs. J. G. Carpenter
Mrs. O. G. Thomas
Mrs. D. D. Dugan
Mrs. C.L. Johnson
Mrs. John L. Goff
Mrs. S.W. Breeland
Mrs. Richard A. Hecht
Mrs. Clifton I. Dreyfus
Mrs. Lewis Alcus

October 11, 1957

Mrs. M. Priscilla Shaw
5 Folsom Street
Sumter, South Carolina

Dear Mrs. Shaw:

I am distressed that you find it impossible to be with us in our workshop at Sale Hall Chapel, October 29 and 30. You are at liberty to send a substitute if you have one.

Please give her the information and send her name to us that we might make hotel reservations for her. We do want your organization represented.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

✓

Oct 11 -

Dear Mrs Tilly -

I regret exceedingly my delay in response to your very kind and generous invitation to attend the workshop of "The Fellowship of the Concerned" I am very eager to attend but had made a tentative previous committment to speak in Ohio for our National Sisterhood on the date of your meeting.

I won't know about this engagement untill the last minute and I am obligated to wait till I hear from them.

Please do ask someone else in my place and

if I find it possible to change my plans the last minute I will contact you & certainly wouldn't want to keep anyone from attending this important meeting.

Is there another person coming from Sumter - If there is and I cant come I would love to contact her to get a report on the Workshop.

Thank you again for asking me

With all good wishes for a successful meeting

Sincerely

Pauline Levy

Mr J. Aaron Levy
32 Frank Clark
Sumter, S.C.

Pilgrim Congregational Church
OAK AND LINDSAY STREETS
CHATTANOOGA 3. TENNESSEE

ARNOLD SLATER. MINISTER
TELEPHONE 7-6252

RESIDENCE
1600 CRESTWOOD DRIVE
CHATTANOOGA 8. TENN.
TELEPHONE 7-7758

Friday,Oct.11,1957

Mrs.M.E.Tilly,
Southern Regional Council,Inc.
Atlanta,

Dear Mrs.Tilly ;

I regret the delay in replying to your invitation,for some reason your letter was misplaced and I did not have your address.

Thank you for inviting me again,the meeting lastyear was one of the most thought provoking I have attended and I regard this a real opportunity to see and hear the trends and program in this time of social disturbance.

Lastyear I stayed at the Piedmont Hotel,I found the hotel pleasant and comfortable,however I am willing to accept what reservations you may wish to make.

Looking forward to the worshop.

Sincerely yours

Pauline Slater
(Mrs. Arnold)

X

THE FEDERATION OF CONGREGATIONAL
CHRISTIAN WOMEN OF FLORIDA

Oct 11, 1957

Dear Mrs. Tilly,

I am so sorry, I thought I had answered your letter about the regional meeting - I will not be able to attend as our annual Women's Federation is Oct 28-30 - I am truly sorry not to be able to come, perhaps our dates will not conflict next time.

Sincerely

(Mrs. W.A.) Gladys Bridges

Perhaps I will see you at the Social Action Institute which is planned for Feb -

Woman's Society of Christian Service

Kentucky Conference — The Methodist Church

CHRISTIAN SOCIAL RELATIONS

Millersburg Kentucky
October 13,1957

Mrs,M.E.Tilly
Atlanta,Georgia

Dear Mrs.Tilly:

In a letter yesterday from Margaret Wilcox,she asked me if I could come to Atlanta a day earlier(28th) to attend the Jurisdiction hearings.I have written her that it will suit me fine.

She also said that she and Thelma were to stay at Atlanta University.I had written you that I prefered to stay at the Piedmont,I suppose because it seemed the thing to do since I would be alone.BUT if it is not too much trouble to you I would rather stay at the University.
Will you please make a reservation for me the night of the 27th,also.I will come directly there from the air-port.

Since I have never been in Atlanta to stop,just passed through,I know nothing about the city.Is there any difference in the taxi I might take? I have always taken a Yellow Cab in any city.I suppose this holds true in Atlanta.

If it is possible I would like to have my expense check in advance.I will need to pick up my plane ticket by the 19th.

Thank you so much for all you have done for me.

Sincerely,

Virginia Rees

MRS. J. WARD REES
MILLERSBURG, KENTUCKY

P.S. Mary Lena says the expense amounts to about $15.00. Virginia

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

1716 WEST END AVENUE • NASHVILLE, TENNESSEE • TELEPHONE ALpine 5-3842

REV. EUGENE CARSON BLAKE
President

REV. ROY G. ROSS
General Secretary

REV. ROSWELL P. BARNES
Associate General Secretary

CHARLES E. WILSON
Treasurer

Officers of the Department

SAMUEL H. SWEENEY
Chairman

RALPH M. ARKUSH
Vice Chairman

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Recording Secretary

J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
Associate Executive Director

WILL D. CAMPBELL
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

October 14, 1957

Mrs. M. E. Tilly
Room 432
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

I shall be happy to serve as leader of one of your discussion groups at the workshop on October 29 and 30. I will bring the two pieces of literature mentioned previously for distribution to participants.

Looking forward to seeing you.

Cordially yours,

Will Campbell

Will D. Campbell
Associate Executive

WDC:ddw

October 9, 1957

Mr. Will D. Campbell
Associate Executive
National Council of Churches of Christ
Division of Christian Life and Work
1716 West End Avenue
Nashville, Tennessee

Dear Mr. Campbell:

Your letter was received and we are deeply grateful that you will be with us in our workshop at Sale Chapel, Morehouse College, October 29 and 30. Do you wish us to make reservation for ~~us~~ you at Ware Hall, Atlanta University ?

I think it will be well to have the two pieces of literature you suggested for distribution to our women. We will need about one hundred twenty-five copies of each.

Now one other thing. Will you be the leader of one of the discussion groups? As you know the subject is The Challenge of Controversy. I would appreciate if you would let me know quickly.

Again thanking you for agreeing to be with us, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

National Council of the Churches of Christ
in the United States of America

DIVISION OF CHRISTIAN LIFE AND WORK
DEPARTMENT OF RACIAL AND CULTURAL RELATIONS

1716 WEST END AVENUE • NASHVILLE, TENNESSEE • TELEPHONE ALpine 5-3842

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Vice Chairman

OLIVIA PEARL STOKES
Recording Secretary

J. OSCAR LEE
Executive Director

ALFRED S. KRAMER
Associate Executive Director

WILL D. CAMPBELL
Associate Executive Director

GENEVA R. JONES
Administrative Assistant

September 27, 1957

Mrs. M. C. Tilly
Southern Regional Council
63 Auburn Avenue
Atlanta, Georgia

Dear Mrs. Tilly:

I accept your kind invitation to attend the meeting of the "Fellowship of the Concerned." I look forward to seeing you there.

May I supply you with copies of the enclosed plus some additional materials for members of the group? They are free and you can't get them elsewhere at that price.

Concerned,

Will Campbell

Will D. Campbell
Associate Executive

WDC:ddw

Enclosures

October 14, 1957

Mrs. Gertrude McCall
3728 West End Avenue
Nashville 5, Tennessee

Dear Mrs. McCall:

I regret very much that you cannot be with us. I would like for you to send me somebody and let me know who they are. You can give her your letters with the necessary information.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 14, 1957

Mrs. C. M. Weston
2400 Edinburgh Terrace, N. E.
Atlanta, Georgia

Dear Mrs. Weston:

It is now possible to add a few more to our group to be at the workshop on "The Challenge of Controversy." I am enclosing a letter we have been sending that will give you the information needed.

Please let me know if you will attend.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc

October 14, 1957

Mrs. Evelyn Berry
Payne College
Augusta, Georgia

Dear Evelyn:

On October 29 and 30 we are having a South wide meeting of about one hundred twenty-five select people from the various denominations and faiths. I think you ought to be at this meeting and Ruth too, if she is at Payne. I believe this is her year to be in Africa, that is why I have not written her.

We are meeting at Sale Hall Chapel, Morehouse College. We will begin at 10:30 on the first day and go through lunch the next day.

Thelma will be with us, Dr. Faulkner and a lot of others. Many of us will stay at Atlanta University and some at the Piedmont.

Let me know if you can come.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter sent to:
Mrs. George Lattimer

October 14, 1957

Mrs. Jack Patterson
2850 Ridgewood Road, N. W.
Atlanta, Georgia

Dear Francis:

I think you would love this meeting and I would certainly like to have you.

If you can come, phone me so that I may make your reservations for lunch for both days.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

MRS. ROYAL GIBSON
2732 NORTHWEST 20TH ST.
OKLAHOMA CITY 7, OKLAHOMA

October 14, 1957

Southern Regional Council
Mrs. M. E. Tilly
Director of Women's Work
63 Auburn Avenue N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am sorry for the delay in replying to the letters from the Southern Regional Council. I was out of the City, and later ill.

I regret that it will not be possible for me to attend the meeting of October 28 and 29. It would be a wonderful experience but the dates are not open for me.

May I suggest Mrs. Albert P. Blair, 2770 E. 44th Place, Tulsa, Oklahoma, or Mrs. Regal Murray, 6726 Williamson Road, Dallas, Texas, as possible alternates? Mrs. Blair is our Conference Social Action Chairman, and Mrs. Murray our Texas Vice-President.

Sincerely yours,

Elsie Gibson

Mrs. Royal J. Gibson

MRS. F. R. CRAWFORD
906 HIGH STREET
FARMVILLE, VIRGINIA

Oct 14, 1957

Dear Mrs. Tilly:

The delay in answering your cordial letters was due to the death of a brother. I believe my card of acceptance crossed your second letter, in which you gave me a choice as to where to stay.

I will be very glad to stay wherever it is most convenient at that end. At any rate I will come directly from the train or airport to Morehouse Chapel on Tuesday morning, and then can fit in with any arrangement that is made.

Am looking forward to this conference and feel that it is greatly needed.

Sincerely
(Mrs F R) Paxton M. Crawford.

Paul Calvin Payne. *General Secretary*
G. W. Renneisen. *Treasurer*

THE BOARD *of* CHRISTIAN EDUCATION *of the* PRESBYTERIAN CHURCH *in the* UNITED STATES *of* AMERICA

•

General Division of Education in the Churches

•

Synod of Florida—Field Director, Rev. Robert M. Hunt
3050 N. Federal Highway, Fort Lauderdale, Florida

14 October 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.,
Atlanta, Georgia

Dear Mrs. Tilly:

Thank you for your letter of October 9. With your approval I am picking up the plane tickets today and will arrive October 29 10:32 at the airport. Will you please engage a room for me at the Piedmont. I will go there directly from the airport, leave my baggage and then come immediately to the meeting at Sale Hall. It will probably be 11:30 before I get there, however.

I have been enquiring whether my Florida Synodical position entitles me to any additional budget for this kind of meeting but as far as I have been able to learn to the present there is none I am sorry to say.

Best wishes and more power to you in planning this kind of meeting.

Some Atlanta friends who were in our home yesterday were going to call you personally and report this information to you, but just in case you want word from me for the records, I am writing to make it official.

Sincerely,

Louise W. Hunt

Mrs. Robert M. Hunt

RECEIVED OCT 11 1957

Florida Christian Women's Fellowship

10 S.W. 12th Street
Fort Lauderdale, Florida
October 9, 1957.

answered yes Come on

Mrs. M.E. Tilly
Southern Regional Council, Inc
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I regret that I have been so long in answering your letter but my plans have been indefinite and then I have hesitated for it is an expense to you for me to attend this meeting and I am wondering if I warrant your expense. I am leaving today for Cleveland for our International Convention and had thought perhaps I could wait and come back by Atlanta however I find I must return home and it would necessitate another trip back.

The meeting which I was priveleged to attend last year was very informative and very worth while but I was not able to contribute anything so again I question the advisability of my attending. It seems this year the problems are even greater.

As I said last year it would be true again this year I would have to come by plane for the time element enters into my travel. If you still would like me to attend I will be most pleased to do the best that I can.

Again may I say I am sorry for the delay and hope you have not been inconvenienced and if you think it alright you may make hotel reservations for me.

Sincerely,
Martha Thrasher
Mrs. W.W. Thrasher,
President-Exec. Sec'y

Dear Mrs. Tilly:

Thank you for your invitation to join with you in the Oct.29-30 meetings on "The Challenge of Controversy". You mention that you will pay "travel, meals and hotel for one night". I am wondering if you realize that will be over $100. for any one from southeast Florida and the best connections arrive at your airport at 10:32 a.m., making at least an hour's delay in arriving at the meeting. My schedule will not permit my coming a day earlier, nor does my position allow travel budget for such a meeting. Are there others coming from this area that I might get in touch with them ?

If you approve this above mentioned expenditure along with the hour's delay in getting to the opening session, I shall be only too glad to accept your kind invitation. Will you kindly advise me at your earliest convenience as plane tickets would have to be picked up in another week.

Cordially,

Louise W. Hunt

2434 N.E. Eighth Street
Ft. Lauderdale, Florida

Mrs. Robert M. Hunt

October 14, 1957

Persons who will attend the "Fellowship of the Concerned"

ALABAMA

Mrs. Earl Andrews Piedmont
Mrs. Candler Tatum A.U. Dorm
Mrs. W. C. Carter

FLORIDA

Mrs. Robert M. Hunt → HOTEL
Mrs. Grace Biggerstaff
Mrs. W. W. Thrasher → HOTEL
Mrs. David Cathcart
MRS. FLORA SUPWORTH - Piedmont

GEORGIA

MRS. A.H. WESTON C.
Mrs. J. O. Cobb Smyrna
Mrs. Tom J. Hayes (probably) C. no meals
Mrs. Jack Bazemon C
Mrs. L. J. Dennisson C
Mrs. A. H. Sterne C Lunch
Miss Annie Tait Jenkins C
Mrs. Evelyn Owen C no meals
Mrs. J. W. E. Bowen C Lunch
Mrs. Ruby Hurley C
Mrs. Christine Longino C
Mrs. J. H. Lewis C
Mrs. William Longwater C
Mrs. Martha Styron C
Mrs. B. E. Mays C
Mrs. J. C. Thoroughman C
Mrs. Vera Patton C
Mrs. D. M. Howard (Augusta)
Mrs. Hattie W. Bragg (W.R.) HOTEL (Albany)
MRS. NEVA J. DENNIS - A.U. (Atlanta)

KENTUCKY

A.U. Mrs. Virginia Rees MRS. BESSIE K. ROWE
Mrs. Leon Sandborne
MRS. J.L. TOLLE

NORTH CAROLINA

Mrs. Isabel T. Goldthwait
Mrs. Leslie E. Barnhardt A.U.
Mrs. S. W. Anderson (HOTEL)

SOUTH CAROLINA

Mrs. J.Aaron Levy (Probably)
Mrs. Willa O. Curry (J.W.)
~~Mrs. Herbert Mullins A.U.~~
Mrs. T.L. Illoy - A.U. Dorm

Cobb, Jones.

MRS CHAS JOHNS

TENNESSEE Miss Lucille THORNBURGH (Hotel)
Miss Geraldine Hunt - A.U. Dorm
Mrs. E. U. Robinson Hotel
Mrs. R. P. Richardson
Mrs. Horace Williams
Mrs. Robert H. Duncan
Miss Anna Holden
Mrs. Arnold Slater HOTEL or A.U.
Mrs. Robert L. Wilcox A.U.
~~[illegible]~~
MRS. W.W. CAMPBELL - A.U.
MISS LILLIAN JONES

VIRGINIA

Mrs. Warren G. Birnbaum HOTEL
Mrs. H. H. Walker
Mrs. J. Everett Neese HOTEL
Mrs. F. R. Crawford A.U.
MRS. E.V. ENNIS - A.U. DORM

Mrs. Chester Martin C	(Georgia)	
Mrs. E. G. Mackey C	"	
Mrs. Grace Arnold C	"	
Mrs. H. B. Trimble E.U.	"	
Mrs. Rufus E. Clement C	"	
Miss Annie Campbell C	"	
MRS. CARLTON STONE C	"	
Mrs. Thelma Stevens	(New York)	A.U.
Mrs. Esther Stamats	"	A.U.
Mrs. Ben Russell	(Tennessee)	A.U.
Mrs. Emma Gray C	(Georgia)	
Legal. Mrs. H. V. Richardson C	(")	
MRS. M.E. FREEMAN	"	

MISSISSIPPI

MRS. J.A. BURT
MRS. CLARK HARVEY
MRS. ALLIE B. MCNEIL

LOUISIANA

MRS. GEORGE McCASKEY

Mr. Carlton Reiss, Atl.
Mr. Jim Hayes

MAILING LIST

"THE FELLOWSHIP OF THE CONCERNED"

October 29 & 30, 1957

Mrs. Esther C. Stamats

Mrs. C. E. Biggerstaff
4906 Adanson Street
Orlando, Florida

Mrs. William Stewart
140 Forrest Boulevard
Decatur, Georgia

Mrs. Leon D. Sandborne
2690 Dixie Highway, S
Fort Mitchell, Kentucky

Mrs. E. P. Cudd
1604 North 4th Street
Monroe, Louisiana

Mrs. Alvis McNeill
705 Coopers Road
Jackson, Mississippi

Mrs. Charles Goldthwaithe
2112 Ridge Road
Raleigh, North Carolina

Miss Priscilla Shaw
5 Folsom Street
Sumter, South Carolina

Mrs. R. P. Richardson
1951 Lyndale
Memphis 12, Tennessee

Mrs. J. Everett Neese
2108 MacCorkle Avenue, SE
Charleston, West Virginia

Mrs. Marion L. Patton
1753 Galloway Avenue
Memphis 12, Tennessee

Mrs. J. Birdsall Calkins
5010 - 14th Street, N
Arlington, Virginia

Bishop W. R. Wilkes

Mrs. W. R. Wilkes
1212 Fountain Drive, SW
Atlanta, Georgia

Mrs. John H. Lewis
Morris Brown College
Atlanta, Georgia

Mrs. Ben Russell

Mrs. T. L. Illery
Rt. 5, Box 111
Sumter, S. C.

Mrs. R. M. Hunt
2434 N. E. 8 Court
Ft. Lauderdale, Florida

Mrs. Roscoe McCurdy
4619 - 27th St. W
Birmingham, Ala.

Mrs. L . J. Dennisson
455 Mt. Paran Rd.
Atlanta, Ga.

Mrs. Annie T. Jenkins

Mrs. C. E. Allen
Newburn, Alabama

Mrs. Earl Andrews
3125 Audubon Road
Montgomery, Alabama

Mrs. Reeves Bowen
1318 Broome St.
Tallahassee, Florida

Mrs. J. B. Mack
693 Button Road
Atlanta, Georgia

Mrs. Jenkins (continued)

Mrs. James O. Cobb
241 Brown Avenue
Smyrna, Georgia

Mrs. Jack Caudill
Hazard, Kentucky

Mrs. W. E. Wright
6134 Gen. Hague
New Orleans, La.

Mrs. Alton B. Tinney
1051 Glenwood
Jackson, Miss.

Mrs. W. W. McGinn
Route 4
Charlotte, N. C.

Mrs. E. S. Heefner, Jr.
450 Westover Avenue
Winston-Salem, N. C.

Mrs. George Wilmet Marshall
3701 Devereaux Rd.
Columbia, S. C.

Mrs. Frank R. Crawford
Farmville, Virginia

Mrs. Victor C. Tyler
524 W. 2nd St.
Morristown, Tennessee

Mrs. Thelma Stevens

Mrs. W. C. Carter
P. O. Box 143
Prattville, Ala.

Mrs. Angus Barlow
1010 Ayshire Avenue
Orlando, Florida

Mrs. Thelma Stevens
(continued)

Mrs. Robert H. Duncan
2137 Cherokee Blvd.
Knoxville, Tennessee

Mrs. J. Ward Rees
Millersburg, Kentucky

Mrs. C. D. Townes
540 Barberry Lane
Louisville 6, Kentucky

Mrs. Jack W. Frost
Call0-Crest Farm
Route 2
Murray, Kentucky

Mrs. E. E. Deen
206 - 32nd Avenue
Hattiesburg, Miss.

Mrs. Herbert Stewart
159 South 9th Street
Gadsden, Alabama

Mrs. S. W. Anderson
Whitakers, N. C.

Mrs. D. M. Howard
309 Garden Spring Lane
Augusta, Ga.

Mrs. J. G. Carpenter
300 Panola Street
Water Valley, Miss.

Mrs. Herbert McAbee
509 Pennwood Drive
Spartanburg, S. C.

Mrs. W. R. Bragg
1206 N. Madison Avenue
Albany, Georgia

Mrs. Horace Williams
1903 Lombardy Lane
Nashville, Tennessee

Mrs. William C. Smith
231 Broad St.
Portsmouth, Virginia

Mrs. Leslie E. Barnhardt
5803 Creola Road
Charlotte 7, North Carolina

Mrs. James R. Beach

Mrs. O. G. Thomas
223 Poinciana Drive
Birmingham 9, Ala.

Mrs. J. D. Conwell
1649 Eighth Avenue, W.
Birmingham, Alabama

Mrs. W. W. Thrasher
10 S. W. 12th Street
Ft. Lauderdale, Florida

Mrs. D. D. Dugan
2726 Cumberland Avenue
Ashland, Kentucky

Mrs. C. L. Johnson
506 Bank of Commerce Building
Lexington, Kentucky

Mrs. John L. Goff
Ayden, North Carolina

Mrs. H. H. Settle
702 W. Fourth Street
Greenville, North Carolina

Mrs. S. W Breeland
Holly Hill, South Carolina

Mrs. Chester Mitchell
661 Decatur St.
Memphis 7, Tennessee

Miss Mary Ellen White
207 S. Barkesdale, Apt. 1
Memphis 4, Tennessee

Mrs. H. H. Walker
2304 Fontaine Avenue
Charlottesville, Va.

Mrs. Warren Birnbaum
11 S Third St.
Richmond 19, Va.

Mrs. Floyd Emrick
1707 Oak St.
Parkersburg, W. Va.

Mrs. W. E. Tissue
413 Montana Street
Mt. Hope, West Va.

Mrs. Sam Mohr

Mrs. J. Kurt Holland
4029 Lake Forrest, Dr. NW
Atlanta

Mrs. Richard A. Hecht
3466 Ethel Street
Columbus, Ga.

Mrs. Frank M Happ
3850 The Prado
Macon, Ga.

Mrs. Clifton I. Dreyfus
1338 S 32nd St.
Birmingham, Ala.

Mrs. Dan R. Schwartz
2319 Broadmoor Lane
Jacksonville, Fla.

Mrs. Edgar Haas
625 West Dr.
Memphis, Tennessee

Mrs. J. A. Levy
32 Frank Clarke St.
Sumter, S.C.

Mrs. Lewis Alcus
474 Audubon St.
New Orleans, La.

Art Levin

Mrs. Emanuel Greenberg
4 Montevallo Terrace
Birmingham, Ala.

Mrs. M. Ettingoff
395 N. Graham, # 26
Memphis, Tennessee

Art Levin
(continued)

Mrs. Pat Muskin
1520 Butler
Columbia, S. C.

Mrs. Phillip Bo~~blacky~~
103 E 60th St.
Savannah, Ga.

Mrs. William ~~Lugwater~~ Longwater
1990 Lenox Rd.
Atlanta

Mrs. Tilly

Mrs. W. Sheffield Owen
3875 N. Stratford Rd., NE
Atlanta

Mrs. Edward L. Askren
170 Laurel Forest Drive
Atlanta

Mrs. Martin Gruber
1164 Rosedale Rd.
Atlanta

Mrs. A. H. Sterne
132 Westminister Drive, N. E.
Atlanta

Mrs. L. L.Austin
1174 Zimmer Drive, N.E.
Atlanta

Mrs. John Patton
1745 W. Wesley Road, N. W.
Atlanta,

Mrs. Chester Martin
400 Blackland Rd., N. W.
Atlanta

Mrs. Boling Gay
3042 W. Pine Valley Rd., N. W.
Atlanta

Mrs. C. H. Whetstone
1333 Lanier Blvd. N. E.
Atlanta

Mrs. E. G. Mackay
489 Clifton Way, N. W.
Atlanta,

Mrs. Fred W. Patterson
2959 Andrews Dr., N. W.
Atlanta

Mrs. J. W. E. Bowen
1197 Fountain Dr., S.W.
Atlanta

Mrs. Grace Arnold
112 Brown Ave., S. E.
Atlanta

Mrs. H. B. Trimble
Box 725
Emory Univ., Ga.

Mrs. Arthur Styron
262 Peachtree Hills, NE
Atlanta

Mrs. G. W. Longino
155 Cahaba Dr., S. W.
Atlanta

Mrs. J. C. Thoroughman
5998 Peachtree, N. E.
Atlanta

Mrs. Tom J. Hayes
4559 Northside Dr., N. W.
Atlanta

Mrs. Carlton Binns
229 Bolling Rd., N. E.
Atlanta

Mrs. Fleming Ragsdale
1168 Cascade Ave., S. W.
Atlanta, Ga.

Mrs. W. B. Suddeth
1106 Virginia Ave., N. E.
Atlanta

Mrs. F. P. Drake
452 W. Parkwood Road
Atlanta

Mrs. Candler Tatum
2422 - 15th Avenue, S
Birmingham, Ala.

Mrs. L. L. Jackson
1413 Cleburne Ave.
Birmingham, Ala.

Mrs. Benjamin E. Mays
820 Fair St., S. W.
Atlanta

Mrs. Harry V. Richardson
9 McDonough Blvd. S.E.
Atlanta

Mrs. William H. Borders
1426 Mozley Dr., N. W.
Atlanta, Ga.

Mrs. S. L. Green
1105 Fountain Dr., N.W.
Atlanta

Mrs. Neva Dennis
115 Church St.
Elberton, Ga.

Mrs. Rufus E. Clement
691 Beckwith S. W.
Atlanta

Mrs. Ruby Hurley
859½ Hunter St., N. W.
Atlanta

Mrs. Paul Arrington
1735 Piedmont St.
Jackson, Miss.

Mrs. W. H. Ratliff
3054 Oak Forest Dr.
Jackson, Miss.

~~Mrs. L. L. Jackson~~
~~1413 Cleburne Ave.~~
~~Birmingham, Ala.~~

Mrs. E. U. Robinson
P. O. Box 516
Gallatin, Tennessee

Mrs. J. Fount Tilman
Rt. 1
Lewisburg, Tenn.

Mrs. David Cathcart
127 E. Maxwell St.
Lakeland, Fla.

home

1801 - 6th Ave. N. Room 302

Miss Annie Campbell

Mrs. Arnold Slater
1800 Crestwood Drive
Chattanooga, Tennessee

Mrs. F. C. Lester
840 Sunset Avenue
Asheboro, N. C.

Mrs. W. B. Williams
1253 - 24th Street
Newport News, Virginia

Mrs. W. A. Lindsey
4241 S. W. 85th Avenue
Miami, Florida (55)

Mrs. Royal Gibson
2732 N. W. 20th Street
Oklahoma City 7, Okla.

Mrs. P. M. Lee
P. O. Box 152
Burlington, N. C.

EMORY VIA

Miss Lucille Thornburg
Mrs. Ruth Vaughn
Mrs. Susie Kuffskie
Mrs. Clyde W. Lee

check

Mrs. Charles S. Johnson
Fisk University
Nashville, Tennessee

Dr. Willa B. Player
Bennett College
Greensboro, N. C.

ART LEVIN CON'T

Mrs. Leon Feldman
Mrs. Paul Sligel
Miss Anna Holden
Mr. John Guffey
Dr. Faulkner

check

25

Piedmont Hotel Reservations

~~Mrs. E. U. Robinson, Tennessee (Sunday)~~

**Mrs. J. A. Burt (Monday) Mississippi
**Mrs. Leslie E. Barnhardt (Monday) Charlotte, Va.

Mrs. Earl Andrews, Alabama
Mrs. Alvis B. McNeil, Jackson, Mississippi

Mrs. Robert M. Hunt, Florida
~~Mrs. W. W. Thrasher, Florida~~

Mrs. W. R. Bragg, Albany, Ga.
~~Mrs. S. W. Andersen, North Carolina~~

Mrs. Warren G. Birnbaum, Richmond
~~Mrs. J. Everett Neese, Charleston, W. Va.~~

Mrs. C. F. Goldsmwait, North Carolina
Mrs. W. C. Carter, Prattville, Ala.

Mrs. Grace Biggerstaff, Orlando, Fla.
Mrs. J. Aaron Levy, Sumter, S. C.

Mrs. Leon Sandborne, Kentucky
Mrs. Bessie Rowe, Kentucky

Mrs. Horace Williams, Tennessee
Mrs. Robert H. Duncan, Tennessee

Mrs. R. P. Richardson, Tennessee
Mrs. H. H. Walker, Charlottesville, Va.

Mrs. George McCaskey, Louisiana
Mrs. J. L. Tolle, Kentucky Arriving 6:30 Monday [Mrs. Catlett act.

Mrs. Flora Supworth, Florida (private with bath)

Mrs. Lucille Thornburg - Knoxville (Labor lady)
Mrs. Clyde P. Rhue - Labor
Mrs. David Cathcart, Lakeland, Fla.

** Will move to A. U. on Tuesday

Mrs. Ailey B. Mercer - Motel - Richmond, Va.
1600 Monument Ave
#204

Ruth Vaughan (NO res.)

(Miss Louise Young
115 ~~Mockingbird~~ Mockingbird Rd.
Nashville
Didn't have welcome)

22

Atlanta University Reservations

Mrs. Candler Tatum
Mrs. Neva J. Dennis
Mrs. Virginia Rees
Mrs. T. L. Illery
Miss Geraldine Hunt
Mrs. Arnold Slater
Mr. Will Campbell
Mrs. F. R. Crawford
Mrs. E. V. Ennis
Mrs. Thelma Stevens (Monday)
Mrs. Esther Stamats
Mrs. Ben Russell
Mrs. Robert Wilcox
Miss Anna Holden - Singer
~~Mrs. Charles Harvey~~
Mrs. John W. Curry
Mrs. Charles Johnson
Miss Lillian Jones
Dr. Faulkner
Mrs. H. B. Trimble, Emory University, Ga.
Mrs. N. E. Freeman, Conyers, Ga.
MRS. VIRGINIA GRANTHAM — Nashville ?
MRS D.M. HAWARD — Augusta (NO res.)

~~Dorey Lewis~~
Mr. Chas. Johnson
Mr. Campbell

[Repetition of above]

Mrs. John Curry
Miss Lillian Jones

Mrs. Robert Wilcox
Mrs. Virginia Rees

~~Mrs. Charles Harvey~~ Virginia Grantham
Mrs. Neva Dennis

Mrs. Candler Tatum
Mrs. N. E. Freeman

Mrs. Ben Russell
Mrs. T. L. Illery

Mrs. E. V. Ennis
Mrs. F. R. Crawford

Miss Geraldine Hunt
Mrs. Arnold Slater

+ Mrs. William Stewart
Forsyth, Ga.

+ Mrs. Jack Bozeman, Decatur (didn't say local)

McCutchen, Mrs. (called by one of the ladies present)
Book keeper of choir

68 (85 lunches ordered) 33 (48)

Parrish

22
25
80

Lunch

John Constable
Machi on Garrison
Mr. and Mrs. M. E. Tilly
Harold Fleming
Emory Via
Faith Lawson
L. E. Cummings
Mrs. James T. McAdams (Miss Annie Campbell called)
Mrs. Stewart, Herbert
~~Mrs. Herbert~~
Mrs. A. H. Sterne
Miss Annie T. Jenkins
Mrs. Evelyn Owens
Mrs. J. W. E. Bowen
Mrs. Ruby Hurley
Mrs. Christine Longino
~~Mrs. J. H. Lewis~~
Mrs. Martha Styron
Mrs. B. E. Mays
Mrs. J. C. Thoroughman
Mrs. Vera Patton
~~Mrs. Shepard Marvin~~
Mrs. E. G. Mackey
Mrs. H. B. Trimble
Miss Annie Campbell
Mrs. Carlton Binns
Mrs. Emma Gray
Mrs. H. V. Richardson
Mrs. N. E. Freeman
Mrs. E. G. Sheppard
Dr. E. G. Rudisill
Mr. John A. Griffin
Dr. Gardner, Clinton
Mrs. Catherine Simmons (Central Cong. church)
Mr. Art Lewis
Mrs. Simmons, L. J.
Mrs. Weston, N. H.
Mrs. Morley
Mrs James A. Cobb (Pierce Cong. church) 105
Mrs. Fred Patterson 301
Mrs. Ralph Williamson 305
307

SAGE HALL Room

VIRGINIA CONFERENCE

Woman's Society of Christian Service

THE METHODIST CHURCH

Secretary of Christian
Social Relations
Mrs. William C. Smith
231 Broad Street
Portsmouth
Virginia

October 14, 1957

Dear Mrs. Tilly:

I have asked Mrs. E. V. Ennis 1536 Holland Ave - Norfolk, Virginia Southeastern Jurisdiction Wesleyan Service Guild Secretary, to attend your workshop October 29, 30th at Morehouse College, Atlanta University. She will be glad to represent the Va - Conference Secretary of Christian Social Relations and I know of no one who will be finer to attend. I am sure she will make a wonderful contribution.

Mrs. Ennis will be delighted to stay in the dormitory with the other delegates.

I shall be thinking of you and praying for the success of your workshop.

Sincerely,
Faye Savage Smith

P.S. I will forward program to Mrs. Ennis

October 15, 1957

Mrs. P. E. Cunningham
Post Office Box 703
Vicksburg, Mississippi

Dear Mrs. Cunningham:

Enclosed is some information about the workshop we are having here in Atlanta. Mrs. Deen was with us last year but she cannot come this year. I wish you could come. If you cannot please find someone to come in Mrs. Deen's place.

You will note that all expenses will be paid. I certainly would appreciate your help.

Thelma Stevens will be with us, Mrs. E. U. Robinson, and Mrs. Wilcox and her Secretaries of Christian Social Relations. Mrs. Wilcox and my workshop both need a representative in place of Mrs. Deen.

With the best of wishes to you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

methodist

Louisville Ky.,
October 15, 1957.

Mrs M. E. Tilly -
Director of Woman's work.

Dear Mrs. Tilly; -

Thanks for your kind letter & information -

I am looking forward to this meeting -

Am I right in assuming, you have made reservations for me - ?

Hope to hear from you again.

Sincerely -

(Mrs) Bessie K. Raine -
In place of
Mrs. Towner.

RECEIVED OCT 17 1957

Sadie T. M. Alexander
ATTORNEY AT LAW

40 SOUTH NINETEENTH STREET
PHILADELPHIA 3, PA.
RITTENHOUSE 6-9960

October 16, 1957

My dear Mrs.Tilley,

I have been in Washington today, attending a meeting of the President's Committee on Government Contract, to which representatives of the 10 State and 2 Municipal Committees against Discrimination were invited. I stopped at the office upon returning to pick up my file for a hearing tomorrow morning. Of course I stopped to look at the mail, and read your letter. Since it is past 10:00 P.M., too late to send a telegram that would be delivered in the early morning, I am replying air-mail, special delivery.

It is impossible for me to leave Philadelphia October 29 or 30th. I have one of the most important cases that I have handled coming up for trial on November 4th. In order to get assigned to a court room for trial, we have to answer the call of the trial list October 30th and remain, I mean stick all day, every day thereafter, until a court room is available, with a judge, at the moment your case is reached. This case has been on the list three previous times and different things have happened. It has been hanging since 1954. You, therefore, see that I have no choice but to be present and on the ground until assigned for trial.

I am very disappointed that I cannot come. Please know that I will do as I stated in Detroit, if you let me know another time. I hope, however, that you can give me more notice.

Do you personally know P.D. East of Petal, Mississippi? I have been greatly impressed by his efforts in publishing The Petal. I am trying to raise some money for him. Not knowing him, I wonder if you do and if you fell that I am helping a wothy person. A reply at your convenience will be appreciated.

As always my love and very best wishes,

Sincerely yours,

Sadie

Sadie T. M. Alexander

Mrs. M. E. Tilley
Southern Regional Conference
Room 432, 63 Auburn Avenue, N.E.
Atlanta, Georgia

October 15, 1957

Mrs. Sadie Alexander
40 South 19th Street
Philadelphia, Pennsylvania

Dear Sadie Alexander:

I have told you about the workshops that we have here bringing together church leaders. And you may remember that when we were in Detroit you said you could come by ~~spending~~ sending your own money for transportation as a gift to Southern Regional Council, and then we would give you the check back to pay for your expenses.

You will note that the workshop is to be at Sale Chapel, Morehouse College. We will stay at Bumstead Hall, Atlanta University.

Please wire me if you can come, because I certainly need you.

With the best of wishes, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

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110 N. CEDAR STREET,
LITTLE ROCK, ARK.

MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

October 15, 1951

Dear Mrs. Tilly,

I am sorry but I will not be able to attend your meeting Oct. 29-30 - I am obligated to teach a group of women coming together from four large churches in Spartanburg - It is very important that I be there -

In New York last week I did talk it over with Thelma and she agreed with me since both she and Mrs. Trimble would be at your conference from the Woman's Division -

My very best wishes for a successful meeting,

Sincerely,

Inez Wilson

October 15, 1957

Mrs. Lester Rumble
33 Walker Terrace
Atlanta, Georgia

Dear Lelia:

I am enclosing a memo about the workshop of "The Fellowship of the Concerned" which we will have on October 29 and 30.

If it doesn't tax you too much I am sure you would like to hear Dr. Faulkner again. I will not call on you for any work and if you want to stay at Atlanta University with some of our women, a room will be provided for you. I am enclosing a card for your reply so that I may make your reservation for lunch if you want to stay.

Tell Dr. Rumble he is included in the invitation.

Hoping soon you will be real strong, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encls.

October 15, 1957

Dr. Clinton Gardner
Emory University
Emory University, Georgia

Dear Dr. Gardner:

We are very grateful to you for agreeing to render a valuable service to the women church leaders, who will come from several states to face together "The Challenge of Controversy."

The group is made up of Catholics, Jews and Protestants, and members of both races. They are brave women and determine women. They come together for information and guidance.

We will meet at 10:30 at Sale Chapel, Morehouse College, Tuesday, October 29. I am sure Dr. Griffin has given you this information. The session begins with worship led by Dr. W. J. Faulkner, then we will have you on "The Challenge of Controversy," followed by Mr. Harold Fleming who will speak on the specific situation in the South. [redacted]

With sincere thanks and good wishes to you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 15, 1957

Dr. John A. Griffin, Director
Community Educational Service
Emory University
Emory University, Georgia

Dear John:

Thank you very much for all you have done for our workshop. We have just written to Dr. Gardner and everything seems to be lining up fine.

Your direction has been most valuable.

Thanks and best wishes,

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

RECEIVED OCT 11 1957

EMORY UNIVERSITY
EMORY UNIVERSITY, GEORGIA

COMMUNITY EDUCATIONAL SERVICE

October 9, 1957

Mrs. M.E. Tilley
Southern Regional Council
63 Auburn Avenue, NE
Atlanta, Georgia

Dear Mrs. Tilley:

Confirming our telephone conversation a few minutes ago, I wish to say that Dr. Gardner has accepted the invitation to speak on "The Challenge of Controversy" at the opening session of the meeting on Tuesday, October 29. I have suggested that he speak about twenty or twenty-five minutes on some of the general theoretical, ethical and social considerations of the topic "The Challenge of Controversy."

As we said on the phone, Mr. Fleming would then be the following speaker to talk about specific situations in race relations in the South. As you have indicated, your opening devotional talk would be given by the special guest from Nashville. (I assume this would come first.)

At 2:00 o'clock I would have about a one-hour session on the discussion methods and then at about 3:00 o'clock the groups will form in small discussion sections for a session to run from about 3:00 to about 4:30.

During the evening at 7:30 there would be a second inspirational or devotional talk and then at about 8:00 or 8:30 the groups would have their second group meeting for an hour or an hour and a half.

On Wednesday morning the groups would have their third and last session together beginning at 9:30 and running until about a quarter of 11. During this session they would bring together whatever observations or comments they wish to report to the group as a whole. The total group will meet, then, at 11:00 o'clock for the final round-up which will run from 11 until 1.

Concerning Dr. Gardner, let me point out that he is Associate Professor of Christian Social Ethics in the Candler School of Theology, Emory University. He is an excellent man and I believe he will do a very helpful and inspiring job on his topic.

With best wishes, I am

Sincerely,

John A.

John A. Griffin
Director

JAG:gc

Woman's Society of Christian Service

Memphis Conference Methodist Church

MRS. JACK W. FROST
SECRETARY CHRISTIAN SOCIAL RELATIONS
~~AND LOCAL CHURCH ACTIVITIES~~
MURRAY, KENTUCKY

October 15, 1957

Mrs. M.E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I regret that I will be unable to attend your workshop on October 29-30, but school work prohibits my leaving at that time. I must apologize for the delay in replying, but I was hoping I would be able to arrange my schedule in such a way that I could attend. Also I have just heard from the president of the school today.

I waited to inquire until after the meeting of the executive committee of the Memphis Conference, because I was hoping that our president, Mrs. Cullen Johnston, would be able to make the trip. I felt that her attendance would actually mean more to our conference and to the progress in our work in integration since she lives in Memphis, the area that presents the greatest problem in our conference. However she finds it impossible to attend.

I hope it is not too late for someone else to take advantage of my place.

I hope I shall be able to attend the next workshop because I am very interested in your work.

Sincerely,

Maryleona Frost

Maryleona Frost
(Mrs. Jack W. Frost)

MF/sb

Vice-President
Mrs. J. W. Clarke
Utica, Miss.

President
Mrs. P. E. Cunningham
Box 703
Vicksburg, Miss.

Recording Secretary
Mrs. Stanley Wilson
2212 15th St.
Meridian, Miss.

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The Methodist Church

Treasurer
MRS. B. M. STEVENS
Richton, Mississippi

The Mississippi Conference

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MRS. E. MOORE
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MRS. A. L. MAY
2114 W. Beach
Biloxi, Miss.

Vicksburg District
MRS. J. D. UPSHAW
Louise, Miss.

Vicksburg, Miss.
Oct. 16, 1957

Mrs. M. E. Tilly
63 Auburn Ave.
Atlanta, Ga.

Dear Mrs. Tilly,

Thank you for your generous offer in inviting one of us to participate in your workshop. It seems to be an inopportune time for us.

Four of us will be out of the state and none of our district secretaries of Christian Social Relations was able to take Mrs. Glenn's place.

Thank you kindly, we will be missing a wonderful opportunity

Sincerely,

(Mrs. P. E.) Anne Hunt Cunningham

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430 E. STATE STREET
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1534 ARKANSAS STREET
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CHRISTIAN SOCIAL RELATION
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313 21ST AVENUE, N.
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904 SILVERDENE PLACE
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2514 JEFFERSON STREET
NASHVILLE, TENN.

SECRETARY OF YOUTH
MRS. ANNIE W. HUDDLESTON
462 E. VINE STREET
MURFREESBORO, TENN.

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MRS. SADIE W. JONES
429 FORREST STREET
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414 VAUGHN STREET
MURFREESBORO, TENN.

SECRETARY OF STATUS OF WOMEN
MRS. J. E. SUGGS
3105 ALBION STREET
NASHVILLE, TENN.

SECRETARY OF
MISSIONARY PERSONNEL
MRS. KATHLEEN POAG
2917 ALBION STREET
NASHVILLE, TENN.

SECRETARY OF
WESLEYAN SERVICE GUILD
MRS. MYRTLE RUSSELL
1406 WADE STREET
NASHVILLE, TENN.

PRESIDENT OF NASHVILLE DISTRICT
MRS. POLLY V. PECK
736 25TH AVENUE, N.
NASHVILLE, TENN.

PRESIDENT OF MEMPHIS DISTRICT
MRS. FELECIA OWENS
744 NEPTUNE STREET
MEMPHIS, TENN.

Woman's Society of Christian Service

Tennessee Conference

The Methodist Church

430 E. State St
Murfreesboro Tenn
Oct 16. 1957

Dear Mrs. Lilly. –

I am so very glad you said I could send a substitute to the meeting

She is: Miss Lillian Jones
1918 State St
Nashville Tenn

I will give her the information you sent me. She will be there

Yours Sincerely

Jessie M. Willis
(Mrs. E. D.)

October 16, 1957

Miss Catherine Ezell
Box 1178
Johnson City, Tennessee

Dear Catherine:

Please note that the meeting will be at Sale Hall, Morehouse College on October 29 and 30. Please tell Miss Hunt to come on to Morehouse and we will make reservation for her at Atlanta University.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

METtlec
Encl.

President
Mrs. H. M. Russell
~~Box 41~~
~~Tazewell, Virginia~~

Vice-President
Mrs. J. W. Wiggs
208 Jefferson Apartments
Chattanooga, Tennessee

Recording Secretary
Mrs. H. C. McKinney
403 Wise Street
Appalachia, Virginia

Treasurer
Mrs. Howard Gilliam
Box 416
LaFollette, Tennessee

HOLSTON CONFERENCE
Woman's Society of Christian Service
The Methodist Church

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Maryville, Tennessee

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Greenhill Road
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Missionary Service
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824 Tusculum Boulevard
Greeneville, Tennessee

Christian Social Relations
Mrs. Robert H. Duncan
2137 Cherokee Boulevard
Knoxville 19, Tennessee

Wesleyan Service Guild
Mrs. C. E. Vincent
4218 Belvoir Drive
Chattanooga, Tennessee

Student Work
Mrs. James L. Patterson
1309 S. Crest Road
Rossville, Georgia

Youth Work
Mrs. Verne Steves
501 Shawnee Trail
Chattanooga, Tennessee

Children's Work
Mrs. Senah Pulliam
Seven Mile Ford, Virginia

Spiritual Life
Mrs. B. K. Hall
Box 417
Pulaski, Virginia

Literature and Publications
Mrs. R. B. Sammons
523 Love St.
Erwin, Tennessee

Supply Work
Mrs. E. R. Naylor
Emory, Virginia

Status of Women
Mrs. Willard J. Cross
Route 2
Bristol, Tennessee

Missionary Personnel
Mrs. R. T. Krepela
Belvedere Heights
Bristol, Tennessee

Co-ordinator of Rural Work
Miss Catherine Ezell
Box 1178
Johnson City, Tennessee

October 14, 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432, 63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Miss Geraldine Hunt will arrive from Knoxville on the 8:34 plane, in time for the meeting beginning at 10:30 Tuesday morning, October 29th, at the Wesley Memorial Church, ~~##~~ 63 Auburn Ave. N.E.

If several are staying at Atlanta University, she will be glad to also. I understand that you will make reservation for her.

We will pay all expenses for her, and I have already sent her a check to cover this.

If you have a program, or material about the matters for discussion she would be happy to have them.

Thank you so much for everything.

cc: Miss Geraldine Hunt
Box 32
Rocky Gap, Virginia

Sincerely yours,

Catherine Ezell

Catherine Ezell

October 10, 1957

Miss Catherine Ezell
Box 1178
Johnson City, Tennessee

Dear Catherine:

I wish it were possible for you to be with us for you would be of great help.

We will be glad to have Miss Geraldine Hunt with us and can pay half of her expenses as you have recommended her highly.

The dates of the meeting are the 29th and 30th beginning at 10:30 on the first day and closing at noon the next day. You did not give me her address in Louisiana and I cannot write to her, but please do it for me.

With best wishes to you always.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

President
Mrs. H. M. Russell
Box 41
Tazewell, Virginia

Vice-President
Mrs. J. W. Wiggs
208 Jefferson Apartments
Chattanooga, Tennessee

Recording Secretary
Mrs. H. C. McKinney
403 Wise Street
Appalachia, Virginia

Treasurer
Mrs. Howard Gilliam
Box 416
LaFollette, Tennessee

HOLSTON CONFERENCE
Woman's Society of Christian Service
The Methodist Church

SECRETARIES

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Mrs. Clyde Watkins
206 Magnolia St.
Maryville, Tennessee

Missionary Education
Mrs. H. Olin Troy
Greenhill Road
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Mrs. W. S. DeBusk
824 Tusculum Boulevard
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Christian Social Relations
Mrs. Robert H. Duncan
2137 Cherokee Boulevard
Knoxville 19, Tennessee

Wesleyan Service Guild
Mrs. C. E. Vincent
4218 Belvoir Drive
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Mrs. James L. Patterson
1309 S. Crest Road
Rossville, Georgia

Youth Work
Mrs. Verne Steves
501 Shawnee Trail
Chattanooga, Tennessee

Children's Work
Mrs. Senah Pulliam
Seven Mile Ford, Virginia

Spiritual Life
Mrs. B. K. Hall
Box 417
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Status of Women
Mrs. Willard J. Cross
Route 2
Bristol, Tennessee

Missionary Personnel
Mrs. R. T. Krepela
Belvedere Heights
Bristol, Tennessee

Co-ordinator of Rural Work
Miss Catherine Ezell
Box 1178
Johnson City, Tennessee

October 3, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I have Miss Russell's letter about the meeting of the "Fellowship of the Concerned". How I would love to come, but am involved in a survey in Louisville Conference at that time.

One of our workers, Miss Geraldine Hunt is very much interested in attending. Her home is in Louisiana, and both here and there, she faces many problems. She will be a leader wherever she is, and we feel that it would be good for her to have this benefit, even tho she may not continue to work with us in the Division.

Could we know something of the hour of beginning on Oct. 28, and of closing on the 29th? About how much would the hotel bill be? (She would be glad to stay with one of the other workers.) We will go ahead with plans for her coming, as soon as we hear from you.

Sincerely yours,

Catherine E.

Catherine Ezell

October 17, 1957

Mr. Ralph McGill
Atlanta Constitution
Atlanta, Georgia

Dear Mr. McGill:

I have hesitated to call on you because I know how over taxed you are, but we really need you.

On October 29 and 30, at Sale Chapel, Morehouse College, about one hundred church women leaders of both races, Catholics, Jews and Protestants will meet together. They come from Alabama, Florida, Georgia, Kentucky, North Carolina, South Carolina, Virginia, Tennessee, Mississippi and Louisiana.

If you can find a few minutes to speak to us in the line of your editorials, either the evening of Tuesday the 29th or Wednesday morning the 30th, we will be most grateful.

You were with us once before when Mrs. Roosevelt was with us, and you know some of the group.

The theme is The Challenge of Controversy, and you more than anyone else have accepted this challenge, and are helping us to see the triumph that will eventually come if we are steady and sane in thought and action.

I sincerely hope you will find the time to render this great service to the church women of the South, upon whom so much depend.

Thanking you for past favors, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

1201

SYMBOLS

DL = Day Letter

NL = Night Letter

LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

AA20 NSB028 (31).

NS JZA063 9 COLLECT=JACKSON MISS 17 827AMC=

MRS M E TILLEY=

OCT 17 AM 9 37

1,N712 63 AUBURN AVE NORTHEAST ATLA=

MRS HARVEY AND I CAN COME. LETTER FOLLOWS=

MRS J A BURT=

October 17, 1957

Rabbi Jacob M. Rothschild
1589 Peachtree Road, N. W.
Atlanta 9, Georgia

My dear Rabbi Rothschild:

Thank you so much for the prayer. It stirred me deeply. I am sure all the women will be grateful to you and it will be used over and over again in our southern states. We will use it on the morning of Tuesday the 29th.

I am wondering if it will be possible for you to come and lead us in this prayer. It would certainly mean much to us to have you in person, lifting all of us to God's throne, and stir us and strengthen us through the hours of our workshop. It would live in the hearts of our women.

I don't want to press you to come if your schedule is crowded, for you have done us a great favor in letting us see your heart concern for our nation. But I am hoping that you may find it possible to be with us.

Thanking you for all you have done for the workshop, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

RABBI JACOB M. ROTHSCHILD
1589 PEACHTREE ROAD, N.W.
ATLANTA 9, GEORGIA

October 14, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am enclosing a copy of the prayer which I have agreed to supply for your workshop on October 29 and 30.

I hope that it is satisfactory and that it will prove helpful in setting the proper tone for your meeting. I also express my best wishes for a most successful workshop.

Sincerely yours,

Jacob M. Rothschild

JMR/eks

encl.

C. Thompson
5/6

October 2, 1957

Rabbi Jacob M. Rothschild
The Temple
1589 Peachtree, N. W.
Atlanta, Georgia

My dear Rabbi Rothschild:

This is to express to you my thanks for agreeing to write the prayer we need for our workshop on The Challenge of Controversy, to be held October 29 and 30.

I felt that out of your own heart and experience you could lead us in a prayer for this hour in Southern history.

Sincerely thanking you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

THE CONGREGATIONAL CHURCH OF PARK MANOR

7000 South Park Avenue
Chicago 37, Illinois
Telephone ABerdeen 4-4700
WILLIAM J. FAULKNER, Minister
Res.: 7259 S. Rhodes Ave., Tel. ABerdeen 4-0913

P. LOUISE PRICE
Director of Religious Education

CATHERINE JACKSON ADAMS
Director of Music

EDITH L. CUNNINGHAM
Church Secretary

October 18, 1957

Mrs. M. E. Tilly,
Southern Regional Council, Inc.,
63 Auburn Avenue, N.E.
Atlanta 3, Georgia.

Dear Mrs. Tilly:

I regret that absence from the city and an unusually heavy fall program have delayed sending you my subjects and Hymns for the three services.

1st morning -"My God Is Our Father"
Hymn: Dear Lord and Father of Mankind.
Evening - "My God's Will Is Good Toward All"
Hymn: God Save America (by Wm. G. Ballantine,
or Russian Hymn tune.)
These Things Shall Be
(First hymn is No. 360, 2nd is No. 378 in Pilgrim Hymnal)
2nd morning -"My God's Love Is Like A Flowing Stream"
Hymn: In Christ There is No East or West, or
God of Grace and God of Glory

I am praying that your wonderful meeting will be blest with the Presence of God's holy spirit. And, also that I may bring a message which will inspire our hearts to high resolve and courageous action in the difficult realm of human relations.

May God continue to grant more power and strength to you.

Most sincerely yours,

W. J. Faulkner

W. J. Faulkner,
Minister.

WJF:elc

October 18, 1957

Mrs. E. U. Robinson
Post Office Box 511
Gallatin, Tennessee

Dear Mrs. Robinson:

I tried to call you the day I called Sadie but you were not at home. Later that week I called you at night and Mr. Robinson told me you were out of town. I wanted to come to see you. We will have a long conversation while you are here.

It is good to have Sadie's and your understanding.

Love and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 18, 1957

Mrs. J. A. Burt
1815 Enterprise
Jackson, Mississippi

Dear Martha:

Enclosed is a check for $55.00 for plane travel. We called and found this would cover your travel.

I am so glad you and Mrs. Harvey will be with us.

With love and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

October 18, 1957

Mrs. J. W. Reese
Millersburg, Kentucky

Dear Mrs. Reese:

Enclosed is a check for $50.00 for plane travel. Mrs. Wisehart was right in saying the trip would be $75.00, but she did not know that the hotel bill and meals would be paid in a lump sum by Southern Regional Council. You only sign for these when you leave.

I am glad you will be with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

October 18, 1957

Mrs. Robert L. Wilcox, Secretary
Christian Social Relations
2205 Old Knoxville Highway
Maryville, Tennessee

Dear Mrs. Wilcox:

I am so distressed that I was not able to reach you. I left numerous messages for you. I am rather distressed as I know so little about for whom and where reservations are to be made.

The CSR secretaries that have said they are coming are: Rees, Barnhardt, Bragg, Williams, Howard, Duncan, Carter and McAbee. I need this information quickly. I suggested they would all stay at Atlanta University.

In your last letter you stated you felt you would have sixteen and so far only eight have accepted. I do hope all of them will be here.

With best wishes always.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Women's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
2205 OLD KNOXVILLE HIGHWAY
LINCOLN PARK, MARYVILLE, TENN.

October 15, 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for the names of the Conference Secretaries of Christian Social Relations who are planning to attend the meeting in Atlanta, Oct. 29th & 30th. I have written to all the Secretaries and I believe we will have the sixteen conferences represented.

I have received the name & address of Mrs. Bessie Rhone, 1407 Morton Avenue, Louisville Kentucky, Sec. of Louisville District C.S.R. who will attend the meeting instead of Mrs. C. D. Lawrence. I imagine you have received this information.

I will be in Atlanta this week Oct. 17th & 18th for a meeting at the Henry Grady Hotel. I plan to leave by plane at 1:47 Oct. 17th & leave on the 12:45 plane Oct. 18th. If you should want to talk to me about any reservations, please call me at the Henry Grady.

Sincerely,
Mrs. Robert L. Wilcox.

Women's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
2205 OLD KNOXVILLE HIGHWAY
LINCOLN PARK, MARYVILLE, TENN.

October 6, 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

It will be fine for the Conference Secretaries of Christian Social Relations to stay at Atlanta University; however, maybe each Secretary should have the choice of a hotel or Atlanta University . I could speak for most of them now; but there might be a few that would prefer the hotel. Suppose you keep the reservations at Atlanta University and I will write each of them concerning this matter and if that arrangement is not satisfactory, I will have them inform you.

I suppose all the Secretaries of Christian Social Relations of the Southeastern Jurisdiction have been invited to this meeting. If that is true, I am sorry all of them are not planning to attend. I do know of two that will not be able to attend. It seems to me as if this meeting has been scheduled just at the time it is most needed and I am praying that God will bless us in a very special way and give us guidance that we so desperately need.

Please send me an agenda as soon as it has been completed. I need to have definite time schedules in order to plan some other meetings. I hope to attend the hearings on the Jurisdictional System.

Please make my reservation at Atlanta University. Please clear the details of the expense involved for the Conference Secretaries and for me.

We surely did miss you in Washington, D.C. It was a most worth while meeting.

I am looking forward to the meeting in October.

Sincerely,
Margaret Wilcox
Margaret Wilcox (Mrs. Robert L.)

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a fast telegram	
TELEGRAM	
DAY LETTER	
NIGHT LETTER	

$
S
E

WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

1206 (4-55)

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
SHORE-SHIP	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			Southern Regional Council, Inc. 63 Auburn Ave. NE, Atlanta 6, Ga.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

October 18, 1957

Dr. W. J. Faulkner
Congregational Church of Park Manor
7000 South Park Street
Chicago 37, Illinois

Need titles of talks, selected hymns by Monday for program.

Mrs. M. E. Tilly

October 2, 1957

Dr. W. J. Faulkner
Congregational Church of Park Manor
7000 South Park Street
Chicago 37, Illinois

Dear Dr. Faulkner:

When a promised letter from me does not materialize you may know I am busy working with some group on the problems of our South. I have been out of town for the last two days, leaving at seven in the morning and getting back at seven at night, meeting with about seven hundred women from various places over the state discussing with them the problems of the South.

So much for the delay in writing. This is to give you more information about our workshop. The subject is The Challenge of Controversy. This might give you some clue as to the messages you could give to us, however this is optional with you.

I would like a message to begin the workshop at 10:30, one for the evening hour and one to send us home at the close of the workshop on the 30th. You can write me how much time you want, any suggestions you have and what hymns you would like to be used. We will put them on the program which will be in the workbook.

We are meeting in Sale Chapel at Morehouse College and then break up into four discussion groups. Your reservation is at Ware Hall, Atlanta University. I am so grateful that you will be with us.

These messages should come from someone who knows of the suffering of people, who knows how to give directions and guidance. Therefore, we are more than fortunate in having you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a fast telegram	
TELEGRAM	
DAY LETTER	
NIGHT LETTER	

$
S
E

WESTERN UNION
TELEGRAM

1206 (4-55)

W. P. MARSHALL, PRESIDENT

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
SHORE-SHIP	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			Southern Regional Council, Inc. 63 Auburn Ave. NE, Atlanta 6, Ga.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

September 24, 1957

Dr. W. J. Faulkner
Congregational Church of Park Manor
7000 South Park Street
Chicago 37, Ill.

Final dates are October 29 &30. Hope this does not inconvenience you.

Mrs. M. E. Tilly.

Wed & Thursday

October 30-31

Aberdeen Home 4-0913

September 10, 1957

Dr. W. J. Faulkner
Congregational Church of Park Manor → Aberdeen 4-4700
7000 South Park Street
Chicago 37, Illinois

Dear Dr. Faulkner:

You have certainly given me great joy in agreeing to be our spiritual leader in our workshop of the "Fellowship of the Concerned - Southern Women Concerned About Their South" to be held here in Atlanta, October 28 and 29, beginning at 11:00 on the first day and closing on the afternoon of the second.

The theme of the workshop will be The Challenge of Controversy.

We want you to lead us through the deep waters on our spiritual adventures. We will need at least three messages from you - one for each of the three sessions, the last to be the very end sending us forth with the courage and hope we need.

We are enclosing a sheet that we are sending out.

Always when your name comes to mind I think of what you did for us when you were here with Mrs. Roosevelt. I don't mind one bit if you would again talk to us as Mustard Seed Women.

With a heart full of thanks to you and praying God's blessings upon you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

United Church Women of Louisiana

New Orleans,
Oct. 20 57.

Dear Mrs Tilly:

Have just been notified by Mrs. E.O. Cudd and Mrs Glenn Laskey chairman of Christian Social Relations and Pres. of United Church Women of La. respectively that I am to represent our State at your meeting in Atlanta Oct. 29 and 30th

I am very happy for I am so vitally interested in your work and what we can do together.

I shall arrive on the morning of 29th and go immediately to the Biedmont Hotel before 10:30.

If Mrs C.F. Goldthwait, whom you know, of North Carolina our former President in La. is to be at this meeting I would appreciate very much rooming with her if possible - She understands our problems here in Louisiana and I am sure we would be able to discuss many issues helpful to me.

Thanking you
I am
(Mrs. Geo. E.) Maude McCaskey

1526 Second St.
New Orleans

I am returning your card.

RECEIVED OCT 23 1957

Women's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
2205 OLD KNOXVILLE HIGHWAY
LINCOLN PARK, MARYVILLE, TENN.

October 21, 1957

Dear Mrs. Tilley,

I am teaching the course: "Christ the Church & Race" in Knoxville Leadership School this week and we are having a good experience - about 150 enrolled the first night.

I have received word from Mrs. C. D. Turner that Mrs. Bessie Moore will be attending the meeting representating the Louisville Conference and Mrs. E. V. Ennis will attend in place of Mrs. W.C. Smith from the Virginia Conference. Mrs. S. W. Anderson from North Carolina is planning to attend the meeting.

I have written all the Secretaries asking them to have a representative from each Conference and to inform you of the name of the representative. Atlanta University will be here. You know some are fearful, some have mixed emotions, some afraid - but I am thankful for those that will attend. Will see you next week. I am sorry you never did get in touch with me at the 7 Day Study. I didn't receive the message.

Sincerely
Margaret Willey

Mrs. Harry M. Gershon
1590 Harvard Road, N. E. Atlanta 6, Georgia

October 31, 1957

Dear Mrs. Tilly:

Thank you for your letter of October 9th inviting me to be present at the October 29th workshop of "The Fellowship of the Concerned". It will not be possible for me to know definitely whether or not I will be free to attend until the 28th. I volunteered to work in the office of the Community Chests Neighborhood Division every Tuesday through September and October, and the 29th is my last day there. Should they not need me, I hope I may come out to Morehouse at the last minute.

With every good wish for you, the workshop and the SRC

Sincerely, Rebecca M. Gershon

Monday Oct 21st, 1957

X

Mrs M E Silly
Atlanta, Ga

Dear Mrs Silly:-

Due to the health of my husband, who is slowly recovering from a heart ailment I am unable to attend your Workshop this month.

However the 1st Vice Pres. of U.C.W of Louisiana, Mrs George E. McCaskey of 1526 Second Street, New Orleans, La. has consented to come in my place - you will remember that she attended a meeting in Atlanta last year for me -

I have asked her to bring back as much information as possible for us to pass on

to our W.C.W's councils -

The Monroe W.C.W held a Leadership Training Institute here on Wednesday Oct 16th at St Paul's Methodist Church - We had Mrs Lacy Goostree of Fort Worth, Tex. as also our State Pres. Mrs Glenn Lasker of Ruston, two officers from New Orleans, one from Alexandria, and three from Monroe - We feel that we accomplished a great deal - Remains to be seen!

It is my prayer that you will have a most successful meeting; and that much will be accomplished due to your Workshop through its influence in the various W.C.W's councils -

Sincerely yours
Lillian Cudd C.S.P. Chr
(Mrs E.P.)

1604 North Fourth
Monroe, Louisiana

WESTERN NORTH CAROLINA CONFERENCE
Woman's Society of Christian Service
THE METHODIST CHURCH

CONFERENCE DIRECTORY
1957-1958

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Route 3
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Box 1004
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A-10 Apt. 62, Twin Castles
Winston-Salem, N. C.

Treasurer Emeritus
Mrs. P. N. Peacock
Salisbury, N. C.

October 22, 1957

Dear Mrs. Tilly:

A letter from Mrs. Robert Wilcox, S.E.J., Sec. C.S.R., suggested that I meet her in Atlanta on Monday, Oct. 28, to attend the Jurisdictional Hearings there.

Will you please make me a reservation at the Piedmont Hotel for the one night- Monday, Oct. 28 ? I'm enclosing a post card for a reply. I expect to arrive 10:45 A.M.

On Tuesday I will go to the Dormitory at Atlanta University, as previously arranged.

Thank you for the added trouble in making another reservation.

Yours sincerely,
Mrs. Leslie E. Barnhardt
Mrs. Leslie E. Barnhardt

NORTH CAROLINA FEDERATION
OF WOMEN'S CLUBS

Mrs. Leslie E. Barnhardt
5830 Creola Road
Charlotte 7, N.C.

RECEIVED OCT 23 1957

1815 Enterprise
Jackson, Mississippi

October 22, 1957

Mrs. M.E. Tilly
Atlanta , Ga.

Dear Mrs. Tilly,

Finally I have cleared plans for the trip over there. They have taken off the early morning flight and the train doesn't get there until 1:30 so I am coming over on the bus Monday, arriving at 10:00 P.M. and will need a room at the Piedmont for Monday night. The difference in the plane and bus will take care of this extra night I think. I will have to fly back at noon ~~the next day~~ Wednesday as I have a speaking engagement for Wednesday night, The evening plane would not arrive until 8:40.

Put me in the room with someone else for Monday night if you want to, and please leave a message at the desk for me whether or not to remain at the hotel or will accomadations be available at Morehouse for Tuesday night?

I think that you know Mrs. Harvey. She said she roomed with you at a meeting last summer. Her address is:

Mrs. Clarice Harvey
Box 9849
Southern University
Baton Rouge, La.

She needs no expense allowance - Thanks for more -

She spends half of every month here. We have just completed a very successful course on the Church and race, with six of the white churches and four Negro churches represented. It gave all of us a lift.

Many of us have been under rather heavy fire lately because of our defense of our church literature, and we have sustained a police investigation of Bethlehem Center. Only a very prominent lawyers presence on our Board prevented a full scale smear. Exciting, isn't it !

This workshop will be a breath of air for me. Thank you for insisting that I come. See you Tuesday.

Sincerely,

Martha M. Burt

Mrs. J.A. Burt, Jr.

MRS. N. E. FREEMAN
"MEADOWOODS," ROUTE NO. 3
CONYERS, GEORGIA

October 22, 1957

Dear Mrs. Tilly:

Your letter of October 14 sounds most interesting and I would like very much to take part in such a worthwhile project - - I am truly concerned.

I hope to be able to attend some part of the session. It will probably be into Tuesday afternoon before I can get there and from then on I think I can listen in.

Thank you for including me and I shall look forward to seeing you.

Sincerely,

Loretta Freeman

26

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

1201

SYMBOLS
DL=Day Letter
NL=Night Letter
LT=International Letter Telegram

The filing time shown in the date line on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

AA32 =A

A NC353 NL PD=FAX NEW YORK NY 23= OCT 23 PM 4 19

MRS M E TILLY SOUTHERN REGIONAL COUNCIL=
63 AUBURN AVE NORTHEAST ATLA=

WILL ARRIVE ATLANTA MONDAY NIGHT 28TH FROM NASHVILLE BY PLANE. WILL GO DIRECT TO ATLANTA UNIVERSITY UNLESS OTHERWISE ADVISED. PLEASE NOTIFY THEM OF MY EARLY ARRIVAL. I CAN BE REACHED IF NEEDED THROUGH SCARITT COLLEGE OCTOBER 25 TO 28=

THELMA STEVENS=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

1201

SYMBOLS
DL=Day Letter
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AA18 CTA079 (18).

CT ASA015 PD=ASHLAND KY 23 917AME= OCT 23 AM 9 31

MRS M E TILLY= SOUTHERN REGIONAL COUNCIL
ROOM 432 63 AUBURN AVE ATLA=

MRS J L TOLLE, LAWRENCEBURG KENTUCKY WILL TAKE MY PLACE AT THE CONFERENCE. WILL ARRIVE BY DELTA PLANE MONDAY 630 PM=

MRS D D DUGAN=

RECEIVED OCT 23 1957

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

Woman's Society of Christian Service

SOUTH CAROLINA CONFERENCE

THE METHODIST CHURCH

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Mrs. Niles C. Clark
Waterloo, S. C.

Vice President
Mrs. Ralph B. Shumaker
203 North Main St.
Greer, S. C.

Recording Secretary
Mrs. R. H. Whitlock
319 Taggart Ave.
Greenwood, S. C.

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1809 Enoree Ave.
Columbia, S. C.

SECRETARIES

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Mrs. E. S. Ulmer
Cameron, S. C.

Missionary Education and Service
Mrs. F. M. Roddey
147 Edisto Ave.
Columbia, S. C.

Christian Social Relations
Mrs. Herbert McAbee
509 Pennwood Dr.,
Overbrook
Spartanburg, S. C.

Wesleyan Service Guild
Miss Kathleen South
21 Harvley St.
Greenville, S. C.

Student Work
Mrs. Ralph O. Bates
P. O. Box 100
McClellanville, S. C.

Youth Work
Mrs. J. H. Martin
Box 164
Lancaster, S. C.

Children's Work
Miss Florence Hurst
204 Main St.
Sumter, S. C.

Spiritual Life
Mrs. G. W. Green
Box 327
Kingstree, S. C.

Literature and Publications
Mrs. R. B. Burroughs
Conway, S. C.

Supply Work
Mrs. Welborne Summers
Box 43
Seneca, S. C.

Status of Women
Mrs. R. H. Johnson
662 Ravenel St.
Spartanburg, S. C.

Missionary Personnel
Mrs. C. H. Boulware
111 Pinckney St.
Chester, S. C.

EDITORS

Advocate Page
Miss Dena Bleckley
302 E. River St.
Anderson, S. C.

Work Sheet
Miss Eula Winn
5307 Fairfield Rd.
Columbia, S. C.

Spartanburg, S.C.,
Oct. 23rd, 1957

Dear Mrs. Tilly:

I am very sorry that I will be unable to be with you in your meeting next week, as I had planned. I am having a battle with Influenza and cannot seem to throw it off.

I would appreciate very much if you will send me copies of the materials you will use, so I can keep up with the information.

With all good wishes for a most successful meeting, I shall be thinking of you.

Sincerely,
Effie H. McAbee
(Mrs. Herbert)

Evelyn Berry
Paine College
Augusta, Georgia

Oct 24, 1959

Dear Mrs. Lilly,

Thank you for your letter about the meeting on Oct. 29 and 30th. I wish I could come but I cannot leave my classes during the week. I have to be away during the missionary meeting at Bush Hill Falls toward the end of the semester and feel I cannot be away before that. I have heard many very good things about your meetings and am sure it is my loss that I cannot be there.

Ruth is back. She is going to the hearing about the jurisdictional system and does not feel she can be away longer than that.

With the best of wishes for you personally and your meeting, I am

Sincerely,
Evelyn.

October 24, 1957

Miss Lucille Thornburgh
311 Morgan Street
Knoxville, Tennessee

Dear Miss Thornburgh:

We are very grateful that you will attend our workshop on October 29 and 30. Your reservation is at the Piedmont Hotel.

The meeting will begin at 10:30 on Tuesday morning at Sale Hall Chapel, Morehouse College.

With best wishes, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

X

415 N. Farish St.
Jackson 2, Miss.
10-25-57

Dear Mrs. Tilly:

Through Mrs. J. A. Burt of Jackson, I accepted tentatively an invitation from you to attend your Atlanta meeting of Southern Church women, Oct. 29 + 30th. I find now that this is impossible for I cannot get released from a business conference previously scheduled for the

2.

29th. Truly I am disappointed. Perhaps some day another invitation will be forthcoming.

You will recall that at last fall's sessions of the Fund for the Republic at Tuskegee we were roommates for a few hours. I serve the Methodist Church as a lay woman, now secretary of the Race Relations Committee of the Board of Social & Economic Relations.

My prayers are for your sessions & the Spirit's presence there.

Sincerely,
Clarie Collins Harvey

Sept. 27th -

Dear Mrs. Tilly:

Thank you for your letter and information relative to Workshop.

You may expect me the morning of Oct 29th -

Very Sincerely

Milla O. Curry

(Mrs. J. N.)

163 So. Cait St.
Florence, S. C
Sept 18, 1957

Mrs. M. E. Tilly
63 Auburn Ave N.E.
Atlanta 3, Ga.

Dear Mrs Tilly:

Many thanks for your letter and kind invitation to participate in your workshop, October 28-29th.

I count your workshops among the most valuable help I receive in this section of our Country as I try to work Christian Social Relations in the jurisdiction. I shall be happy to attend.

Hope you and yours are well with every good wish and my love.

Very Sincerely
Willa Curry

September 13, 1957

Mrs. John W. Curry
163 S. Cait Street
Florence, South Carolina

Dear Mrs. Curry:

Again the "Fellowship of the Concerned" will have a workshop here in Atlanta at Wesley Memorial Church, October 28 and 29. The subject will be The Challenge of Controversy.

We are more than anxious to have you be with us and I would appreciate hearing from you. We have funds for your transportation and you will stay at the women's dormitory of Atlanta University along with quite a group of others who will be in attendance. Thelma Stevens, Mrs. Stamats and Dr. W. J. Faulkner will be among our leaders.

You would certainly be a valuable addition to our group and add much to the discussion. In fact we need you.

Sincerely hoping you will be with us, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter sent to Mrs. Ben Russell, Greenville, Tennessee

October 25, 1957

Mrs. Clarice Harvey
Box 9849
Southern University
Baton Rouge, Louisiana

Dear Mrs. Harvey:

We are delighted you are coming, and I am asking you to be a reporter at one of the four workshops.

Your reservation is at Atlanta University.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter sent to Mrs. Flora Supworth

October 25, 1957

Mrs. Earl Andrews
3125 Audubon Road
Montgomery, Alabama

Dear Mrs. Andrews:

We are delighted you are coming, and I am asking you to be a reporter at one of the four workshops.

Your reservation is at the Piedmont Hotel.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Birdsong, Oct 27

Dear Fred -

How I wish I could join you at Atlanta that we both could! But neither health or pocket-books permit. Guy doesn't wear his permanent glasses yet, tho we hope he can be measured for them next week, & tho my leg is improved it hasn't yet walked over the hill. We are long-time members of the S. P.C. & Dorothy Tilley, whom you'll meet at Atlanta is one of our most treasured friends - a Jane Addams type. Has stayed with us here twice. Give her my love. We hope to get

her here again this winter to explain her place for Church women helping to get justice in the courts for Negroes.

Yesterday Ethel & I & three others from our Church Women's group drove to St. Cloud to the area meeting of United Church Women. In report after report, women proudly stated that their local groups were now interracial. The world do move - in spite of Tombers et al. - who are due to get run over by this inexorable avalanche of our day.

Thank you so much for your letter of sympathy with Mr. Hoen he loved your parents - & all the Fillmore family! He died in a couple of several days, quite painlessly. They took his body to Indianapolis to lie by Gertrude & Mackie, & all the U.C.W.S. people & other disciple "Big Bugs" participated, were pall-bearers etc. The Courier-Journal cut out the request for no flowers, donations to "Save the Children instead -) so the room was banked with flowers. Rachel & Rosemary flew in for the funeral. We had decided some time ago that at least would go for Ruth's sake. Fret my leg was too painful & I was glad to be spared the ordeal.

I found the enclosed

Card in Taylor's Baby
Book. Put it to Nancy
for her daughter's baby
book! Nancy is 3 mos.
10 days older. Then Taylor
Pr. & Doris will have their
first next April & are
so happy. As David says,
"Having a baby is really
a big inside experience!"
Lots of love & cheer
fer us this winter. Wanda

WHITE & WYCKOFF
HOLYOKE, U. S. A.

October 27, 1957

Dear Mrs. Tillery,

This is to let you know that I have changed my plans. I will come on the night train that arrives in Atlanta Tuesday morning around 7:50 (instead of the plane). Mrs. Charles Johnson and Mrs. Horace Williams will be on the same train. If there is to be some transportation furnished by the Conference I wanted you to expect me.

Thank you,

Virginia Grantham
Madisonville, Tenn.

TENNESSEE COUNCIL ON HUMAN RELATIONS

DR. A. C. MILLER, PRESIDENT
REV. WILLIAM A. DENNIS, VICE-PRESIDENT
REV. J. A. McDANIEL, VICE-PRESIDENT
DR. HUGH MORGAN, VICE-PRESIDENT
MRS. MATTHEW WALKER, SECRETARY
WALTER SHARP, TREASURER

416 TWENTY-FIRST AVENUE SOUTH
NASHVILLE, TENNESSEE

MRS. VIRGINIA GRANTHAM
OFFICE SECRETARY
TELEPHONE BROADWAY 7-5721

October 26, 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432
63 Auburn Avenue
Atlanta 3, Georgia

Dear Mrs. Tilly:

Mrs. McCall has asked me to come to the October 29-30 conference sponsored by the Southern Regional Council. I will be very happy to come.

I plan to take the Eastern flight that arrives in Atlanta at 11:30 AM Tuesday and will stay at Morehouse College.

I am looking forward to this experience and to meeting you.

Cordially,

Virginia Grantham

Virginia Grantham
Office Secretary

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WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

1201

SYMBOLS
DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

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LDA89 MB NL PD ATLANTA GA OCT 28 1957

MRS M E TILLY

SALE CHAPEL MOREHOUSE COLLECT 870 FAIR ST SW ATLA

SERIOUS ILLNESS IN MY FAMILY PREVENTS MY ATTENDANCE AT CONFERENCE TODAY BEST WISHES FOR A SUCCESSFUL MEETING

MRS CHESTER E MARTIN

1015P

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

OCT 28 PM 12 36

W. P. MARSHALL, PRESIDENT

1204

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MRS M E TILLY=

SOUTHERN REGIONAL COUNCIL ROOM 432 63 AUBURN AVE NORTHEAST ATLA=

REGRET ILLNESS WILL NOT PERMIT ME TO ATTEND MEETING MY SINCERE WISHES FOR A GOOD WORKSHOP=

MRS W W THRASHER=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

PARSONAGE
1041 BAY VIEW BOULEVARD
TELEPHONE JU 7-5801

STUDY
TELEPHONE
JU 8-2479

Bay View Congregational Christian Church

1051 Bay View Boulevard
Norfolk 3, Virginia

J. EVERETTE NEESE
MINISTER

BERNARD W. JEWELL
CLERK

1041 Bay View Boulevard
Norfolk, 3, Va.
October 28, 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432, 63 Auburn Ave., N. E.
Atlanta, Ga.

Dear Mrs. Tilly:

I exceedingly regret my inability to attend the meeting on the 29th and 30th as previously planned. The Asian Flu is sweeping this area and both of my children are quite ill.

I would appreciate any information that will be made available as a result of the meeting.

Sincerely,

Lelya P. Neese
Mrs. J. Everette Neese

160
40
200 up
Cover page
Race

THE CHALLENGE OF CONTROVERSY 28

Fellowship of the Concerned Workshop 35
Morehouse College 17
Atlanta, Ga. 16

October ~~28-29~~ 29-30, 1957 19

TUESDAY, OCTOBER ~~28~~ 29
MORNING SESSION, 10:30 AM

Statement of Purpose
Mrs. M. E. Tilly

The theme of our workshop this year is the challenge of controversy. If we have no challenge, we never move. Every age has its message, its challenge of the day. I marked a map of the world for a study class this week, and if we look at the trouble spots of the world, we see that other peoples all over the globe are facing the same things. We are not alone in our struggles. Perhaps the challenge of the day we all face is summed up in this quotation: "Blessed are the meek, for they shall inherit the earth." The voice of God is calling to the world, and the voice says, "Think . . . believe . . . aspire . . . dare." I hope you will find the zeal of heart, the courage to listen to the voice and accept the challenge. . . .

I wish it were possible to measure the power in this room. We want to use this workshop to point up what we ourselves can do and what we can do along with others. . . . With God's strength, there is no limit to what we can do.

Prayer, "Our Heavenly Father"
Rabbi Jacob Rothschild, Temple
(Read by Rev. E. S. Rudisell, Haygood Memorial Church, Atlanta)

" . . . We pray for the courage to venture everything for Thee. Fortify our souls for the task. Teach us that the untrod and untried

ways of life are not too perilous when it is Thy kingdom we seek. Rebuke our cowardice; overcome our doubts; dispel our weakness. Inspire us to struggle ever upward towards the creation of that better world which Thou has set forth for man to inhabit. . . ."

"My God is Our Father" 22
Morning Call to Worship, Dr. W. J. Faulkner 43

Hymn--"Dear Lord and Father of Mankind"
Litany--"A Litany of Remembrance"

I began our meditation with that very beautiful litany ("A Litany of Remembrance") because it will help us to begin our work with the thought of God as He was revealed to us through Jesus Christ.

I am going to talk with you this morning about my concept of God. I have been helped in this by others, by men who have written down their thoughts for us to read. I am especially indebted to Dr. Leslie Weatherhead of the London Temple. Dr. Weatherhead went through the war, the horrors of bombings and mass destruction, and out of those experiences, found God. Out of the destruction and devastation of war he found God, a new God, quite different from the God he had known before.

Dr. Weatherhead tells us in his book, Prescription for Anxiety, he found that we sometimes frighten children. Teachers and fathers alike teach children to obey by force--they rap them on the knuckles when they don't obey and they act as tyrants over them, always telling them what to do and punishing. Then they go to church and the preacher preaches a God of punishment and wrath. You cannot love a God like that, he says. He is a frightful Being, who rules through fear, and you cannot love Him.

Dr. Weatherhead turned to Jesus of Nazareth. I, too, have discovered Jesus of Nazareth, whose God is a God of love, a God of all

people. I have discovered Jesus in the New Testament, in Mark and in John. I have found Him alone in prayer.

Do you want to know how to pray? He tells us, first of all, to find a quiet place. To shut out the noise and distracting sounds of the world and look out on the world through His eyes. "I will teach you how to pray," He said. God is the Father of all peoples of the earth, of the peoples of Asia, Africa, North America, South America--all countries and continents. He says, "Don't say, '<u>my</u> Father, 'say '<u>our</u> Father.'" For He is <u>our</u> Father and all the beautiful symphony of people of the world are His children. . . .<u>Our</u> Father.

H. G. Wells has said that we worship Jesus because of the two seed thoughts He gave to us: that of the fatherhood of God and the brotherhood of man. God is the heart of the universe and the universe is yours because He is in your heart. My son piloted one of our country's planes during the war and he wrote me he had never felt so free as he did up in the air, thousands of miles above the earth, with only the air and the sky around him. . . . When my son flew away one day and did not return, I was consoled because I knew he had gone back to his Father. Jesus says, pray to your Father. "Our Father, which art in heaven . . ." You are at home with Him when in the fellowship of God.

The next thought Jesus gives us is reverence. When you pray to our Father, have reverence for His name. "Our Father, which art in heaven . . . hallowed be thy name." Hallowed. . . When men pray, so often they have no reverence. No man, no state, should be worshiped before God. As we look out through the eyes of God, we see a world where there is very little reverence for God or for nature. "I weep as I look out," He says.

Then he says to us, "Thy kingdom come, Thy will be done, on earth as it is in heaven." . . . Thy kingdom come . . . on earth as it is in heaven. Thank God for United Nations, for an organization where Christians and pagans come together in peace. God is a loving father, kind and gentle to us all. How long will we go on bringing destruction on little children, His children? How long will Christians of the world be at war with each other? . . .

Let us pray to our Father as Jesus of Nazareth taught us to pray: alone, with reverence and love in our hearts for our Father, who is love.

"The Challenge of Controversy"
Dr. Clinton Gardner, Emory University

I would like to bring you three or four ideas or theses to use to keep a perspective in the midst of controversy. Without perspective, we can easily go off half-cooked, or lose faith. I think if we keep the following points in mind, it will help us to keep our balance and move along with a better understanding of our path.

(1) Most history has been made through controversy. A few years ago, we had the feeling progress came as the result of evolution, that it was inevitable and little by little, things got better. We felt things were bound to get better, because it was in the plan of the universe that man grow and improve as time went by. This was a "straight-line" sort of growth, taking place slowly and naturally. Now we have a more accurate picture, and we see that progress is made through controversy, by dispute and disagreement between opposing forces. History goes along in a jagged, rather than a straight path. Philosophers and historians have shown us this. Hegel, for example, whose ideas form the basis for Marx's interpretation of history, Toynbee, and others have discussed the way progress is made through conflict.

Hegel wrote of "thesis" and the opposing force "anthesis." He tells us that through the interaction of opposing ideas, "synthesis" can be reached. One person or one group feels one way , when there is controversy, or advocates one approach; another advocates a completely different point of view, and out of the dispute between the two, a solution, perhaps somewhere in between the two, is reached. We thus see that gains enjoyed come at the expense of controversy, rather than as a natural product of an evolutionary growth.

(2) Controversy is here to stay. If we are to be realistic, we must recognize the fact that disputes and disagreements--controversy--are here to stay. This is not a pessimistic point of view, but a recognition that life is like this. Not just for us, in our particular area of interest, but for all people in general. The basic problem is human relations. We ought not to give those we try to lead the impression we can solve the particular problems we are working on in five or ten years, or any other short length of time. Groups--idealists, reformers--who don't recognize this are in danger of engaging in a program that fails and they will probably wind up in disappointment and dissolution. This kind of understanding in working with human relations recognizes the dignity and nature of man. We will never come to the place where all our problems in human relations are solved. We will never come to the point where husband and wife will never disagree, where parents and teen-agers will come to perfect understanding--people are not like that and we must work within that framework to be realistic.

(3) Controversy represents the growing age of life and society. I do not mean that controversy brings about growth automatically. Growth depends on certain values and preconditions. One of these is

the value of non-conformity. We all have a responsibility to see that freedom to disagree is respected. We have to safeguard not just our right to disagree with them, but their right to disagree with us. It suggests the place of freedom in a society such as we are living in, with larger groups and increasing power. In such a society, the value of freedom becomes increasingly important and difficult. It becomes more urgent to safeguard it. "Eternal vigilance is the price of freedom." The more freedom is suppressed, the harder it is to revive. So we must see that freedom to disagree--the right to dissent--is maintained.

(4) Methods of dealing with controversy. While controversy can bring about growth and progress, it does not always wind up being constructive. There are different ways to approach controversy, different methods of dealing with it, and the way we approach it has something to do with the progress that may come out of it. I will mention just three.

a. We can play Rip Van Winkle and sit it out--sleep through the controversy. Sometimes there are reasons to do this, good reasons. We may choose to sleep through a controversy for fear of rousing the opposition to action, at the cost of other values. It is not always a cowardly decision. If entering a controversy means losing a greater value, it may be best to stay out of it.

b. We can ally ourselves with "good" and work wholeheartedly on one side of the issue. Often the live choices are difficult to make. They are not always clear-cut choices of good v. evil. The way the controversy develops, we can't always tell which "side" is really lined up with good. The issues are often mixed and we cannot judge simply in terms of the piety, the good will of the people who espouse the cause. People on both sides are often looking sincerely for the Kingdom of God and the motivations on both sides may be good. People

who fought for prohibition, for example, and those who led the movement for the League of Nations alike surely thought they were working to bring the Kingdom of God on earth, and those, also, who opposed them.

c. Finally, we can compromise. The word "compromise" is often misunderstood. Many idealists cannot do anything short of the Kingdom of God. They are perfectionists who can't see the next step that will take them closer to a goal--they must stop because they don't have the live choice of the Kingdom of God in the year 1957 in this town, in this state. If they can't do something to bring about the Kingdom of God exactly as they see it, they will not do anything. We must ask ourselves, is this the best step now possible? Will it make the next best step possible? Often we lose patience and ignore the consequences of each step. We become too involved in motivations and we cannot see the live choices in a sufficiently objective light. We have one primary obligation, to be loyal to God and to love our neighbor. Everything else is subservient to that one loyalty. We must keep that loyalty in mind and take each step in the light of that loyalty. It is the one loyalty we cannot compromise.

"These Things Are: The Status of Race Relations in the South"

Harold C. Fleming, Director,
Southern Regional Council

The convening of Southern women goes back a long way. It is many years since Southern women were first brought together to engage in the fight against lynching, and through the years, subsequent meetings have given the Southern Regional Council and, earlier, the ~~Southern Interracial~~ Commission on Interracial Cooperation, the opportunity to provide a framework and a meeting ground for a group that otherwise has no formal organization or structure.

Dr. Gardner has cautioned you against impatience. I would like to caution you against discouragement, as it may be the greater evil in the lower South.

I would like to give you a basis for optimism. We need it to go on. I have been with the Southern Regional Council ten years and I sometimes ask myself how I got hold of the bear's tail. I am sure you do, too. I remind myself that in every period of great triumphs, growth is preceded by controversy. If the change is really great, it comes as a result of controversy. The change in the South is great, the most drastic hcange the region has undergone. We must remember that some one always pay the price . . . and also that some always avoid it.

It has been said that nothing is as inevitable as an idea whose time has come. We can see this in the South. A central idea whose time has come cannot be destroyed. The idea whose time has come in the South is the premise that no human being's dignity shall be diminished because of race or color, or ~~on account of his~~ any other accident of birth. The idea has become a legal battle in the South. It has been put in legal terms through court decisions. ~~Translated~~ Stated into legal terms, it becomes essentially this: that no person shall be ~~deprived~~ restricted in the use of public facilities because of race, color, or accident of birth.

When the controversy gets heated, the intensity of the opposition often tends to confuse and floor us. We must be concerned that in the heat of the battle, in the transition that is taking place, we do not lose sight of the principle at stake so that we do not lose sight of our goal. ~~It hasn't been so long since this~~ In human terms, this is nothing more complicated than a belief in fairness — the notion that every person should have a fair chance to develop his skills, to grow, to achieve, to live

in dignity. This is what Christians mean, of course, when they speak of the "Golden Rule." ~~principle was taken for granted, when the status quo was such that the principle of human dignity was not questioned. When separation was so great, human dignity went unquestioned. It is now, when separation is breaking down, that dignity itself is being questioned.~~

I think we can take encouragement from the manner in which the other side opposes us. When a man insists ~~so~~ that he is right, right, right, ~~I see that he has~~ he betrays his own doubts. We can feel that we are cooperating with the tides, that ~~things are~~ history is moving in the direction in which we are going. ~~They will go on without us.~~ We have the satisfaction of knowing we are on the right side, though I must say this is the hardest right side I have ever been on.

The question is what we can do to help other people to grow, to consider and accept new ideas. Not in a self-rightous way, but we must learn to open their minds to new points of view and help them see new principles, without being narrow and doctrinaire in our own approach. It is a difficult role and none of us must underestimate it.

In a few years we will look back and see the naturalness and logical rightness of the principle we are seeking to establish, ~~We can now enjoy the knowledge that we are~~ in advance of most of our generation. I have no doubt that the principle as established through law will, before too long, be established in fact, in daily practice, even taken for granted.

What can we do, we who are not wielders of power and wealth? One measure of our importance is the degree to which so many rise up against us. The idea itself is so powerful, the quiet statement of it alone is enough to have a great impact.

We must be guided by the thought that if we could project ourselves into the future, we would see that this is one of the most important

times of the South and that we are playing some constructive part in bringing about a new era in human dignity in our land.

Greetings and Remarks, Dr. Benjamin Mays
President, Morehouse College

It is a great privilege to have you here at Morehouse and I can only apologize that we are not set up to serve you better.

I am not an optimist, nor a pessimist. I think I am a realist. The optimist says, "God's in his heaven, all's right with the world," while the pessimist thinks the world is going to the devil. I don't think the world is going to the devil, nor do I think because God is in His heaven everything is right in the world. The realist sees what is wrong in the world, and what is right, too.

I don't believe because of Little Rock and the tension accompanying that situation progress is being set back. Out of tension, stress and strain, people begin to think more and to be concerned. When we look back from the perspective of history, I think we will see that the cause has been pushed forward. It will be pushed forward because of people like you.

TUESDAY, OCTOBER ~~28~~ 29
AFTERNOON SESSION, 2:00

Afternoon Inspirational--Selection from Southern Churchman,
Read by Mrs. J. W. E. Bowen

Workshop Techniques
Dr. John Griffin, Community Education Services
Emory University

Goals: (1) To make our own conference more effective;

(2) To learn how this group and groups like we represent can work with more efficiency.

Definition of group: A group is two or more persons in interrelationships around a common cause. People in a group have a common purpose and some relationship to each other in it. We can distinguish a group from a crowd, whidh is also made up of a collection of people. A crowd has no common purpose that is lasting and the people gathered in it do not necessarily have any relationship to each other.

Analytical aspects of a group: (A) structure; (B) function.

Structure: The structure of the group is the way in which its common purposes and interrelationships are organized in a formal way. As part of the structure we have, for example, different roles that members of the group play. We can distinguish two main types of roles: (1) leadership roles and (2) member roles.

Possible leadership roles: (1) discussion leaders, (2) observers, (3) blackboard secretaries, (4) recorders and (5) resource people.

Function: What people in various roles should do.

Functions of leaders

(1) Discussion leaders

a. Self-preparation--be well-informed, alert, have sources in field and materials well in mind; technique is not enough

b. Physical setting--see that it is comfortable, chairs are arranged so that members can see each other, blackboard is visible.

c. Emotional climate--set tone of warmth, permissiveness; a democratic atmosphere, with some "push" from leader but not too much, encouragement, genuine interest and honesty from leader gets best results; introductions (e.g. of people to left and right), opportunities to know each other better helps

d. Stimulation of members--role playing, group projects, small buzz groups, group participation in defining goals are good techniques; also, provacative questions on the part of the leader, interest in what is said, "brainstorming" (getting all ideas of group quickly), use of audio-visual aids, and bringing in authorities in the field

e. Watch-dogging--keeping time, keeping group from straying from subject, avoiding blind alleys, guarding against one or two dominating scene, and avoiding stalemates

f. Achievement of goals--leader responsible for defining or seeing that group defines goals, moves toward goals; should lift possibilities, define alternatives, help group move toward positive conclusion, be expendable or ready to step aside when expendability would contribute to group's achieving goals.

Operating principles: The better you know the group, the better leader you will be. In adult education, people bring talents with them and the good leader utilizes them and gets the most out of his members.

(2) Observer, or objective looker-on

a. Observes total group functioning--notices those who enter into discussion, those who do not, movement toward goals, emotional and physical setting, how other leaders perform jobs; main function is to help others play their roles more effectively through his observation

b. Reports--gives discussion leader reports on group functioning at set intervals or on request, summarizing accomplishments, movement toward goals, extent of participation

c. Shares leader's job--helps keep on subject, moving toward goals, encourages participation, helps make physical setting conducive to best response.

Operating principle: Observer can be very important and very helpful to group if he does his job in a warm and friendly manner, so as not to offend the members; he "services" the different roles of the group like a mechanic services the operation of the motor of an airplane.

(3) Blackboard secretary

a. Provides a visual aid to focus attention of the group

b. Helps clarify thinking of group by organizing what is said

(4) Recorder

a. Performs traditional task of secretary

b. Can function as a vital member of the group as well as historian, is called upon during meetings to repeat action taken, check points of confusion, clarify questions regarding progress of discussion

(5) Resource person

a. Provides specialized information the group needs

b. Supplements talent of the group, rather than dominating it

c. Corrects erroneous statements of fact

d. Can fill in breaks or help move group out of impasse

Operating principle: Resource person should be used only if needed, not called in if there is sufficient talent in the group. Turning the group over to resource people and ignoring own talent may destroy group.

Functions of members

The good member

(1) Makes contributions to discussion by bringing in new ideas, keeping an open mind, speaking out, pepping up the group by making controversial statements, taking opposing sides and being fearless in his own convictions

(2) Has a sense of responsibility to the group--helps other members, attends, prepares, brings in new members, and makes them feel at home, cooperates in group plans and decisions, defends group to others.

Group goals to strive for

(1) Flexibility--a mature group is flexible and functions of the various roles flow from one person to another, with those not specifically charged with leadership or resource responsibilities, for example, assuming them when ~~needed.~~ appropriate.

(2) Efficiency--adults bring talents into the group and the best possible use should be made of all these talents.

(3) Growth--the best group situation is dynamic, or moving, and provides opportunity for individual growth. In a mature group, people grow in addition to accomplishment of group goals.

TUESDAY, OCTOBER ~~28~~ 29
EVENING SESSION, 7:30 PM

Hymn--"God Save America"

The Mustard Seed People

Dr. W. J. Faulkner

Isaiah says to us, "Wait upon the Lord, for they that wait

And the poet Edwin Markham tells us in four of his lines:

> For all your days prepare
> And meet them all alike;
> When you are the anvil, bear
> When you are the hammer, strike.

Isn't it wonderful that even after death ideals live on. A poem such as that is left by a man whose spirit lives though he has gone back to God.

Jesus of Nazareth left us much, but he left nothing that was really complicated. What a simple way in which Jesus spoke. "The kingdom of God is like a mustard seed, the smallest of all seeds, and yet when the gardner soweth it, it becomes the largest of all trees in the garden." How simple. The kingdom of God does not necessarily come through cathedrals, through oracles from a patriarch, or at the edict of a Pope. It grows quietly, as a tiny grain of mustard seed. He also said if we only had faith the size of a grain of mustard seed, we could move mountains. Faith the size of a tiny grain of mustard seed . .. and we can move mountains. Mountains of prejudice . . . of hatred . . . of strife . . . obstacles insurmountable . . . if we only have faith.

I have resolved no man shall take away a vision of beauty sent by God, or any good will that is in my heart. Like the apple tree in the Spring, beauty asks nothing in return. The heart of the church is people who do kindnesses for others and ask nothing in return. These are the "mustard seed people." As the beauty of the apple tree asks nothing in return, they ask nothing but the approval of God. Clara Barton asked people to send bundles to the soldiers--anything they wanted to send--and she would see that they got to the front. And out of this kindness, for which she asked nothing in return, grew the American Red Cross. The church will cease to exist when the mustard seed people cease to exist. There are many such

people in the world today, but we need many more. We need them in the North and in the South.

I would like to tell you the story of two such people--mustard seed people--whose lives had great implications for human relations.

It is 1860, and a youth named Samuel went out to win his fortune. Samuel left the state of Ohio in a wagon and his wagon bogged down as he went through Indiana. He was frightened. It was night, and he saw a flicker of light in the distance and went toward it. When he got to the cabin, a big, old man opened the door. A big, black man, who filled up the whole doorway. He smiled at Samuel--Samuel Meharry--and asked him what he could do for him. The old man invited him into the house and shared what food he had and after supper, asked him to read the Scriptures. He gave Samuel Meharry their only pallet to sleep on and in the morning they got up and dragged the wagon out of the hole together. The old man was a runaway slave.

Samuel Meharry went on to seek his fortune, but he promised to do something for the old man's people if he won success in the West.

"Wait upon the Lord," Isaiah said. "Wait upon the Lord and ye shall have wings of eagles. . ."

Sixteen years went by and nothing happened. But the grain of mustard seed was planted in the soil.

In 1876 Meharry went to Nashville. There he saw the results of the Civil War--destruction, hunger, sickness, people streaming in from the country to try to find a new start. He also saw the struggling new schools like Fisk and Walden, trying to prepare the people for a new life. Meharry remembered the old man and the wagon and his promise.

The mustard seed began to sprout. . . . And out of it grew Meharry Medical College and Hubbard Hospital. Meharry started a medical school to train the new freedmen to fight sickness and disease. He brought in his brothers and the

Hubbard brothers, and the school and hospital grew until today it is one of the finest health centers in the United States--not just the South, but the United States. Meharry Medical College now has fine buildings, a dental school, 500 students in medicine, denistry, nursing and all branches of medicine. For more than fifty years it has sent out more than half of the Negro doctors of the country. The school is now worth more than 10 million dollars. There is a plaque in the hospital to that nameless saint--the old man who helped Samuel Meharry. . . . If you have faith the size of a grain of mustard seed and can wait upon the Lord, you can move mountains of obstacles!

There is a sequel to that story. My daughter was in the hospital at Meharry before she gave birth to her child. We were worried. She is a small girl, and we were afraid for her. We talked to the doctor--a brown man--and he told us not to worry, he had taken X-rays, and everything would be all right. It was near Christmas and when we went in to see my daughter the next day, she lay there on her pillow . Holding her new baby, she looked to us like a Madonna--a brown Madonna. She said the baby was like a gift from heaven. She had been asleep and when she woke up the baby was there. She knew or felt nothing when it came.

I thanked God and I thank God for Samuel Meharry. . . . for a decent place where my daughter could give birth to her child. I thanked God she was clean and comfortable and safe and did not have to give birth to her child on a kitchen table, like so many Negroes have had to, because there was no hospital for brown mothers. I give God thanks for the love in the hearts of the old man and the boy. Suppose the old man had been afraid--after all, he was a runnaway slave. Suppose he had come to the door with a gun and said, "Git away from here white boy!" Or suppose the boy had had hatred in his heart and brought a gun from his wagon and pulled in on the old man and ordered him to fix his wagon. . .. There would have been no Meharry, no Hubbard hospital, no army of nurses and doctors to go out to heal the sick of the world.

If you have faith and wait upon the Lord, you can move mountains . . . .

You and I can do the same thing to some boy or girl. Perform some kindness and ask nothing in return, and before you know it, barriers disappear and hospitals and schools and institutions spring up. There is beauty in this only as the beauty of the apple tree. Let us be God's mustard seed people, just that, and God will be pleased.

WEDNESDAY MORNING, OCTOBER ~~29~~ 30
10:00

Hymn--"The House of Brotherhood"
Silent prayer

Work of United Church Women
Mrs. Esther Stamats, Director, Christian Social Relations, United Church Women

The theme of women of the church in the South has gone far and wide. The men recognize they couldn't do anything if it weren't for the women. I will give you this one example.

I was in a meeting a year ago and received a message that I had a phone call from Detroit. The call came from the Vice-President of the AFL-CIO and he told me of union trouble in a particular Southern city where the race issue was being used to try to keep Negroes out of the union. The union representative there had called him and told him the only people who were willing to take a stand were the church women. He wanted to know who to contact among the church women. I gave him some names and through them he was able to find the right people to work with. He found them through the women.

Women are very important in this struggle for human rights. The best thing we can do is to know our community--know who and what is in it, so that we have this knowledge to work with when the time for action comes. I would like to remind you that there are other groups besides Protestant church women who are eager to work with us. The Protestant church women are not always the only groups to start, nor will they always be the group to finish the job. We must find other groups we can work with and cooperate with them. Sometimes they will be the ones to take the lead. I would also like to point out that the time has come to use much more know-how, to use much more strategy and to have a better understanding of our own motivations and the motivations of others.

This is an exciting time to be alive. We have a wonderful opportunity to be creative and imaginative and we are needed to meet the problems of the day.

Reading, "Deep Instincts Come from Freedom"
Dorothy Thompson, read by ~~Trimble~~ Wofrenski

Our Youth at Work
Report by Miss Patsey Yancey, Langdale, Ala.

Miss Yancey attended a summer workshop last summer sponsored by the Congregational Christian Church. The two-week workshop was held in Alabama and was preceded by a planning conference between white and Negro youth who were to participate in it. The planning conference was held at Talladega College, where some of the white young people had their first opportunity to meet Negro students and discuss problems with them.

Twenty-six young people from all over the country attended the workshop. As part of the program they visited Tuskegee Institute and had the opportunity to sit in on a meeting where they heard students their own age speak on citizenship and loyalty to America. They also visited Talladega College and had the opportunity to discuss school integration with the students there. A Congregational minister from Talladega College ~~also~~ talked to them and described local living conditions of Negroes. He told them, for example, only 5 per cent of the Negroes living in Talladega have running water and sewage. He pointed out how whites have held Negroes back for economic, political and prejudicial reasons. Paul Anthony from the Southern Regional Council also spoke to the group.

Miss Yancey's comments concerning her experience:

"An experience like this can help us see the light. Young white people have no opportunity to meet and talk with Negro young people unless something like this is planned to bring it about. At home we see them on the street, but we do not get to know them. The two weeks at camp helped broaden us a great deal. . . . I know from that experience of one young man who changed his views completely. He went to the planning conference at Talladega against the whole idea and prejudiced against Negroes. After he had talked with them and found out more about them and their problems, he began to see things differently. He is now completely on the side of the Negro and he went back home and was on a panel discussion where the Mayor told them they were planning a recreation center for white young people. He asked the Mayor if they were planning one for Negroes, too, and said that he thought they should have equal facilities. . . .

"It is important for young people. It gives them a new experience and they learn a great deal. I am the only person in my civics class that has ever done anything like this and all the rest of them ask me a lot of questions. Others would like to have the same experience. . . .

"I had never thought about being superior, but I guess I had never questioned it. When I heard a Negro girl my own age speaking at Tuskegee, she was wonderful and I knew she was doing a better job than I could do. I knew that she was superior to me and it kind of shook me at first. It was the first time I began to realize that being white didn't make me superior. . . . I told the young people in my church about the experience and they were very interested."

The NAACP: Present Status and Problems

Mrs. Ruby Hurley, Director, Southeast Regional Office

I see from listening to you talk here this morning and yesterday that the NAACP is not the only one having trouble. You, too, are having your problems. Those of us who have been working in this field for a number of years foresaw many of the things that are happening now.

In order to accomplish anything in this field we must know a lot and be well-informed. We must also know each other. Many of our women don't know white women. We need to. Some of you have asked why Negro women have stopped coming to meetings of United Church Women and organizations like that. I can only tell you that many of the things happening now make our people wonder who is "right." So many things are happening in the churches, as well as in other parts of the community, that many of us doubt that any white people can be "right." They don't know who they can trust now and they don't want to venture out unless they are sure.

I want to tell you about an experience we had recently in Florida. I was to speak in one of the churches and the minister called me beforehand to tell me some colored dolls with their heads cut off and red nail polish painted around the necks were left on the steps of his church. Some of them had holes cut over the heart, with lipstick painted around the holes. I started to bring one of the dolls here to show you. . . .

Many things like that are happening to us, but I feel that Negroes have a lot to be thankful for. We know we are right and that we have approached our problems in the right way. We have always been against violence and hatred. We have always kept our people working peacefully, through legal methods. White people's consciences are bothering

them and they have no place to turn now. Negroes can go to the courts, but no whites can go to the courts for the kinds of things many of you are facing--for remedies against pressures from politicians, the White Citizens Councils and sometimes your own relatives and friends. Now that the law has been accepted, Negroes must take time to sympathize with white people. We must both learn about each other.

Integration is no longer the question. The Supreme Court has settled the question of whether we shall have integration. It is amazing, in view of this, how nonchalant some of our politicians are about integration. Some of them are still saying they are not going to integrate. We are living in a cold war. America has always been sure we were first in everything, but now the Russians have taken the lead in one thing we thought we could do first. Sputnick ~~It~~ makes us stop and think and realize we aren't necessarily first in everything.

I hope each one of you will individually come to know more about Negroes as people, and will get your friends and relatives to see us as people. You might remind them interracial relationships started years ago. I got the color I am through interracial relationships and it wasn't because a Negro man raped a white woman. Many young people don't have the opportunity to meet each other. They don't realize how much the same our young people are. I remember being called one time by a group of students at Smith, just before they began their exchange weekend with Howard University. They were worried about what they would talk about with the Negro students. I went up there and had bull sessions with them in the dormitory and asked them what they talked about with each other. They told me and I told them Negro college students talked about the same things and they could talk about the same things with Negro students they talked about with each other. They told me afterwards I was right and the whole weekend

went off beautifully. Our young people need the opportunity to get to know each other and to realize that basically people are the same.

If we get our personal relations straightened out, we can usually look more objectively at organizations.

The NAACP is forty-eight years old now. It was organized many years ago and has been active in the South all along. You hear a lot now about the NAACP "coming into" the South to "stir up trouble." I would like to point out that we have 350 branches in the South and many of them have been organized a number of years. We have been in the South and on the American scene since 1909, when the Association was first organized. The NAACP was first concerned about lynching and sought anti-lynch laws in Congress for many years. Pressures and activities of many groups, including the organization of Southern Church Women for the Prevention of Lynching, have brought lynching down to almost nil. In many areas we still have legalized lynchings, often promulgated by sheriffs: one of the best examples of these legalized lynchings is the killing of one of the men involved in the Groveland case by Sheriff Willis T. McCall of Lake County, Florida. The NAACP has sought to bring these and other conditions to the attention of the American public and to see that those who carry out such acts are apprehended by the law.

Our main objective is not to be with white people. We want decent homes, to be good citizens and to be good neighbors, if our neighbors want us to be. A good example of this is the Levittown case. We want to get the kind of work for which we are qualified and get comparable pay for the jobs we perform. . .

When people accuse us of many of the things they do, look more closely at the situation and see what is there and what is behind it. Before you

accept the fact that Negroes are lazy and dirty and shiftless, take a look at the conditions under which they live and the opportunities they have been given. Are they lazy because they are standing on the streets and not working? Or is it because they can't get jobs? Are all Negroes dirty? I personally think I'm pretty clean. Are Negroes the only ones who need to take baths? Aren't there white people, too, who could be cleaner? The girl who spoke this morning was shocked at the low percentage of Negroes with water and sewage in Talladega. That's high for some places. How many of us would take a bath every day and keep clean if we had to carry water several blocks? What incentive is there to work when most of the jobs we are qualified for are closed to us?

Then, there is the question of the NAACP being "extremist" and "going too fast." Is the NAACP really going too fast? From 1896 until today, "separate but equal" has only been a myth. We have had separation, but never equality, and even today when we are getting some improvement of separate facilities, they are far from being equal. Negroes have suffered and given their lives in the wars, and if you stop to think about it, this country has never had a Negro traitor. The Communists have tried to organize Negroes, but have never had any success. I don't know why, but we haven't bought the Communist doctrine. We have maintained control that has kept the fight for equality along legal, legislative, peaceful paths through all these years. Others, such as the White Citizens Council and the Ku Klux Klan, have not done this. Maybe we are not going too fast. Maybe we are not really radical. There are many stories told about us that might make you think we are. When Autherine Lucy enrolled in the University of Alabama, they said she came in a Cadillac, she was over-dressed, she had a $100 bill in

her purse and she was "too old." She didn't come in a Cadillac, she wasn't overdressed--unless I am, for she was dressed much as I am today, in a tailored suit--and she was "too old" because the case had been pending in court since she was twenty-one. What if she did have a $100 bill? Students coming to school have bills to pay and the people who had been helping her had taken the money they had collected and had it changed into a large bill so that it would be more convenient.

We haven't asked for any favors. We only want to be recognized as citizens and have the opportunity to live as human beings. We want our youngsters to get decent educations and we are not concerned with a lot of things people say we are. We are forty-nine years old and it is mighty funny to me that, just now, all of a sudden, we shouldn't function, and are being outlawed and fined. It is just now, all of a sudden, they have found out we should be paying income taxes.

I hope you will get more information if you need it, and speak up when people criticize the NAACP.

(Blonde woman from Tenn. - with Amalgamated Clothing)

Cooperating with Labor

Wherever there are labor movements in your communities, try to include them in your conferences, in your workshops and in your programs. Many of you fail to realize the fact that the problems of labor are very real and that the Christian movement extends to the labor movement. We are persecuted much as the NAACP is persecuted. Last year one of our organizers was shot in the back in Mississippi and there never has been a trial and there never will be.

I work for a men's clothing organization that covers a five-state area and has never practiced segregation. They have taken this stand because they think it is right. It takes courage to be right and stay

right in a small town. Labor is unpopular, but any organization that is willing to fight for men and women who are not in a position to fight for themselves is going to be unpopular. One of the women in our workshop group told us there were only three people in her town who were in favor of integration--herself, her husband and her minister. It takes courage to stand up when there are only three and we in the labor movement know what it is.

The women must take the lead in this. It is our children who must be taught what is right and given the best opportunities we can give them. We must use all the women we can, so when you have your conferences, include labor. Many people have the wrong idea about women in the labor movement. We are not all riff-raff--many of us are respectable people. Many of us need your guidance and help and we will be glad to cooperate with you in all of your undertakings.

Meaningful Tenth Anniversaries

Thelma Stevens, Executive Secretary
Woman's Division of Christian Service of the
Board of Missions of the Methodist Church

Miss Stevens reminded the group of three important anniversaries celebrated this year and next year. She urged everyone present to do her best to make them meaningful.

(1) Tenth anniversary of the report of President Truman's Commission on Civil Rights. Mrs. Tilly and Mrs. Sadie Alexander of Philadelphia were the only two women on the Commission.

A tenth anniversary edition of the booklet, "The People Take the Lead," will summarize progress over the ten years since the Commission issued its report. These will be available from the American Jewish Committee, from the Methodist Woman's Division and other agencies, in November.

(2) December 10, 1958 is the anniversary of the tenth year of the adoption of the Declaration of Human Rights by United Nations.

(3) Next year, in 1958, member nations of the United Nations are to report on the status of civil rights in their own countries. We can make this a significant year, so that the United States' report to United Nations will be a better report.

Reports of Workshop Groups

Group One--Mrs. Charles S. Johnson, Discussion Leader; Mrs. Ben Russell, Reporter; Mrs. John W. Curry, Observer; Mrs. Annie Tait Jenkins, Resource Person

Controversy was defined as "dangerous opportunity." The group decided to limit the discussion to the challenge of controversy in the race issue.

The first thing the group discussed was the question of communication across racial lines. They recognized the fact that many people speak of communications breaking down where there has never actually been any real communication. They also recognized the fact, however, that there are situations where genuine communications have broken down, and that something must be done to rebuild channels, as well as to open up new channels.

Group responsibility in building communications:

(1) Newspapers--use personal influence to open up communications through the newspaper, where you know editors or have contacts; pseudonymns can be effective in writing letters or articles where one does not wish to use real name

(2) Reaching parents--where the PTA cannot be used to discuss integration, work through other groups such as the League of Women Voters, the Mental Health Association, labor unions, YWCA

(3) Secondary problems--approach might be through other problems rather than hitting directly at issue; SRC does this sometimes

(4) Publicity--decision is up to group, but sometimes it does a lot of good to publicize successful interracial experiences.

Individual responsibilities in building communications:

(1) Learn to talk and listen to individuals with whom we disagree

without antagonizing them or antagonizing them to a minimum degree

(2) Build personal friendships across racial lines

(3) Do a better job of converting men; begin with husband

(4) Find more effective means of communicating with others in our immediate church groups

(5) Think about and work on other areas than the schools; we should also be concerned about desegregation of the buses, voter registration, etc.

(6) We may not do much to change the situation, but we should maintain a bold witness for the sake of the principle at stake.

Group Two--Will Campbell, Discussion Leader; Mrs. Flo[redacted] Supworth, Reporter; Mrs. Robert Wilcox, Observer; Mrs. Ruby Hurley, Resource Person

Group Two first set up a laboratory town which has many of the characteristics of an average Southern town.

"Labaratory Town": Population, 50,000. Seventy-five per cent Protestant, sixty per cent white, forty per cent Negro. One major industry, a canning plant.

Political structure includes a Mayor, city council, police chief, sheriff, and voters, with only 40 per cent of the potential vote registered; 5 per cent of the potential Negro vote is registered.

It has one radio station and one newspaper, both owned by the same person. Organized groups include the White Citizens Council, the Ku Klux Klan, the United Church Women, a Negro and white ministers' association, fraternal organizations and civic clubs, and a labor union in the plant.

Public opinion in the town is vocally opposed to violence, in favor of segregation. Most organizations are segregated, with the exception of the United Church Women and the local labor organization.

A court suit to desegregate the schools is pending.

Group Two then considered what steps could be taken in this town to prepare for school desegregation.

Groups that we could work with on desegregation:

(1) United Church Women--because of integrated membership, the

representativeness of the majority population in the community; minority groups can only go so far, then the majority groups must take the lead.

(2) Labor unions--because of their experience and commitment.

Approaches to preparing the community for desegregation:

(1) Influence own ministers and lay people in our churches

(2) Organize integrated study groups, not necessarily on the racial problem, but on other questions, if cannot approach directly; can always study role of church in reconciliation, for example

(3) Work on husbands, try to influence their views

(4) Have informal meetings of friends, talk it over with them

(5) Ally yourself with all organizations in the field that you can

(6) Bring in outside resources when you have meetings--groups such as SRC, National Council of Churches, NAACP, ADL have materials and source people that can be utilized

(7) Arm yourself with facts; having heart in the right place is not enough

(8) Make your stand known; be a witness to your convictions

(9) Expose the facts on the segregationists ahead of time; exposure may prevent outside segregationists from comingin, or at least curtail their effectiveness

(10) Work more in civic activities, particular voter registration

(11) Use statements and stands national church bodies and organizations have taken in working with local groups.

Group Three--Art Levin, Discussion Leader; Mrs. Earl Andrews, Reporter; Mrs. E.V. Ennis, Observer; Miss Thelma Stevens and Rev. Annie Campbell, Resource People

Goals: (1) To understand the issues

(2) To learn how to bring them out into the open; how we can influence the community

Approach to understanding the issues:

(1) Clarify our own thinking; how can we understand the Judeo-Christian principles in terms of their application to human relations? how is the Supreme Court decision related to this?

(2) Accept with our hearts as well as our minds; we must be fully in accord before we begin to try to convince others

(3) Learn to understand others and their point of view

(4) Have courage in our convictions; be strengthened by the rightness of the cause

Making our influence felt in the community; implementing the Supreme Court decision:

(1) Inform ourselves; know the facts

(2) Know our allies; we can usually work with groups like labor, the YWCA, the League of Women Voters, Community Councils

(3) Try to set up community workshops

(4) Speak when we should speak; there is a time to be quiet, but also a time to be heard.

Implications for Action
General Discussion of Workshop Findings
Dr. John Griffin, Leader

Nature of controversy

(1) We need to understand and accept controversy as honest differences of opinion, rather than argument for the sake of argument; this will give us a sounder approach

(2) Safeguard against the danger of becoming intolerant of the opinions and beliefs of those we oppose; our tolerance is important and may win converts

(3) Constructive growth can come from controversy; we should be encouraged by the very fact that there is controversy and should not feel we are being set back because issues are being discussed

(4) Need to understand techniques, methods of discussing opposite points of view; e.g., (a) getting people to study both sides of an issue can sometimes be effective in changing points of view; (b) setting up a free platform where both sides are heard and sponsoring group does not

endorse either side is another technique; both can be used in instances where we may not be able to promote our side of the issue alone.

Personal commitment

(1) First clarify our own thinking

(2) Accept with our hearts as well as our minds

(3) Continue to search and think out issues; our own interest and commitment must be fed and strengthened.

The element of fear

Nature of fear--what are we afraid of?

(1) Sometimes, of controversy itself; we carry over reluctance to enter into personal quarrels to social issues, which are impersonal and different

(2) Disapproval from the community, friends, family; loss of status

(3) Being the one to raise unpopular issues; also a carry-over from earlier times in some cases, when calling for desegregation was a personal battle; now the picture has changed -- the Court has raised the issue

(4) Intimidation; political, social and economic reprisals

Combatting fear in ourselves

(1) Ask self if fears are real or imaginary

(2) Do our fears prevent or hinder us from being true to the one loyalty we cannot sacrifice; i.e. to love God and our neighbors as ourselves?

Combatting fears in others

(1) Interpersonal understanding and sympathy--fear in others may be related to lack of a proper foundation, lack of objectivity; should treat fearful people with help and information, be patient and encourage them

(2) Lifting controversy out of the local scene and projecting it into a larger context may be a good technique; e.g. pointing out implication of US race issue for world understanding (see J. B. Phillips, Making Men Whole)

(3) Organizational support--statements and stands of national organizations may give support to some who waver on local level

(4) Timing--can sometimes make people more afraid by pushing too fast; must learn to know when to move and how fast to go

(5) Audio-visual aids can sometimes give support; if see a movie on successful desegregation, for example, this may dispel some fears

(6) Extending Christian love can dispel many fears

Family influence

(1) Can sometimes reach husbands through children; teach children what is right and husband may learn fromtthem indirectly

(2) Don't boast about being far ahead of husband in his presence

(3) Give members of family selected reading material that will broaden

(4) Don't underestimate husband's sympathy--he may be proud of work, wife may be doing things he would like to, but is not free to do

(5) Bring children up with broad social consciences; they will be able to do many things we cannot do, if started off in the right direction

(6) Introduce members of family to new and broadening experiences, e.g. take them to meet friends of other race, to meetings, institutions

(7) Try to involve husbands, children in study classes that will broaden

(8) Where husbands are sympathetic, try to get them to work to broaden their own groups; e.g. invite Negro speakers

Influencing the community

Building communications across racial and organizational lines

(1) Use channels already made; start with established lines and work to extend

(2) Where no channels are established, make new ones; e.g. interracial prayer groups started in Tuscaloosa, Danville, Ky., Montgomery, Ala., New Orleans, Florida

(3) Begin on a personal or informal level, where formal organizational or institutional channels are out of the question; e.g. staff of Emory and Morehouse have unofficial contacts

(4) Use friendly newspapers, radio, TV where possible; try to get editorial support, but if this is unavailable, write letters, work for good news coverage

(5) Use imaginative approaches, audio-visual aids; e.g. "Dolls for Democracy" available from ADL

(6) Expendability v. effectiveness--don't rationalize silence; speaking out may be more important than being silent and maintaining "rapport;" might measure expendability by the presence of someone in the ranks to take your place

(7) Publicize after, rather than before, where advance publicity might kill program or bring on hampering attacks from the opposition

Approaching the issue through secondary problems

(1) Sometimes can work more effectively through integrated projects on recreation, medical care, health and sanitation, other community problems

(2) Indirect approach keeps groups away from emotionally charged issues

(3) Gives both sides the opportunity to know leadership; builds ties between both sides

Allying with others

(1) In union there is strength; go out to and bring in other groups

(2) Groups that might be approached--League of Women Voters, Junior Chamber of Commerce, Mental Health Association, YWCA's, PTA's

(3) Important to build up contacts with and work through political organizations

(4) Take lead when appropriate; let others take lead when more appropriate for them to do so

<u>Conclusions</u>

(1) There is a democratic and interpersonal challenge in working in a controversy

(2) The challenge can be approached through groups using educational and community techniques, such as those outlined and practiced through the conference.

Stop

My God's Love Is Like A Flowing Stream

Dr. W. J. Faulkner

Hymn--"God of Grace and God of Glory"

"Make a joyful noise unto the Lord . . . ~~" Psalm~~

Let us make a joyful noise unto the Lord. The saints are not sad. The day may be dark, but let us sing to God in our hearts.

I am not a Pollyanna, but out of all our experiences here, I see a glimmer of light in the darkness. I do not feel we are lost or defeated. On the contrary, there is much to make us hopeful. Let us sing to God in our hearts and be joyous.

The love that comes from God is like a flowing stream. I want to read to you what Paul says about the love of God in his Letter to the Romans in the revised edition of the New Testament, 28:6. I prefer the wording in the revised edition.

> We know that in everything God works for good with those thatlove Him.

"God works for good with those that love Him." . . . What a wonderful assurance for those who want to deepen their trust in God, deepen their faith in God. To know everything works toward good with God, with those who love Him !

Through experience we know God doesn't bring any evil to those who love Him. God's will is love and it never fails.

Dr. Weatherhead tells us there are three aspects of God's will: (1) His intentional will; which is good; (2) His circumstantial will, which makes allowances for evil; and (3) His ultimate will, which nothing can defeat.

The ultimate will of God is what Paul means when he says nothing can separate man from God. The love of God is the most powerful and

creative, the most unifying influence in the world. It is the only thing that can build bridges.

His love is like a flowing stream, a great healthgiving river. It makes life like flowers, we blossom forth. It is an invisible river, which nourishes the human will. His power is invisible and unseen, but it is true. It brings us strength. It brings strength to all those who love Him.

Have faith in this love. It is unceasing and wells up like the waters ~~springs~~ of a spring ~~water~~. Unfortunately the river of God's love is sometimes dammed up by men of evil, who want to take over the world. Evil men, who want to enslave the world and brutalize its people. . . . God's love is like the glacier. It is dammed up for a long time, but it breaks through sometimes and we have a great upheaval like the civil war. This is His circumstantial will. . . . But His will cannot be stopped and that ultimate will is love.

As I look back on ~~my~~ life I see four people who stand out like trees on the river of God's love. I would tell you about them.

The first was a man named David, a man who was born in 1813 and gave his life for God's love in Africa. For thirty-three years he wandered throughout Africa teaching of the love of God. . . . He died shooting a lion to save the life of an unknown native. The man's name was David Livingstone.

The second was an unknown girl who trailed David Livingston into Africa and set up a mission school. . . . The nurse saved a native child's life--who happened to be a prince--and sent him to school to London. . . .

When the prince finished school in London he came to America. The lame prince became a preacher and he walked over our country preaching

and teaching. He came one night to Society Hill, S. C. and knocked on the door of a house and asked, "Can you put the preacher up for the night?" . . . The young boy in that house wanted to go to school and the preacher went away and wrote back a letter saying if he wanted to go to a school nearby, and was willing to work, they would take him.

The fourth person is a teacher, a Mrs. Emma Wilson, who taught in Mrs. Bethune's first school in Maysville, S. C. Mrs. Wilson helped the boy to learn, encouraged him to go on, inspired him to make something of himself.

In these four lives we see the network of men and women everlastingly at work, bringing the love of God to the world today. If it were not for the long chain started by David Livingston, I would not be here today. For I am that boy. If it were not for David Livingston, the young unknown nurse would not have gone to Africa. Because she went to Africa, and saved the prince, it was possible for him to come to America and see that the young boy went to school. The boy has never found out what has happened to the prince, where he went or what he did. It was as if he came into his life--as if he lived just to do that one thing--to see him on to school and start him on his way.

Let the river of love come through and flow free to the peoples of the world. A song sings in my heart. Someone brings you love and you bring it to someone else. As the lovely flower puts down roots in water, so should we put down roots in the river of God's love, that we may do something someday, if not today, to reflect His beauty.

Morris Brown College
Atlanta 14, Georgia

OFFICE OF THE PRESIDENT

October 29, 1957

Mrs. M. E. Tilly
Morehouse College
Atlanta, Georgia

Dear Mrs. Tilly:

Because of the fact that the only other secretary in the president's office is a victim of "flu", I find it necessary to remain in the office today. I regret this greatly, especially the fact that I could not notify you in time for you to make a replacement. It would have been a privilege to work with your group. I am sure that great good will come out of the earnest efforts of Christian women to help find a solution of the grave problem which faces us.

Sincerely yours,

Christine B. Lewis

UBL

Mrs. J. H. Lewis

MEMBER UNITED NEGRO COLLEGE FUND

31st October 1957

Mrs. Tilly:

Thank you for lending me your hymn book. I return it herewith. Thank you, also, for giving me the opportunity to come out to your meetings. I found the two days both interesting and informative, and I was very greatly impressed by the quality of the speakers and also the contributions made by the ordinary members of the workshop.

You have every reason to feel fully satisfied that all the hard work you and your assistants put in beforehand was worth while.

Faith.

SUGGESTED SCHEDULE FOR SOUTHERN TRIP OF

BISHOP P. W. SCHABERG

October 17 - November 7, 1957

October 17-22
Washington, D. C., contacts to be arranged by Bishop Schaberg.

October 22
Leave Washington, D. C., and arrive Richmond, Virginia.

October 23-24
Visit campus of Virginia Union University Theological Seminary, bi-racial. Contact President Samuel D. Proctor. Integrated medical and nursing programs offered by University of Richmond. Contact Dr. Sanger. Leave Richmond, Virginia, for Louisville, Kentucky.

October 25-26
Arrive Louisville, Kentucky. Contact Superintendent of Schools Omar Carmichael.

October 27-29
Arrive Nashville, Tennessee. Stop Hotel_____(name)_____. Visit campus of Fisk University. Contact President Stephen J. Wright and Dr. Preston Valien. Public school desegregation in progress. Integrated graduate and professional programs at George Peabody Teachers College and Vanderbilt University. Contact President Henry H. Hill and Chancellor Harvie Branscomb, respectively. You may wish to visit the Meharry Medical College and Tennessee A & I State University. Contact Presidents Harold D. West and Walter S. Davis, respectively. Arrive Montgomery evening of October 29. Stop Jefferson Davis Hotel.

October 30-31
In Montgomery, Alabama, contact Reverend Martin Luther King, Montgomery Improvement Association, 530-C South Union Street.

November 1-4
Visit Tuskegee Institute at Tuskegee Institute, Alabama. Accommodations available at campus guest house. Contact President L. H. Foster, Jr., and Mr. Charles Trout, Director of Public Relations. See Tuskegee Institute and U. S. Veteran's Hospital. Contact Dr. Lewis Jones on Rural Life Program; and Mr. C. G. Gomillion on Tuskegee Civic Association and civil rights program in Macon County and the Tuskegee community.

(Nov. 5-6, see note page Nov 5-6)

November 5-6

In Atlanta, Georgia, contact President Rufus E. Clement, Atlanta University. See university system. Dr. Clement is a member of the Atlanta Board of Education. He is serving his second term and is the only Negro to serve in such capacity for 50 years or more. Contact Mr. Harold Fleming, Director, Southern Regional Council, 63 Auburn Avenue, N. E.; Mrs. M. E. Tilly, also of the Council; and Mr. J. B. Blayton, Federal Savings and Loan Association, Auburn Avenue, on economic life of Negro community public and private housing, etc.

November 7

Miami, Florida. Hotel _____(name)_____.

Courtesy, The Phelps-Stokes Fund
101 Park Avenue
New York 17, N. Y.

September 27, 1957

Dr. F. D. Patterson, Director
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Dr. Patterson:

I am in receipt of two letters from you and I am glad that I will have the privilege of meeting Dr. Ellen Hellman. When she contacts me I will certainly meet her and show her some of the city and bring in some other groups.

Your second letter about Bishop Schaberg is also appreciated and you may be sure we will be glad to meet him and do what we can for him.

I have intended writing you to tell you our meeting of "The Fellowship of the Concerned" will be October 29 and 30. We will meet at Morehouse College. The gift from the Phelps-Stokes Fund has made this possible. Our general subject is going to be The Challenge of Controversy. Dr. W. J. Faulkner is going to be with us and from him we hope to gain the spiritual strength that we need.

Blessings upon you for helping me have this workshop, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

PHELPS-STOKES FUND
101 PARK AVENUE
NEW YORK 17, N. Y.
MUrray Hill 3-8578

September 27, 1957

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

I have just discovered an error on my part in a letter of September 25 to you from Dr. Frederick D. Patterson introducing the Bishop P. W. Schaberg. The letter should have identified Bishop Schaberg as a representative of the Moravian Church -- not Monrovian -- of South Africa.

My apologies!

Sincerely yours,

Wm. H. Thompson

William H. Thompson
Sec'y to the Director

t

TRUSTEES

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I. N. PHELPS STOKES, *Vice-President*
JOHN H. REISNER, *Secretary*
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JUAN T. TRIPPE, CHAUNCEY L. WADDELL

REV. ANSON PHELPS STOKES, *President Emeritus*

PHELPS-STOKES FUND

101 PARK AVENUE

NEW YORK 17, N. Y.

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COMMITTEE CHAIRMEN

Education: EMORY ROSS
Housing: MRS. DYSON DUNCAN

TELEPHONE: MUrray Hill 3-8578
CABLES: "Stokesfund"—New York.

September 25, 1957

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

The Phelps-Stokes Fund has been asked to cooperate with Bishop P. W. Schaberg of the Monrovian Church of South Africa in arranging a brief southern tour and in suggesting persons best able to inform him of socio-economic, educational, and civil rights activities in your community bearing importantly on race relations.

Accordingly, I enclose a copy of the schedule of visits suggested to Bishop Schaberg. The Phelps-Stokes Fund will greatly appreciate any courtesies you find possible to extend Bishop Schaberg, including contact with other persons or organizations in your area whose contact you deem helpful.

Sincerely yours,

F. D. Patterson

F. D. Patterson
Director

Enclosure

wht

TRUSTEES

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COMMITTEE CHAIRMEN

Education: EMORY ROSS
Housing: MRS. DYSON DUNCAN

TELEPHONE: MUrray Hill 3-8578
CABLES: "Stokesfund"—New York.

September 23, 1957

RECEIVED SEP 26 1957

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

Dr. Ellen Hellman of Witwatersrand University, Johannesburg, South Africa, is planning a brief southern visit to become acquainted with interracial developments.

Dr. Hellman attended the Race Relations Institute at Fisk University about thirteen years ago and since that time has labored most effectively in behalf of better race relations in South Africa. As an anthropologist and writer of wide experience, her contact with groups on an informal or more organized basis would prove interesting and highly profitable. The attached brief statement lists a few of Dr. Hellman's accomplishments and relationships.

Dr. Hellman plans to visit Atlanta from October 6 to October 12. I have suggested that she contact you. The Phelps-Stokes Fund will appreciate your help in seeing that Dr. Hellman accomplishes the objective indicated above.

Sincerely yours,

F. D. Patterson

F. D. Patterson
Director

Enclosure

wht

ELLEN HELLMANN -- M. A., D. Phil., Witwatersrand University. Married name: Mrs. B. Koch. Trained as a social anthropologist; did research work among urban Africans in Johannesburg. Written up in Rooiyard, Problems of Urban Bantu Youth, Sellgoods, and articles. Was chairman of Johannesburg Joint Council of Europeans and Africans for many years. Part-time lecturer at Jan Hofmeyr School of Social Work. Immediate past president and present vice-president of South African Institute of Race Relations. Edited Handbook on Race Relations in South Africa (Oxford University Press), 1949.

Courtesy, The Phelps-Stokes Fund
September 23, 1957

Woman's Society of Christian Service

Kentucky Conference **The Methodist Church**

Millersburg, Kentucky
November, 7 1957

Mrs. M. E. Lilly
Atlanta, Georgia

Dear Mrs. Lilly:

Many thanks for inviting me to attend the fellowship of the Concerned last week in Atlanta. It was a thrilling experience and I'm sure I gained a new understanding of the things which should concern and challenge every Christian.

Would it be possible for me to have 10 extra copies of the report of the meeting? There are several people in my Conference I feel would benefit greatly by reading the report.

My check came today, thanks for sending it on to me. And thanks, again for the wonderful meeting.

Sincerely

Virginia Rees

Women's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
2205 OLD KNOXVILLE HIGHWAY
LINCOLN PARK, MARYVILLE, TENN.

November 5, 1957

Mrs. M. E. Tilly
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you and the Southern Regional Council for a well-planned and most valuable meeting of "The Fellowship of the Concerned". The Methodist women received much inspiration, ideas, and a new sense of confidence as a result of this most excellent meeting. We are grateful that you included all of the Conference Secretaries of Christian Social Relations as a part of this great meeting. Mrs. Jack Frank wanted you to know that the meeting last year meant so very much to her that if she could have left her teaching responsibilities at Murray State College, she would have been present this year. Also, Mrs. Herbert McAbee was unable to attend due to the influenza.

I wonder if you could suggest some places within the bounds of the Southeastern Jurisdiction where integrated housing has been successful? I need this information for an article in "The Methodist Woman". The Conference Secretaries of Christian Social Relations are not informed if there are any successful integrated housing projects in this section.

Thank you again for a wonderful meeting. We all admire and love you for your courageous & Christian services rendered for all people.

Sincerely,
Margaret Wilcox

RECEIVED NOV 6 1957

Kentucky Christian Women's Fellowship

Lawrenceburg Ky.
Nov. 4 '57

Dear Mrs. Tilley:

When I came home from Atlanta the enclosed letter was waiting for me. Knowing that Maude Harris was interested in race relations I wrote to her when I was asked to go to your meeting - hoping I would see Lee there.

I am most grateful for the opportunity to learn about S.R.C., to meet the interested women and especially you. Mrs. Corlett and I will have a chance to report the progress being made at our World Community Day, which we are having Nov. 8. - and at our own Christian Women's Fellowship meeting Nov. 13.

I especially want to tell some of the things Mrs. Hurley told us about NAACP as that is in the current news.

We have many chances for private conversations which I feel are bearing fruit.

Thank you for a most rewarding experience -

Sincerely

(Mrs. J. L.) Fred F. Toll.

RECEIVED SEP 17 1957

There are some things which I have heard concerning the racial situation in this area, and which I should like to share with you.

Several women were talking the other day about integration. One woman said, "It is coming here; there's no doubt about it. Within five years we well be having to desegregate our schools." She continued, "We were talking in my family the other day about Negro and white children going to school together. Hall (her son - about 12 years old) said, 'Gee, I hope Johnny is in my room.'" Johnny is a negro boy who lives just down the road from them. The woman told this very easily and freely. The discussion continued and this same woman said, "Integration is coming and we need to think and talk about it". (She was referring to the woman's Society of Christian Service study course on Christ, The Church, and Race). "If we are going to mix, we need to figure out how we ought to act as Christians."

Another woman said, "If we didn't know for sure that mixed marriages will finally come, it wouldn't be so bad to integrate. But sure as we let our children go to school with Negroes, they are bound to marry them."

All those present agreed that violence is terribly wrong, and that the problem cannot be faced that way.

This is an excerpt from my Quarterly report to the Board of Missions of the Methodist Church in New York. I hope that it will help you to understand the attitudes that some people in this area hold toward integration.

Sincerely yours,

Patricia Bennett

Patricia Bennett
Marion County Rural Worker

United Church Women

of Tennessee
1951 Lyndale
Memphis, Tenn.
Nov. 2, 1957

Dear Mrs. Tilly,

I want to thank you for including me in your "Fellowship of the Concerned" so that I had the privilege of being part of the recent Work Shop at Moorehouse College.

It was a rare experience and one that presented a real challenge. To know the need for understanding and sharing ideas and not do anything about it would be most irresponsible - and as a Christian woman my responsibility is great. I am to present the meeting again Monday (I did so to our State U.C.W. last Tuesday 31st.) to our local U.C.W. and I hope to get them willing to sponsor a Work Shop for Human Relations.

If a list of those registered & their addresses are made out, I'd like to have a copy. It was most heart warming

to meet all and to run into old friends - (three of us China missionaries!) - and others I had worked with before in Georgia.

Thank you again for your invitation and may God's blessing continue to be on you in this difficult but splendid work you are doing to advance "His Kingdom on earth as it is in heaven" —

Most sincerely

(Mrs R.C.) Agnes R. Richardson

PRESIDENT
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1327 PEACHTREE ST., N. E.
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2051 CHELSEA CIRCLE, N. E.
ATLANTA 7, GA.

Woman's Society of Christian Service

The Methodist Church

North Georgia Conference

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MEANSVILLE, GA.

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MRS. GEORGE W. LONGINO
1155 CAHABA DRIVE, S. W.
ATLANTA 11, GA.

CHRISTIAN SOCIAL RELATIONS
MRS D. M. HOWARD
309 GARDEN SPRING LANE
AUGUSTA, GA.

SPIRITUAL LIFE
MRS. J. C. THOROUGHMAN
5998 PEACHTREE RD., N. E.
ATLANTA 19, GA.

STUDENT WORK
MRS. TOM W. SMITH
2237 E. LAKE ROAD, N. E.
ATLANTA 7, GA.

YOUTH WORK
MRS. JOHN TATE
1339 WINTER ST.
AUGUSTA, GA.

CHILDREN'S WORK
MRS. ARVA C. FLOYD
805 E. MORNINGSIDE DRIVE, N. E.
ATLANTA 9, GA.

LITERATURE & PUBLICATIONS
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710 THORNTON AVE.
DALTON, GEORGIA

SUPPLY WORK
MRS. W. E. FENNELL
1164 CHEROKEE ROAD
GAINESVILLE, GA.

STATUS OF WOMEN
MRS. J. C. MALONE
1261 FAIRVIEW RD., N. E.
ATLANTA 6, GA.

MISSIONARY PERSONNEL
MRS. JOHN PATTON
1745 W. WESLEY RD., N. W.
ATLANTA 5, GA.

WESLEYAN SERVICE GUILD
MRS. JOE D. BALDWIN
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GRIFFIN
MRS. C. H. DOE
BOX 102
GRIFFIN, GA.

LAGRANGE
MRS. WAIGHTS G. HENRY, JR.
LAGRANGE COLLEGE
LAGRANGE, GA.

ROME
MRS. VICTOR YEARGAN
120 WESTMORE ROAD
ROME, GEORGIA

Nov. 2 1957

Dear Mrs. Tilly,

When I have the privilege of hearing leaders like Dr. Faulkner, I feel so ashamed of our white leaders.

I feel that things are so serious, that surely they will begin to see the light and that "Concerned" God will put it in their hearts, the great wrongs they have done.

At this point the dignity of our Negro friends so far outreaches that of the white people.

I felt that there was a sincerity among the group present that was not there a year ago.

May God bless you and Mr. Tilly for the leaders for right that you are.

With love
Mamie Howard

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MRS. C. R. AVERA
ROBERTA, GEORGIA

VICE-PRESIDENT
MRS. M. R. HAWK
1217 MCKINLEY STREET
ALBANY, GEORGIA

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PERRY, GEORGIA

TREASURER
MRS. R. T. NORRIS
1526 HILTON AVENUE
COLUMBUS, GEORGIA

Woman's Society of Christian Service

South Georgia Conference

The Methodist Church

SECRETARY OF CHRISTIAN SOCIAL RELATIONS
MRS. W. R. BRAGG
1206 N. MADISON
ALBANY, GEORGIA

November 2, 1957

Mrs M. E. Tilley
Atlanta, Ga.

Dear Mrs Tilley:

Thank you for the opportunity to attend the "Fellowship of the Concerned".

It was very informative and inspirational — now to try to put into practice the things we learned.

Sincere love and appreciation for your thoughtfulness and every kindness for our comfort and welfare.

Thank you again, and every good wish.

Hattie W. Bragg
(Mrs W. R.)

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

MRS. LEIGHTON M. MCCUTCHEN, EXECUTIVE SECRETARY

MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

November 1, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Atlanta 3, Georgia

Dear Mrs. Tilly:

We would like to say again a most sincere thank you for the opportunities which you have so recently given us of the Staff and some of our Presbyterian women in the Church at large. We think that this was a very fine experience and personally I believe it is the best Workshop which we have attended in these recent years.

It was a joy to hear such appreciative statements made by Thelma Stephens, Dr. Faulkner and others about you. You deserved everything that was said and even more.

I hope there will be some hours of rest and some periods of recreation now for you and also for Mr. Tilly because he seems to share so fully in all of this work which you do.

Again, with deep appreciation and gratitude to you for this opportunity and for your continuing friendship,

Sincerely your friend,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s

foc

1526 Second St., Apt. "A"
New Orleans 13, La.
November 8, 1957

Southern Regional Council, Inc.
63 Auburn Ave., N.E., Room 432
Atlanta 3, Ga.

Dear Friends:

Am writing at the request of Mrs. McCaskey who attended the "Fellowship of the Concerned," Oct. 29-30 in Atlanta.

In submitting her voucher for expense reimbursement, there was included the charge of $6.18 for room at the Piedmont, which she later understood was to be paid by the Council and was not paid by her when she checked out.

Voucher check for $63.02 has been received which included the $6.18 for room. Check for $6.18 is attached payable to your order as the actual transportation costs were $56.84.

Thank you so much.

Yours very truly,

G. E. McCaskey

Encl. (check)

c.c. - Mrs. M. E. Tilly ✓
Director - Women's Work

Thank you letters

"Fellowship of Command"

November 11, 1957

Mr. Robert Paschal
837 Hunter Street, N. W.
Atlanta, Georgia

Dear Mr. Paschal:

I wish I knew how to express our gratitude and thanks for the women to whom you served the lunches on October 29 and 30. Over and over again we heard women say, "Where did you get such fried chicken. It is so tender yet so brown."

The lunches were certainly delightful - the chicken and all the extra you had in them. If you need a booster, call on us.

Thanks very much.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 11, 1957

Dr. Benjamin E. Mays, President
Morehouse College
Atlanta, Georgia

Dear Dr. Mays:

You and Mrs. Mays are wonderful host and hostess.

You did so much to make our workshop possible and were your considerate self all the way through.

Your greeting was so warmly felt by all the women. And we deeply appreciate the tea which was so beautifully arrangedin the lounge.

Thanks for everything.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 11, 1957

Mr. Arthur Levin
Anti-Defamation League
41 Exchange Place, S. E.
Atlanta, Georgia

Dear Art:

I am always indebted to you. What would Atlanta be without you. I certainly would be at a lost.

You were just wonderful in the workshop. You did a great deal for me by your very presence. Thank you Art.

As soon as the gleanings are finished, you may have as many copies as you wish. Only let me know before the mimeographing begins.

Thanks and best wishes to you always.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 11, 1957

Mrs. Charles Johnson
Fisk University
Nashville, Tennessee

Dear Mrs. Johnson:

It was wonderful at last to have you with us in our workshop. I listened to one of the women in a group and this is what she said, "I have never been so stirred and challenged as I was in being with the workshop led by Mrs. Charles Johnson. She is so understanding and such a Christian and made me want to be more understanding and more appreciative as she is."

Our workshop could not have had better leaders as we had at this one. I really felt I had a team of stars, with Dr. Faulkner, Mr. Campbell, ~~and~~ Mr. Levin, and you.

As soon as the gleanings are received from Miss Holden we will send you a copy. But in the meantime please accept the love and thanks of the women and especially of Dorothy Tilly.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 11, 1957

Mrs. Josephine D. Murphy
Atlanta University
Atlanta, Georgia

Dear Mrs. Murphy:

You certainly made us feel at home and Mr. Tilly just loved the attention you gave to him.

It was a new experience to some of our women and they loved it. You are such a gracious hostess. The dining room service was splendid.

With a heartful of thanks from all of us and especially from Mr. and Mrs. Tilly, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 11, 1957

Dr. Rufus E. Clement, President
Atlanta University
Atlanta, Georgia

Dear Dr. Clement:

Thank you so much for all you did to help me out of the dilemma I was in with "The Fellowship of the Concerned." I don't know what we would have done without the convenience of Sage Hall.

There was a place to keep our coffee hot, and a place to sit and eat on the arm chairs.

I wish you could have met these women. I believe they have grown up some during the years. At least they seem to be more mature in their thinking.

You were a friend indeed to us and I am grateful to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 11, 1957

Dr. W. J. Faulkner
Congregational Church of Park Manor
7000 South Park Street
Chicago 37, Illinois

Dear Dr. Faulkner:

There is a sentence in one of the letters received from one who attended the workshop that expresses for all of us; "No one could listen to Dr. Faulkner and go away an unchanged person."

I always find it very difficult to find words to express deep feelings and I am lost now for words to express to you how much your coming meant to all of us. I knew this would be so when I asked you to come.

I felt our women needed your messages to make it possible for them to accept the challenge of the controversies that assail them. Your messages will echo and re-echo over our South.

Please accept the thanks of all of the women there, and a heartful from me.

We will send you the gleanings just as soon as Miss Holden, who was our official reporter, gets them in shape for us.

Give Mrs. Faulkner our thanks for telling you to come and not to hurry home.

With the best of wishes to you always, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

File in our meeting desk D.C.

RECEIVED NOV 14 1957

NATIONAL COUNCIL OF NEGRO WOMEN
1318 Vermont Avenue, N. W.
Washington 5, D. C.

FOR IMMEDIATE RELEASE

November 12, 1957

Miss Dorothy C. Guinn
Executive Director
COlumbia 5 - 4434

CONCERNING ELECTION OF NATIONAL OFFICERS OF THE NATIONAL COUNCIL OF NEGRO WOMEN
1957 - 1959

Washington, D. C. - Mrs. William Thomas Mason, Honorary President of the National Council of Negro Women made the official announcement of the report of the Election Committee during the Awards Dinner closing the 22nd Annual Convention at the Willard Hotel in Washington, D. C. New officers of the National Council of Negro Women elected for a two year term are as follows:

President: Miss Dorothy I. Height, New York City

First Vice President: Dr. Rosa Slade Gragg, Detroit, Michigan

Second Vice President: Mrs. Daisy S. George, New York City

Third Vice President: Dr. Sadie M. Yancy, Washington, D. C.

Fourth Vice President: Mrs. Iola Jones, Florence, South Carolina

Recording Secretary: Mrs. Helen McIntosh Meade, New York City

Assistant Recording Secretary: Mrs. Lillian M. Downey, Dallas, Texas

Treasurer: Mrs. Marion H. Jackson, Washington, D. C.

Historian: Dr. Lorraine A. Williams, Washington, D. C.

Parliamentarian: Attorney Frankie M. Freeman, St. Louis, Missouri

Chaplain: Reverend Dorothy Sutton Branch, Chicago, Illinois

Director, Junior Councils: Mrs. Margaret G. Simms, Nashville, Tennessee

Director, Fine Arts: Miss Etta Moten, Chicago, Illinois

Director, Region I: Mrs. Helen Norvelle, Englewood, New Jersey

Director, Region II: Mrs. Jennie M. Walburg, Washington, D. C.

Director, Region III: Mrs. A. L. Shivery, Atlanta, Georgia

Director, Region IV: Mrs. Ida Nance Givens, Baton Rouge, Louisiana

Director, Region V: Mrs. Jeanne D. Dago, Chicago, Illinois

Director, Region VII: Mrs. Ruth Caston Mueller, Los Angeles, California

The Executive Committee Members at Large are: Mrs. Marian Fletcher Croson, New York City; Mrs. Aliene C. Ewell, Washington, D. C.; Dr. Helen G. Edmonds, Durham, North Carolina; Dr. Dorothy B. Ferebee, Washington, D. C.; Miss Bessie B. Garvin, East St. Louis, Illinois; Mrs. Charles S. Johnson, Nashville, Tennessee; Mrs. Ferrol B. Starks, Los Angeles, California; Dr. Maybelle L. Weaver, Baltimore, Maryland and Mrs. Sadie Doles Tyche, Ivor, Virginia.

These new officers were installed by Mrs. Robert F. Leyden, Executive Director of the American Cancer Society and former President of the National Council of Women of the United States.

The Board of Directors met Sunday, November 10, 1957 at which time Mrs. William T. Mason, the retiring president, turned over the gavel to Miss Dorothy I. Height, the new president, who presided.

Mrs. Mason now becomes the Honorary President of the National Council of Negro Women.

November 18, 1957

Dr. Clinton Gardner
Emory University
Emory University, Georgia

Dear Dr. Gardner:

This note of thanks to you has been delayed because of many things, but mostly because I have been fighting to keep from falling victim to the prevailing virus which we attribute to Asia.

You were most gracious to come to us and share your good thinking with us. I have had some fine echoes in letters from some of the women.

We hope real soon to have the gleanings ready to be mailed out. Altogether it was a good workshop and you did much to make it so.

Thanks and best wishes to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 18, 1957

Miss Patsey Yancey
Box 676
Langdale, Alabama

Dear Patsey:

It was wonderful to have you with us. You did us a splendid job and put hope and courage into us.

When you are older we hope you will find the world better than it is today, because you and young people like you will make it so.

Thank you very much Patsey.

Best wishes for you in your school and in your church.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 18, 1957

Mr. John Griffin
Emory University
Emory University, Georgia

Dear John:

When a person does all you did for my workshop, it is very difficult to find words to express my thanks and the thanks of the women present.

I certainly felt sorry for you because your schedule was so full and it is so far from Emory to Morehouse.

You did us a good job and we are so very appreciative.

Thanks and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 18, 1957

Mrs. Ruth Hous̄é Alexander
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Ruth:

As I have been writing notes to everyone else for their part they had in making the workshop of "The Fellowship of the Concerned" a success, I cannot finish without writing to you to thank you and the rest of the staff.

It was a heart warming experience for me to have the cooperation that I needed from you and the others.

With a heart full of thanks, I remain

Sincerely,

c Mrs. M. E. Tilly

Apt. 602
6214 North Winthrop Avenue
Chicago 40, Illinois

November 19, 1957

RECEIVED NOV 20 1957

Mrs. M.E. Tilly
Southern Regional Council
Atlanta, Georgia

Dear Mrs. Tilly:

This letter comes by way of apology. Your kind invitation to attend the interfaith-interracial meeting of October 29-30, dated September 26 was forwarded to me from New Orleans just this past week - far, far too late for me to take any action, of course.

My husband and I are presently living in Chicago where he is serving as Visiting Professor of English at Loyola University. I have, therefore, been pretty much out of touch with the Southern scene; but since we anticipate returning to New Orleans next fall, I am as much concerned about regional problems as ever.

Will you send me,please, if available, any material issued as a result of the October meeting ? I have been working with the Catholic Interracial Council here in Chicago; and would like to show them evidence of some of the thinking which still is to be found in the South, despite all the gloom which pervades newspaper reports from there,

Have you heard from George Mitchell ? If so, how does he like Scotland? With every best personal wish, and for the the success of your program, best wishes also. I am

Yours very sincerely,

Patricia Ryan

Patricia Ryan

Same letter sent to:
Mrs. E. K. Witt
Mrs. J. R. Beach

November 20, 1957

Mrs. L. J. Dennisson
455 Mt. Paran Road, N. W.
Atlanta, Georgia

Dear Mrs. Dennisson:

Since our workshop of "The Fellowship of the Concerned," certain other things of a serious nature have arisen. There is an increasing effort to make it impossible for Negroes to register. The legislatures meeting the first of the year bid fair to accept the proposals certain groups are offering. This is serious to all of us for it endangers the franchise of any liberal person (see the proposal for membership in the Democratic Party of Georgia).

The Matter is so serious that we felt it necessary to call a group of regional leaders for an all-day meeting on December 12th in the Wesley Memorial Building at 10:30 a.m. This is a most important meeting and we trust that you will find it entirely possible to be with us, for we certainly need those of you who are holding major places in the women's work of your denomination.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

cc: H. B. Sissell

November 20, 1957

Mr. Will Campbell
National Council of Churches
Race Relations Division
1716 West End Avenue
Nashville, Tennessee

Dear Mr. Campbell:

I regret very much you had to leave the meeting of "The Fellowship of the Concerned" and were not there to hear the findings of the group.

Mrs. Supworth, your reporter, said "I have heard people speak of Christian women now I have met them, recognized their courage and convictions and it means much to me." She then made a splendid report.

We are very grateful for you to take time from your busy schedule to come to us. I really felt that our workshop leaders were the best we could have had. Please accept the thanks the women asked me to give to you.

With deep gratitude and best wishes, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

EMORY UNIVERSITY
EMORY UNIVERSITY, GEORGIA

CANDLER SCHOOL OF THEOLOGY

December 3, 1957

Mrs. M.E. Silly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Silly:

Thank you for your note concerning the part which I had on the program of the Fellowship of the Concerned. I very much appreciated the opportunity to meet with you at Morehouse College and to get to know more about this brave group. I am looking forward to seeing a report on the workshops when they are available.

Since the Morehouse meeting I have encountered several of the group who attended, and they thought the conference quite worthwhile and helpful.

I apologize for my delay in writing. I have been on leave of absence from teaching this quarter, and correspondence has been neglected badly for research.

I should be happy to have an opportunity to work more in the future with the Southern Regional Council in relation to church groups — and on less academic approaches — if the need arises.

Sincerely yours,
Elliston Bardwell

Glenn 8

December 3, 1957

Dr. Clinton Gardner
Emory University
Emory University, Georgia

Dear Dr. Gardner:

We are enclosing a thermo-fax copy of ~~your~~ notes from your address delivered at the "Fellowship of the Concerned" on October 29. Please read it over carefully for any changes or corrections and return to us, so that we can get started on our gleanings.

Thanks very much.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Encl.

EMORY UNIVERSITY
EMORY UNIVERSITY, GEORGIA

CANDLER SCHOOL OF THEOLOGY

December 6, 1957

Miss S. E. Cummings
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Miss Cummings:

I am returning the copy of the notes which you sent for me to check over. I have made a number of corrections but tried to remain true to the intent of my remarks. It is difficult to summarize some of the points briefly without running the risk of being misunderstood, but I trust the revision is satisfactory.

I shall be eagerly looking forward to a report on your "gleanings".

Sincerely yours,
E. Clinton Gardner

Then he says to us, "Thy kingdom come, Thy will be done, on earth as it is in heaven." . . . Thy kingdom come . . . on earth as it is in heaven. Thank God for United Nations, for an organization where Christians and pagans come together in peace. God is a loving father, kind and gentle to us all. How long will we go on bringing destruction on little children, His children? How long will Christians of the world be at war with each other? . . .

Let us pray to our Father as Jesus of Nazareth taught us to pray: alone, with reverence and love in our hearts for our Father, who is love.

BEGIN

"The Challenge of Controversy" 30
Dr. Clinton Gardner, Emory University 37

I would like to bring you three or four ideas or theses to use to keep a perspective in the midst of controversy. Without perspective, we can easily go off half-cooked, or lose faith. I think if we keep the following points in mind, it will help us to keep our balance and move along with a better understanding of our path.

(1) Most progress in history has been made through controversy. A few years ago, we had the feeling progress came as the result of evolution, that it was inevitable and little by little, things got better. We felt things were bound to get better, because it was in the plan of the universe that man grow and improve as time went by. This was a "straight-line" sort of growth, taking place slowly and naturally. Now we have a more accurate picture, and we see that progress is made through controversy, by dispute and disagreement between opposing forces. History goes along in a jagged, rather than a straight path. Philosophers and historians have shown us this. Hegel, for example, whose ideas form the basis for Marx's interpretation of history, Toynbee, and others have discussed the way progress is made through conflict.

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Hegel wrote of "thesis" and the opposing force "anthesis." He tells us that through the interaction of opposing ideas, "synthesis" can be reached. One person or one group feels one way , when there is controversy, or advocates one approach; another advocates a completely different point of view, and out of the dispute between the two, a solution, perhaps somewhere in between the two, is reached. We thus see that gains enjoyed come at the expense of controversy, rather than as a natural product of an evolutionary growth.

(2) Controversy is here to stay. If we are to be realistic, we must recognize the fact that disputes and disagreements--controversy--are here to stay. This is not a pessimistic point of view, but a recognition that life is like this. Not just for us, in our particular area of interest, but for all people in general. The basic problem is human relations. We ought not to give those we try to lead the impression we can solve the particular problems we are working on once and for all in five or ten years, or any other short length of time. Groups--idealists, reformers--who don't recognize this are in danger of engaging in a program that fails and they will probably wind up in disappointment and cynicism. This kind of understanding in working with human relations recognizes the dignity and nature of man. We will never come to the place where all our problems in human relations are solved. We will never come to the point where husband and wife will never disagree, where parents and teen-agers will come to perfect understanding--people are not like that and we must work within that framework to be realistic.

(3) Controversy represents the growing age of life and society. I do not mean that controversy brings about growth automatically. Growth depends on certain values and preconditions. One of these is

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the value of ~~non-conformity~~ freedom. We all have a responsibility to see that freedom to disagree is respected. We have to safeguard not just our right to disagree with them, but their right to disagree with us. ~~It~~ This suggests the place of freedom in a society such as we are living in, with larger groups and increasing power. In such a society, the value of freedom becomes increasingly important and difficult to maintain. It becomes more urgent to safeguard it. "Eternal vigilance is the price of freedom." The more freedom is suppressed, the harder it is to revive. So we must see that freedom to disagree--the right to dissent--is maintained.

(4) Methods of dealing with controversy. While controversy can bring about growth and progress, it does not always wind up being constructive. There are different ways to approach controversy, different methods of dealing with it, and the way we approach it has something to do with the progress that may come out of it. I will mention just three.

a. We can play Rip Van Winkle and sit it out--sleep through the controversy. Sometimes there are good reasons to ~~do this, good reasons~~ remain neutral, but ~~we may choose to sleep through a controversy~~ more often we try to do so simply for fear of ~~arousing the opposition to action, at the cost of other values. It is not always a cowardly decision. If entering a controversy seems leading a greater value, it may be best to stay out of it.~~ alienating others and because of the personal inconvenience involved in taking sides. Oftentimes people try to justify this "neutrality" by saying that Christianity is concerned only with personal salvation and not with social justice. But we cannot really be "neutral". To try to be so is to support the status quo.

b. We can ally ourselves with "good" and work wholeheartedly on one side of the issue. Often the live choices are difficult to make. They are not always clear-cut choices of good v. evil. The way the controversy develops, we can't always tell which "side" is really lined up with good. The issues are often mixed and we cannot judge simply in terms of the piety and the good will of the people who espouse the cause. People on both sides are often looking sincerely for the Kingdom of God and the motivations on both sides may ~~be good. People~~ But good intentions are not enough. We are also responsible for

substitute enclosed sheet for b.

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b: We can assume that our own side represents God's answer to the controversy and seek to make all conform to it. Then we can urge everyone else to "jump on the band-wagon" if our cause is popular or we may engage in a crusade to secure the adoption of our particular program by all if we are advocates of a minority opinion. The Prohibition Movement was popular, but it had its obvious defects: it was not to be equated with "God's will" as the answer to an extremely difficult social evil no matter how sincere and zealous and well-meaning the advocates of the 18th Amendment were. Those who advocate immediate "integration" of the races need to be aware that there is much to be learned yet about methods and techniques under specific circumstances, and it is quite presumptuous to suppose that one's cause can be equated with God's will in detail. Of course we have to act in accord with what we believe God's will to be, but because of our finiteness and our sin humility and openness of mind and willingness to try to understand the position of our opponents are needed.

e (return to original notes)

~~actual results of our action.~~

~~fought for prohibition, for example, and those who led the move-ment for the League of Nations alike surely thought they were working to bring the Kingdom of God on earth, and those, also, who opposed them.~~

c. Finally, we can compromise. The word "compromise" is often misunderstood. Many idealists cannot ~~do~~ support anything short of the Kingdom of God. They are perfectionists who can't see the next step that will take them closer to a goal--they must stop because they don't have the live choice of the Kingdom of God in the year 1957 in this town, in this state. If they can't do something to bring about the Kingdom of God exactly as they see it, they will not do anything. We must ask ourselves, is this the best step now possible? Will it make the next best step possible? Often we lose patience and ignore the consequences of each step. We become too involved in motivations and we cannot see the live choices in a sufficiently objective light. We have one primary obligation, to be loyal to God and to love our neighbor. Everything else is subservient to that one loyalty. We must keep that loyalty in mind and take each step in the light of that loyalty. It is the one loyalty we cannot compromise.

END

"These Things Are: The Status of Race Relations in the South"

Harold C. Fleming, Director,
Southern Regional Council

The convening of Southern women goes back a long way. It is many years since Southern women were first brought together to engage in the fight against lynching, and through the years, subsequent meetings have given the Southern Regional Council and, earlier, the Southern Interracial Commission, the opportunity to provide a framework and a meeting ground for a group that otherwise has no formal organization or structure.

BEST COPY AVAILABLE

Fellowship of Concerned

RECEIVED MAR 27 1958

CLARK COLLEGE
ATLANTA, GEORGIA

OFFICE OF THE PRESIDENT

March 26, 1958

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, Northeast
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am pleased to acknowledge receipt of your letter of March 25.

It is difficult to say now whether or not we will be able to take care of seventy-five women attending the meeting of "The Fellowship of the Concerned - Southern Women Concerned About Their South" next fall, October 23rd and 24th. I am sure that we would be able to take care of a portion of this group, but how many will depend upon the amount of space we have in our dormitories. I should be glad to give you this information in late August or the first of September on the exact number of women we could accommodate in the dormitories.

The other arrangements mentioned in your letter could be made with relative ease. We should be glad to have this group meet on our campus and hope that satisfactory arrangements can be made.

Thank you for the nice things you said about Clark College.

Sincerely yours,

James P. Brawley

James P. Brawley
President

JPB:svm

MEMBER UNITED NEGRO COLLEGE FUND

March 24, 1958

Mr. James P. Brawley, President
Clark College
Atlanta, Georgia

Dear Mr. Brawley:

"The Fellowship of the Concerned - Southern Women Concerned About Their South" of the Southern Regional Council, will meet in Atlanta, October 23 and 24. We would like to begin on the evening of the 23rd continuing through noon of the 24th.

Would it be possible for you to accommodate approximately seventy-five for the night of the 23rd? Also we would need a dinner meal on the 23rd and breakfast and lunch on the 24th.

There is no nicer place in Atlanta to meet than Kresge Hall and no nicer hostess than Clark College.

The women who are coming will be from the Southeastern states and will be Protestants, Jews and Catholics, and of both races.

I would certainly appreciate it if you would give me an early reply.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

April 9, 1958

Dear Mrs. Dilly,

It is with keenest disappointment that I must write to tell you our meeting planned for April 29 will have to be post-poned - A number of things have made this necessary - Mr. Alexander and Mrs. L. H. Foster, Tuskegee, whom we particularly wanted, have written that they cannot come on the 29 but would be glad to later - Then another thing - Mr. Andrews and I were to leave on a cruise next Tuesday (16) returning about the 24 - Yesterday, we learned that this had been postponed and we would leave on the 23rd - That would mean I would not be back in Montgomery until about May 1 - Not, of course,

the meeting could be held without me here (I'd surely hate to miss it) but there was no one who would take over the responsibility and carry it on through. After talking to several of the group it was decided to have a meeting of our local group early in May and at that time make plans for a "district" meeting -

Your letter came this morning with the gracious gift of one hundred dollars. We do appreciate this so very much and hope that we can mention plans for a real good meeting soon - In the meantime, our local group will meet and I will keep you informed -

Kindest regards,

Olive Andrews

AIR MAIL

April 7, 1958

Mrs. Earl Andrews
3125 Audubon Road
Montgomery, Alabama

Dear Mrs. Andrews:

In checking over things, I found I do have one hundred dollars for you to use in your meeting for the Fellowship of the Concerned. You may use it as you think best.

You failed to tell me where the meeting will be. As soon as you make your complete arrangements, please let me know. Also advise me what literature you may need. I hope I will have some time to have a conference with you during the day that I will be with you.

With the best of wishes to you and deep appreciation of the splendid work you are doing in the building of Human Relations, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

March 24, 1958

Mrs. Earl Andrews
3135 Audubon Road
Montgomery 6, Alabama

Dear Mrs. Andrews:

I think it is well that you are to have district meetings instead of one state-wide meeting. As my calendar stands now I can be with you on both April 29, and the Stillman Conference on Monday, June 9.

Mr. T. M. Alexander of Atlanta will be a far better speaker on "The High Cost of Segregation" than Mrs. Boyle.

I do have some money for your workshop but I do not have enough for two speakers.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

(Signed in Mrs. Tilly's absence)

Mrs. Earl P. Andrews, Director
3135 Audubon Road
Montgomery 6, Alabama

Interdenominational Christian Conference
Sponsored by The Women of the Church
Synod of Alabama, Presbyterian Church, U. S.

March 19, 1958

Dear Mrs. Dilly,

A small group of our women met yesterday afternoon to look over future plans for our ICC meetings - Several things came from the meeting:
(1) That instead of occasional meetings we would meet regularly every other month;
(2) That instead of trying to reach state-wide on occasions it would be better to divide Alabama into three or four districts;
(3) That we plan a district meeting for Tuesday, April 29 - having a panel discussion on "The High Cost of Segregation", approaching this from an economical, educational and spiritual standpoint -

Now we want your thoughts, criticisms and recommendations on these things - Also suggestions for speakers on the three points. Mr. T. M. Alexander, Atlanta, (whose brother is a member of our group) was suggested for a speaker on the economical phase - Several suggestions were made for the

religious phase. Mary Patton Boyle was suggested to speak on the educational side and the group was most enthusiastic over this idea - Did you say that the I.O.C. could pay travelling expenses of speakers? Certainly, we would want you to be with us. Would the date chosen, April 29, be convenient for you? As soon as we hear from you we will begin putting our plans into action -

The reason I am writing on this stationery is to acquaint you with the Interdenominational Christian Conference - if you don't already know about it - This year our Conference meets at Steelman on June 4-10 and we would so love to have you visit us - It would be interesting for the women to hear about your work and we could make a place for you on any of three afternoons - Wednesday, June 4; Thursday, 5; Friday 6 or Monday 9 - If you could come for Monday afternoon you could stay on for our closing program on Monday evening which I think you would enjoy -

With warmest regards,

Love,

Olive Andrews

This letter was mailed to the persons on the attached list.

Southern Regional Council, Inc.

ROOM 432, 63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA

JAckson 2-8764

HAROLD C. FLEMING
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

APR 21 1958

Dear Friend:

This is to announce to you that the Southwide meeting of The Fellowship of the Concerned is scheduled for:

PLACE -- Atlanta, Georgia

DATES -- October 23-24

Please place a ring around these dates and keep them open for this workshop.

We are giving you this information this far in advance, so that you may adapt your schedule accordingly.

In order to meet all needs of our section, I would appreciate it if you would give us your ideas of issues that should be faced in the two days we are coming together.

I hope you will consider very seriously this request in the above paragraph and let me hear from you.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

P. S. Note, your board and entertainment will be care by the Fellowship

Fellowship of the Concerned - 1958
Persons Invited, 4-21-58

	YES	NO	PENDING
ALABAMA			
Mrs. Rordon Drodall			
Mrs. Herbert Stewart (Gadsden)			
Mrs. Earl Andrews (Montgomery)			
Mrs. W. C. Carter (Prattville)			
Check Mrs. C. E. Allen (Newburn(			
Mrs. J. D. Conwell (Birmingham)			
Mrs. Clifton I. Dreyfus (B)			
Mrs. Emanuel Greenberg (B)			
Mrs. L. L. Jackson (B)			
Mrs. Roscoe McCurdy (B)			
Mrs. Candler Tatum (B)			
Mrs. O. G. Thomas (B)			
Mrs. J. J. Beale			
Mrs. J. M. Blackwell			
FLORIDA Mrs. Robert Kelly			
Mrs. Robert M. Hunt (Ft. Lauderdale)			
Mrs. W. W. Thrasher (" ")			
Mrs. Dan R. Schwartz (Jacksonville)			
Mrs. David Cathcart (Lakeland)			
Mrs. W. A. Lindsey (Miami)			
Mrs. Flora Supworth(")			
Mrs. C. E. Biggerstaff (Orlando)			
Mrs. Angus Barlow (Orlando)			
Mrs. Reeves Bowen (Tallahassee)			
Mrs. Hence Ackley			
Mrs. Renne Jr.			
GEORGIA			
Mrs. W. R. Bragg, (Albany)			
~~Mrs. Grace Arnold, (Atlanta)~~			
Mrs. Edward L. Askren (Atlanta)			
Mrs. L. L. Austin "			
Mrs. Carlton Binns Dec "			
Mrs. William H. Borders "			
Mrs. J. W. E. Bowen "			
Rev. Miss Annie Campbell " on leave			
Mrs. Rufus E. Clement "			
Mrs. L. J. Dennison " on leave			
Mrs. F. P. Drake "			
Mrs. Boling Gay "			
~~Mrs. S. L. Green~~ "			
Mrs. Martin Gruber "			
Mrs. Tom Hayes "			
Mrs. J. Kurt Holland "			
Mrs. Ruby Hurley "			
Miss Annie Tait Jenkins " on leave			
Mr. Art Levin "			
Mrs. John H. Lewis "			
Mrs. G. W. Longino "			
Mrs. William Longwater "			
Mrs. Leighton M. McCuthen "			
Mrs. J. B. Mack "			

	YES	NO	PENDING
SOUTH CAROLINA			
Mrs. George W. Marshall (Columbia)		✓	
Mrs. Pat Muskin "			
Mrs. John W. Curry (Florence)	✓		
Mrs. S. W. Breeland (Holly Hill)			
Mrs. Herbert McAbee (Spartanburg)			
Mrs. T. L. Illery (Sumter)			
Mrs. J. Aaron Levy "			
Miss Priscilla Shaw "			
NORTH CAROLINA			
Mrs. F. C. Lester (Asheboro)			
Mrs. John L. Goff (Ayden)			
Mrs. P. M. Lee (Burlington)			
Mrs. Leslie E. Barnhardt (Charlotte)	✓		
Mrs. W. W. McGinn "			
Dr. Willa B. Player (Greensboro)		✓	
Mrs. H. H. Settle (Greenville)			
Mrs. Clyde W. Rhue (Hillsboro)			
Mrs. C. F. Goldwaithe (Raleigh)			
Mrs. S. W. Anderson (Whitakers)			
Mrs. E. S. Heefner, Jr. (Winston-Salem)			
TENNESSEE			
Mrs. Arnold Slater (Chattanooga)			
Mrs. E. U. Robinson (Gallatin)			
Mrs. Robert H. Duncan (Knoxville)			
Miss Lucille Thornburgh "			
Mrs. J. Fount Tilman (Lewisburg)		✓	
Mrs. Robert L. Wilcox (Maryville)			
Mrs. M. Ettingoff (Memphis)			
Mrs. Edgar Haas "			
Mrs. Chester Mitchell "			
Mrs. Marion L. Patton "			
~~Mrs. R. P. Richardson~~ "			
Miss Mary Ellen White "			
Mrs. Victor C. Tyler (Morristown)			
Mrs. Virginia Grantham (Nashville(			
Miss Anna Holden "			
Mrs. Charles Johnson "			
Mrs. Ben Russell (Greenville)			
Mrs. Horace Williams (Nashville)			
Miss Louise Young "			
Miss Ruth Jaggard (Knoxville)			
VIRGINIA			
Mrs. J. Birdsall Calkins (Arlington)			
Mrs. H. H. Walker (Charlottesville)			
Mrs. F. R. Crawford (Farmville)			
Mrs. W. B. Williams (Newport News)			
Mrs. E. V. Ennis (Norfolk)			
Mrs. William C. Smith (Portsmouth)			
Mrs. Warren Birbaum (Richmond)			
Mrs. Aileen B. Mercer "			
Miss Geraldine Hunt (Rocky Gap)			
Miss Thelma Stevens, N. Y.			
Mrs. Esther Stamats, N. Y.			

Fellowship of the Concerned - 1958

ALABAMA

Mrs. Earl Andrews (Montgomery)

Mrs. J. T. Beale (Birmingham)

Mrs. J. M. Blackwell (Helena) A. F. Jenkins

Mrs. W. C. Carter (Prattville)

Mrs. Nellie C. Davis

New Mrs. Robert Elly (Birmingham) Jean Kennedy

Mrs. Gordon Goodall (Birmingham)

New Mrs. Robert C. Johnson (Birmingham) Annie Coughlin

Mrs. Mayme Sheeley

Mrs. Herbert Stewart (Gadsden)

Mrs. Candler Tatum (Birmingham)

FLORIDA

Mrs. Lawrence Ashley (Ocala)

Mrs. C. E. Biggerstaff (Orlando)

Mrs. Reeves Bowen (Tallahassee)

Mrs. Aaron Fair (Miami Beach)

Mrs. Robert M. Hunt (Ft. Lauderdale)

Mrs. Josie Lang

Mrs. W. A. Lindsey (Miami)

Mrs. Juliette Lejeune (St. Petersburg Beach)

Mrs. Thomas Richards, Jr. (West Palm Beach)

Mrs. E. L. Smallwood

GEORGIA

Mrs. Edward L. Askren (Atlanta)

Mrs. L. L. Austin (Atlanta)

Mrs. James R. Beach (Macon)

Mrs. Carlton Binns (Atlanta)

Mrs. Williams H. Borders (Atlanta)

Mrs. J. W. E. Bowen (Atlanta)

Mrs. Jack Bozeman

Rev. Miss Annie Campbell (Atlanta)

Mrs. James O. Cobb (Smyrna)

Mrs. Neva J. Dennis (Elberton)

Mrs. L. J. Dennison (Atlanta)

Mrs. F. P. Drake (Atlanta)

Mrs. N. E. Freeman (Conyers)

Mrs. Boling Gay (Atlanta)

Mrs. Martin Gruber (Atlanta)

Mrs. Tom Hayes (Atlanta)

Mrs. J. Kurt Holland (Atlanta)

Mrs. Ruby Hurley (Atlanta)

New Mrs. J. Swanton Ivy (Athens) a. J. Jerkin

GEORGIA (cont'd)

Miss Annie T. Jenkins (Atlanta)

Mr. Art Levin (Atlanta)

Mrs. G. W. Longino (Atlanta)

Mrs. E. G. Mackey (Atlanta)

Mrs. Chester Martin (Atlanta)

Mrs. B. E. Mays (Atlanta)

Mrs. W. Sheffield Owens (Atlanta)

Mrs. Fred Patterson (Atlanta)

Mrs. John Patton (Atlanta)

Mrs. H. V. Richardson (Atlanta)

Dr. Edmund D. Rudisill (Atlanta)

Mrs. Frank Simmons (Atlanta)

Mrs. A. H. Sterne (Atlanta)

Mrs. William Stewart (Decatur)

Mrs. Arthur Styron (Atlanta)

Mrs. W. B. Suddeth (Atlanta)

Mrs. J. C. Thoroughman (Atlanta)

Mrs. H. B. Trimble (Emory University)

GEORGIA (Cont'd)

Mrs. B. A. Wapensky (Atlanta)

Mrs. C. M. Weston (Atlanta)

Mrs. C. H. Whetstone (Atlanta)

KENTUCKY

New Mrs. J. W. Baldridge (Louisville) Jackson
Mrs. David Balotri

New Mrs. J. M. Cochran (Mayesville) Jean Russell

Mrs. Paul S. Powell (Owensboro)

Mrs. Leon Sandborne (Fort Mitchell)

LOUISIANA

Mrs. Joe Babb (Shreveport)
Mrs. J. W. Christenberry
Mrs. Mercies David

New Mrs. William J. Dunn, Sr., (Lake Charles) Jackson

Mrs. Goerge McCaskey (New Orleans)

Mrs. I. W. Reessek (Sulphur)

Mrs. E. E. Russell (New Orleans)

MISSISSIPPI

Mrs. Walter Clearman (Hattiesburg)
Mrs. Charles H. Dubra
Mrs. S. L. Breffin
Mrs. Maurice Grove (Jackson)

New Mrs. Frank McMillan (Louisville) Russell

MISSISSIPPI (Cont'd)

Mrs. Alvis McNeill (Jackson)

Mrs. E. A. Smith

Mrs. J. W. Patrick, Jr. (Brandon) E. E. Deen

Mrs. Emma Thornton

Mrs. Ruby Ross Smith

NORTH CAROLINA

Mrs. A. J. Best (Asheville) Russell

Mrs. C. F. Goldthwaithe (Raleigh)

Mrs. E. S. Heefner, Jr. (Winston-Salem)

Mrs. P. M. Lee (Burlington)

Mrs. F. C. Lester (Asheboro)

Mrs. L. M. Mayfield

Mrs. Monroe Weinstein

SOUTH CAROLINA

Mrs. Sadie Burroughs (Charleston) Campbell

Mrs. W. T. Cassels (Columbia)

Mrs. Evan Cunningham (Charleston)

Mrs. H. E. Hill

Mrs. H. S. Howie (Greenville)

Mrs. J. T. Kennedy

Mrs. Arthur J. Russell (Columbia)

Miss Priscilla Shaw (Sumter)

TENNESSEE

Mrs. Broughton Hutchins (Kingsport)

Mrs. James A. Marks (Memphis)

TENNESSEE (Cont'd)

New Mrs. Fred Muhleman (Harrison) Camp.
Mrs. R. J. Moulton
Mrs. James W. Rainwater (Memphis)
Mrs. E. U. Robinson
Mrs. R. P. Richardson (Memphis)
Mrs. Susie Roberts
Mrs. Ben Russell (Greenville)
Miss Mary F. White (Memphis)
Mrs. Robert L. Wilcox (Maryville)
Mrs. E. D. Willis
New Mrs. J. K. Witherspoon (Memphis) Russell

VIRGINIA

New Mrs. W. G. Anderson (Danville) Russell

Mrs. Ernest C. Fisher (Richmond)

New Mrs. Ray Gordon (Suffolk) Camp
Mrs. Jessie Ross
Mrs. A. J. Langford (Danville)

Mrs. R. P. McDowell (Richmond)

Mrs. C. Fred Williams (Hampton)

GEORGIA (Continued)	YES	NO	REVISIONS
Mrs. E. G. Mackey (Atlanta)			
Mrs. Chester Martin "			
Mrs. B. E. Mays "			
Mrs. Mable C. Morley "			
Mrs. W. Sheffield Owens (Atlanta)			
Mrs. Fred Patterson "			
Mrs. John Patton "			
~~Mrs. Fleming Ragsdale~~ "			
Mrs. H. V. Richardson "			
Dr. Edmund D.Rudisill "			
Mrs. Catherine Simmons " on card			
Mrs. A. H. Sterne "			
Mrs.Arthur Styron "			
Mrs. W. B. Suddeth "			
Mrs. J. C.Thoroughman "			
Mrs. B. A.Wapensky "			
Mrs. C. M. Weston "			
Mrs. C. H. Whetstone "			
Mrs. W. R. Wilkes "			
Mrs. Ralph Williamson "			
Mrs. D. M. Howard (Augusta)			
Mrs. Richard A. Hecht(Columbus)			
Mrs. N. E. Freeman (Conyers)			
Mrs. Jack Bozeman (Decatur) — new address			
Mrs. William Stewart " on card			
Mrs. Neva J. Dennis.(Elberton)			
Mrs. H.B. Trimble (Emory Univ.)			
Mrs. James R. Beach (Macon) on card		✓	
Mrs. Frank M. Happ ("			
Mrs. Phillip Boblasky (Savannah)			
Mrs. James O. Cobb (Smyrna)			
KENTUCKY			
Mrs. D. D. Dugan (Ashland)			
Mrs. Leon Sandborne (Fort Mitchell)			
Mrs. Jack Caudill (Hazard)			
Mrs. J. L. Tolle (Lawrenceburg)			
Mrs. C. L. Johnson (Lexington)			
Mrs. Bessie Rowe (Louisville)			
Mrs. C. D. Townes "			
Mrs. Virginia Rees (Millersburg)			
Mrs. Jack W. Frost (Murray)			
LOUISIANA			
Mrs. E. P. Cudd (Monroe)			
Mrs. Lewis Alcus (New Orleans)			
Mrs. George McCaskey "			
Mrs. E. E. Wright ("			
MISSISSIPPI			
Mrs. E. E. Deen (Hattiesburg)			
Mrs. Paul Arrington(Jackson)			
Mrs. J. A. Burt "			
Mrs. Alvis McNeill "			
Mrs. Alton B. Tinney "			
Mrs. J. G. Carpenter (Water Valley)			

Women's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
2205 OLD KNOXVILLE HIGHWAY
LINCOLN PARK, MARYVILLE, TENN.

June 3, 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Before leaving for Holston Annual Conference in Bristol, Virginia I want to give you the names and addresses of the new Conference Secretaries of Christian Social Relations. I thought you might want to inform them of the Fellowship of the Concerned Workshop in Atlanta in October. Below I will list the names and addresses:

Florida Conference: Mrs. Thomas Rickards, Jr.
621 Tamiga Drive
West Palm Beach, Florida

7/9/58

Holston Conference: Mrs. Broughton Hutchins
1508 Watauga Street
Kingsport, Tennessee

Louisville Conference: Mrs. Paul S. Powell
1417 Locust Street
Owensboro, Kentucky

Women's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
2205 OLD KNOXVILLE HIGHWAY
LINCOLN PARK, MARYVILLE, TENN.

Mississippi Conference: Mrs. J. W. Patrick, Jr.
Brandon, Mississippi

South Carolina Conference: Mrs. H. S. Harvie
110 Argonne Drive
Greenville, South Carolina.

This completes our elections for this year.

It was good to be with you in Atlanta. I hope you are feeling better and enjoying the new car.

I am sorry that I did not have a typewriter available.

Sincerely,
Margaret Wilcox.

2nd letter mailed to persons receiving the first letter.

Southern Regional Council, Inc.

ROOM 432, 63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA

JAckson 2-8764

HAROLD C. FLEMING
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

JUN 23 1958

Dear Friend:

One of the most difficult problems we face, is getting a date for the yearly meeting of the Fellowship of the Concerned, convenient for all denominations. When we announced the meeting this year would be October 23-24, we thought we had a clear light to go ahead. But objections have poured on--so--

The date will be:

October 16-17,

and this date is definitely fixed. Please hold it. Further information will be sent to you later.

Circle October 16 and 17, on your calendar. Send us your suggestions for issues we must face.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET/lec

The United Christian Missionary Society

Disciples of Christ

A. DALE FIERS, *president*
JESSIE M. TROUT, *vice-president*
MAYBLE M. EPP, *secretary*
FRANCIS W. PAYNE, *treasurer*

A Board of Missions and Education • 222 SOUTH DOWNEY AVENUE • FLEETWOOD 7-1166 • INDIANAPOLIS 7, INDIANA

June 24, 1958

On file

Mrs. Dorothy Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

The dates, October 16 - 17 are very bad for Disciples participation in the meeting of the Fellowship of the Concerned. Our International Convention meets in St. Louis October 17 - 22. As usual in the case of once a year national meetings, various groups schedule meetings on the days immediately prior to the convention opening. Many of the best possibilities for your meeting will be tied up with such meetings. Even so, I am sending a list of persons who are most likely to respond.

Replacement Letter

ALABAMA

NO Mrs. J. T. Beale
2100 Seventh Ave, N.
Birmingham

No Mrs. Joe Babb
268 Leo
Shreveport

Mrs. James W. Rainwater (no reply)
582 E. Davant
Memphis

NO FLORIDA

Mrs. Lawrence Ashley
17 Marion Block
Ocala

MISSISSIPPI

Mrs. Maurice Grove
1619 N. West
NO Jackson 2

VIRGINIA

Mrs. R. P. McDowell
3011 Letcher St. (no reply)
Richmond

GEORGIA

Mrs. James R. Beach ✓
1063 High Street
NO Macon

SOUTH CAROLINA

Mrs. Arthur J. Russell (no reply)
P. O. Box 164
Columbia

Mrs. A. J. Langford NO
230 Randolph
Danville

LOUISIANA

Mrs. E. E. Russell (no reply)
6200 St. Charles Avenue
New Orleans

TENNESSEE

Miss Mary F. White NO ✓
207 S. Barksdale,
Memphia 4

Letter mailed 7-1-58

Division of Home Missions and Christian Education

DEPARTMENT OF SOCIAL WELFARE

Barton Hunter, Executive Secretary • Mrs. James D. Wyker, Minister-at-large • **National Directors:** Mrs. Ruth E. Milner, Social Welfare Services; Lewis H. Deer, Social Education and Intercultural Relations; Robert A. Fangmeier, Christian Citizenship; Thomas J. Griffin, Church and Community Service • **Departmental Associate:** Loisanne Buchanan • **Coordinator, Material Aid—Refugee Resettlement Program:** Ella L. Williams

Mrs. Dorothy Tilly
Southern Regional Council, Ind.
Room 432, 63 Auburn Ave., N.E.
Atlanta 3, Georgia

June 24, 1958

It may be that each of these women can suggest another from her state if it turns out as I think it will - most of them will be going to St. Louis.

Sincerely,

Lewis H. Deer /bb

Lewis H. Deer
National Director, Social Education
and Intercultural Relations

DICTATED BY THE WRITER
SIGNED AND FORWARDED
IN HIS ABSENCE

LHD/gyb

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

MRS. THEODORE O. WEDEL
Chairman

MRS. W. MURDOCH MacLEOD
General Director

Christian Social Relations

MRS. LILBURN B. MOSELEY
Pittsburgh, Penna.
Chairman

MRS. ALFRED M. CHAPMAN
Bucks County, Penna.
May Fellowship Day

MRS. J. RUSSELL HENDERSON
Little Rock, Arkansas
Child Welfare

MRS. LAWRENCE S. ASHLEY
Ocala, Florida
Race & Cultural Relations

MRS. FRED H. OLERT
Kansas City, Missouri
Family Life

MRS. ANNA ARNOLD HEDGEMAN
New York, New York
Economic Life

ESTHER C. STAMATS
Director

June 30, 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Your letter of June 18th addressed to Miss Stamats with the new date for the Fellowship of the Concerned has been received in her absence. Miss Stamats is vacationing in Bethel, Maine and will not return to the office until the middle of July.

You did not indicate a date for the list of names you requested, but I am forwarding your letter to Miss Stamats, nevertheless. I will, of course, forward such names as Miss Stamats wishes you to have as soon as they are received.

Sincerely yours,

Marjorie Jean Grove

Secretary to Esther C. Stamats, Director of Christian Soc. Relations.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

MRS. J. FOUNT TILLMAN, PRESIDENT
PALMETTO FARM
LEWISBURG, TENN.

June 30, 1958

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432
632 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Your letter of June 23rd, notifying Mrs. Tillman of the yearly meeting of the Fellowship of the Concerned on October 16-17, has been forwarded to her New York office. Mrs. Tillman is at present in Africa on an official visit.to mission work there.

On October 16 Mrs. Tillman has to be in Cincinnati for a meeting of a committee set up by the General Conference of The Methodist Church. She goes to Chicago on October 17th to participate in the program of the Conference on Family Life of The Methodist Church. These are church-wide meetings which command her first responsibilities.

I am sure she will regret these conflicts. Should she have suggestions for your agenda they will be sent as soon as possible after her return to the States.

Sincerely yours,

Ruth DuPas

Mrs. Ruth DuPas
Secretary to Mrs. Tillman

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

BI-MONTHLY $2.00 FOR TWO YEARS

VOLUME 29 MAY—JUNE 1958 NUMBER 3

CONSTRUCTIVE ACTIONS RE DESEGREGATION

(So much has been written about resistance to school desegregation that it is important to present the other side of the picture. This issue is devoted to presenting the constructive action of many individuals, and religious groups throughout the South. A number of the actions reported here have had an impact in their local communities. However, their real significance lies in the fact that they are examples of an increasing trend in this direction on the part of many individuals and groups. *The editors are indebted to the Anti-Defamation League of B'nai B'rith for their cooperation and aid in preparing this issue.*)

IS IT WORTHWHILE TO ISSUE A STATEMENT

Atlanta Ministers' Manifesto

These are days of tremendous political and social tension throughout our entire world, but particularly in our nation and beloved Southland. The issues which we face are not simple, nor can they be resolved over night. Because the questions which confront us are in so many respects moral and spiritual as well as political, it is appropriate and necessary that men who occupy places of responsibility in the churches should not be silent concerning their convictions.

The signers of this statement are all ministers of the Gospel, but we speak also as citizens of Georgia and of the United States of America. We are all Southerners, either by birth or by choice, and speak as men who love the South, who seek to understand its problems, and who are vitally concerned for its welfare. In preparing this statement we have acted as individuals, and represent no one but ourselves. At the same time we believe that the sentiments which we express are shared by a multitude of our fellow-citizens, who are deeply troubled by our present situation and who know that hatred, defiance and violence are not the answer to our problems, but who have been without a voice and have found no way to make their influence effective.

In presenting our views for the consideration of others we can only speak in a spirit of deep humility and of penitence for our own failures. We can not claim that the problem of racial relationships has been solved even in the churches which we serve, and we are conscious that our own example in the matter of brotherhood and neighborliness has been all too imperfect. We do not pretend to know all the answers. We *are* of one mind, however, in believing that Christian people have an especial responsibility for the solution of our racial problems and that if, as Christians, we sincerely seek to understand and apply the teachings of our Lord and Master we shall assuredly find the answer. . . .

We believe that the difficulties before us have been greatly increased by extreme attitudes and statements on both sides. . . . We do believe that all Americans, whether black or white, have a right to the full privileges of first class citizenship. To suggest that a recognition of the rights of Negroes to the full privileges of American citizenship, and to such necessary contacts as might follow would inevitably result in intermarriage is to cast as serious and unjustified an aspersion upon the White races as upon the Negro race. Believing as we do in the desirability of preserving the integrity of both races through the free choice of both, we would emphasize the following principles which we hold to be of basic importance for our thought and conduct:

1. *Freedom Of Speech Must At All Costs Be Preserved. . . .*
2. *As Americans And As Christians We Have An Obligation To Obey The Law. . . .*
3. *The Public School System Must Not Be Destroyed. . . .*
4. *Hatred And Scorn For Those Of Another Race, Or For Those Who Hold A Position Different From Our Own, Can Never Be Justified. . . .*
5. *Communication Between Responsible Leaders Of The Races Must Be Maintained. . . .*
6. *Our Difficulties Cannot Be Solved In Our Own Strength Or In Human Wisdom. . . .*

Reactions to Atlanta Ministers' Manifesto

Thoughtful people in all walks of life in the United States are deeply concerned about growing racial tensions, which are dividing our people and dissipating our strength at home and abroad. The Church has never had a greater opportunity than it has today to show its greatness, to be a conscience to the people and to speak the truth of love.

In the face of this challenge and of this need, 80 ministers from Atlanta, Georgia, signed their names to a statement which set forth their convictions on the racial question. Known as "The Atlanta Manifesto," the statement has had wide coverage in the press, on radio and TV, in national magazines and in both independent and interdenominational church publications.

The "Manifesto" speaks for itself. The 1,300-word document was written by Dr. J. MacDowell Richards, president of Columbia Theological Seminary. It was signed by 80 clergymen. . . .

What have been the reactions in the congregations of the ministers who signed the "Manifesto?" They have, according to my information, been few and minor. There have been conversations, but in almost every instance these were opportunities to discuss the problem with an understanding sympathy and outlook. . .

A sampling of my mail indicates that there are those who believe that the Church should not be involved in social issues; that ministers should preach the Gospel and not meddle in politics. A few writers hinted that the "Manifesto" signers were tinged with socialistic and communistic teachings. Much mimeographed material, attempting to prove that segregation is taught in the Bible, was received. Many of the letters were — in my judgment — un-Christian in both attitude and thought.

Ninety per cent of my correspondence, however, was favorable, with sincere appreciation expressed to the signers of the "Manifesto." I heard from college and university presidents, public school principals, ministers — including both secretaries and Church administrators, newspapermen, business executives, lawyers, civic and welfare leaders, college and ministerial students, women church leaders, government officials, overseas missionaries, and parents.

These correspondents were more than generous in their statements. They wrote: ". . . excellent statement," ". . . a breath of fresh air over the South," ". . . well balanced and Christian," ". . . you are on God's side."

The most encouraging words to come to my desk were contained in a letter from a Baptist missionary in Nigeria. He said in part: "As a white missionary from Alabama to Nigeria,

West Africa, I have been living under a cloud of confusion ever since the Little Rock incident. My heart has been troubled. I have watched eagerly for weeks for some sign that Christians would speak out against the terrible wrongs being committed against the Negro in the United States. I have faced the question, searchingly, what justification is there for me to be in Africa to preach the Gospel when conditions are as they are in America? I knew there were individuals who felt as I did. But I hardly dared hope that out of Atlanta would come a Voice in the Wilderness! Out of a sense of deep and lasting gratitude to God, I write to say 'Thank you!' for the courage, conviction, and Christian grace you and your fellow ministers have shown in forming your statement for the public. I know, and many of you now know, the deep sense of peace that comes when one sees the truth, declares himself for it regardless of the cost. Now each of you will preach the gospel with more power and effect than ever before. Others will follow your example. I can only say, may God bless you each one." It is enough.

(Article by *Rev. Herman L. Turner,* appearing in *MONDAY MORNING,* February 17)

— — —

Seventeen professors of Emory University's Candler School of Theology, acting individually and not as a group, endorsed the manifesto on race relations issued by 80 Atlanta ministers. In a letter released Saturday, February 1, 1958, the 17 professors said: "While we have individually expressed our appreciation for the courageous leadership which the 80 Atlanta ministers exemplified in the statement of principles which they issued, we wish to take this means of showing our support and encouragement of the positions which it represents.

"In the hope that the wide support which it has received may be useful both in stemming the tide of fear, intimidation and lawlessness and in providing a basis for positive steps toward the achievement of justice and brotherhood, we hereby endorse the declaration of principles which this group made.

"Although we recognize the limitations of statements of policy and pronouncements in general, we believe that this particular declaration helped immeasurably to meet a genuine need. We believe it to be quite moderate, and we hope that it is viewed as only a step toward the discharge of the Church's continuing responsibility in the area of race relations."

* * *

Thirty-three ministers of Columbus, Georgia joined the Atlanta ministers in adopting the manifesto.

* * *

It is reported that in Atlanta, lines of communication are being kept open and that monthly conferences are being held with a small group of clergymen of both races.

The *Kentucky Council Quarterly* states that the Executive Board of the Kentucky Council of Churches, on January 8th, passed a motion endorsing the statement issued by the 80 Atlanta ministers.

The Jewish community demonstrated its support of the Atlanta Manifesto when the Southern Regional Board of the Anti-Defamation League of B'nai B'rith presented the signatories with a special award at a dinner held in their honor. (Ed.)

MINISTERS' CONFERENCES

302 White Ministers, Dallas, Tex.

. . . We recognize that there are honest differences of opinion among sincere people concerning desegregation in the public schools. One of the most prized possessions of a free society, however, is the right to discuss differences openly. We are certain that thoughtful citizens, although they may differ in their views on the race question, agree that these differences can be resolved only by following democratic principles, such as respect for the rights of individuals, free speech and due process of law through the courts, without recourse to violence and lawlessness.

All of this leads us to the conviction that enforced segregation is morally and spiritually wrong, and in light of these beliefs we present the following principles:

1. These problems can be solved only as people seek God's help. We should seek not to justify our own views in His sight, but to obtain His guidance in all our actions. We urge that people of all faiths pray earnestly that God will give understanding, patience and guidance in meeting these social issues.
2. Law and order must be maintained as Dallas faces desegregation of its public schools. The Supreme Court has ruled that segregation in the public schools on the basis of race is unconstitutional. The lower Federal Courts will inform Dallas about local application of this decision. Their rulings will be the law, and must be respected. If individuals or groups defy court decisions, they are inviting anarchy in which no one's rights will be preserved. We urge that all citizens encourage and support the declared intention of city officials and law enforcement agencies to see that law and order are maintained in Dallas.
3. Churches, service clubs and community organizations, newspapers, radio and television have a responsibility to aid in the solution of this problem. We urge that these groups and enterprises join together in seeking actively to promote the spirit of harmony and peace among all people, both by aiding forces of order and goodwill, and by discouraging destructive actions.
4. The citizens of Dallas have a responsibility to assist the School Boards as they attempt to lead the community. In order that the School Boards may have the understanding support of the community in desegregating the public schools, we urge that plans be made public as soon as possible.
5. Christian parents can be of great help in creating proper attitudes toward race. We urge that all parents, by conversation and example, set a pattern of responsible Christian citizenship in a democracy which recognizes justice, fair-play and respect for the sacredness of human personality.
6. The exchange of views among people of different races is necessary for a reasonable solution to the problem. We urge that religious, civic and educational groups of all races seek to understand each other by a free interchange of ideas and opinions in order that there may be a full confidence and cooperation in arriving at solutions.

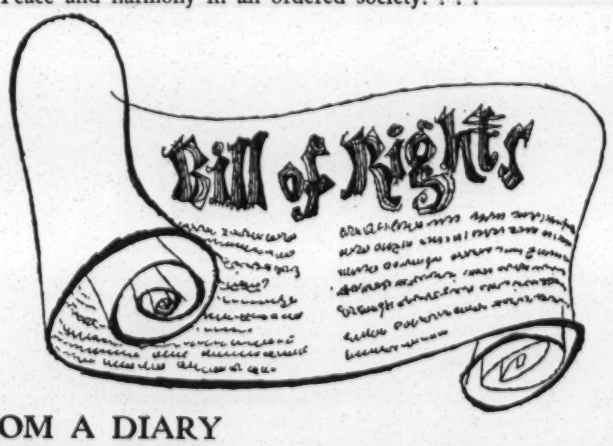
112 Negro Ministers, Dallas, Tex.

...While we heartily commend the creative efforts of many of our citizens in the whole area of social problems, we must publicly condemn segregation and stratification. It, we feel, is our task, shared by every true Christian, to seek to bring the power of the word of God to bear upon individuals, thereby changing their hearts and enriching their lives.

If we can speak for a people given to us to lead, a people who come to us with their problems and confidences, the following should be said: . . .

What the Negro Wants

1. *No special privilege.* Merely the rights of first class American citizenship in all aspects.
2. *To be respected as a person* — not a race. Christianity and democracy both teach this.
3. *To live in a truly free society* — to be released from the terrifically harsh effects of segregation — to live in an atmosphere where there is opportunity for mutual confession, understanding, forgiveness, and love for fellowman.
4. *Services rendered in his behalf,* as should be true for all citizens, to be *based upon deeper values than purely humanitarian philanthrophy and paternalism.*
5. *His differences to be neither ignored nor accentuated.*
6. *Unity in diversity.* America is a diversified country. The Negro wants to be accepted in terms of the American culture and wishes to play his part along with others in making America a strong cosmopolitan nation.
7. *Unity on equal terms* — not of superiors dominating over or condescending to inferiors.
8. *The right to live and find free expression of his native endowment as an individual.* This involves the whole realm of equality in political and economic rights, which include job opportunities, schooling, public conveniences, etc.
9. "To be a brother and not a brother-in-law." He wants to have a sense of belonging to a total citizenry.
10. Peace and harmony in an ordered society. . . .



FROM A DIARY

Henderson, Kentucky is located six miles north of the Mason-Dixon Line and is near both Sturgis and Clay, where mobs prevented school integration in September, 1956.

Shortly before the time for the opening of school it became known that the White Citizens Council was sponsoring a mass meeting about segregation. The ministers of the Henderson County Ministerial Association called a meeting of the associa-

tion and decided to attend the mass meeting as a group to make a statement of rebuttal. The ministers sat as a group at the mass meeting and listened as the White Citizens Council leader demanded a school boycott. After some difficulty getting permission to speak, the president of the ministerial association read the association's statement to the crowd, estimated at 1,500. The statement counselled them to keep cool heads and calm emotions and urged the people to implement the Supreme Court's decision. Before the president reached the end of the statement, boos, hisses and uncomplimentary remarks drowned him out. However, the meeting broke up without any council petitions being signed.

On the Sunday following the mass meeting, attendance at several churches was at an all-time low. There had been talk of boycotting the churches as well as the schools.

On Monday morning, the boycott began at Weaverton School. Out of a total of 863 pupils enrolled, only 300 (5 of them Negro) attended school. A mob gathered at the school.

Soon after school began, the president of the ministerial association, in a regular fifteen-minute broadcast — spoke of the Henderson situation. The association also began spot announcements at strategic hours urging parents to keep their children in school.

The White Citizens Council called another mass meeting. School attendance dropped more on the second day and the ministerial association contacted parents who were keeping their children in school, and invited them to a meeting with the ministers. 70 mothers and fathers attended; also the school superintendent and the police commissioner, who reassured the parents of the children's safety.

The next day school attendance increased considerably. The White Citizens Council leader was so surprised at this that he demanded a recount; then found the number in attendance to be two higher than the original count.

White Citizens Councils then got sound trucks and went throughout the city urging parents to keep their children out of school.

The ministerial association increased their broadcasts and began newspaper advertisements. They attempted to correct the distortions about the NAACP. They called another meeting of ministers and parents.

The psychological destructiveness inherent in the situation now became evident. Some of the children were quite emotionally upset. It wasn't integration that bothered them, but the absence of so many fellow pupils and the presence of the mob, plus the blaring of the sound trucks confused them. There was confusion among adults too.

On the fourth day, school attendance jumped again. The sound trucks continued their propaganda and the ministerial association continued its broadcasts.

On that evening about 50 parents met in the E. and R. church. Police Chief Fred J. Halle was on hand again. A fine experience of sharing and witnessing uplifted all who were present. After prayer there was a fellowship hour, with coffee and cookies supplied by the ministerial association.

On the fifth day the increase in school attendance discouraged the Citizens Council, but they were not defeated. They then embarked on a telephone crusade. The ministers continued the spot radio announcements, although their financial reserves were almost completely drained.

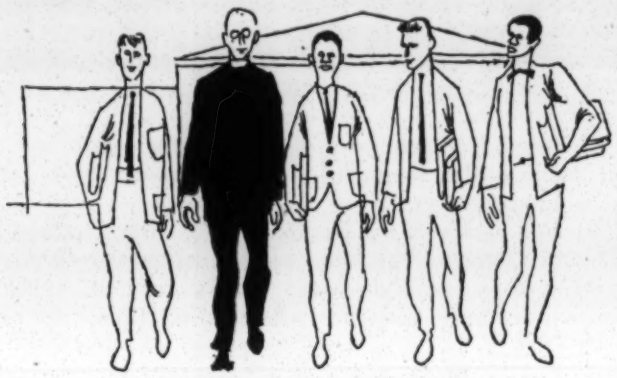
On this same day, the state attorney general announced his ruling that no school which had begun integration can stop the process. Then the acting commissioner of public safety called a meeting of the officers of the Citizens Council, the president of the ministerial association, the chief of police and representatives of the press and television. Council leaders were advised that they would be held personally responsible for any violence and it was suggested that they end the boycott and consider legal means.

The White Citizens Council held another mass meeting, but they were clearly losing strength and unity. In fact, they were in open disagreement.

The ministers' united stand had begun to weaken. Several of our group suggest that the association's militant, aggressive approach be slowed down to let things ride for a while. Each pastor had been under tremendous pressure from his own congregation.

Throughout the embattled week or more, the ministerial association received not one single token of support from any civic group, chamber of commerce, businessman, church lay leader or public school official. "How can civic welfare be upheld when the responsibility for it is not shared?" . . .

(*Henderson Pastors' Diary* by C. Sumpter Logan and Theodore A. Braun, Oct. 24, 1956)



INDIVIDUALS ACT

The Clergy Act

One Pastor in Clinton

In December, 1956, Clinton, Tennessee was perhaps the most widely known small town in the world. For the second time in three months it had experienced mob rule. . . .

After order was restored to the community the segregationist agitators, encouraged and led by New Jersey segregationist John Kasper, engaged in a program of harrassment and violence directed primarily at the Negro children and school principal, D. J. Brittain.

In late November the Negro children could stand no more. They decided to remain at home until some protection could be offered. Kasper had been acquitted by a local court of charges of inciting to riot. This victory, plus the tension accompanying a city election, had resulted in renewed strength and activity for the segregationists. The White Citizens Council working outside the school and Tennessee White Youth — a sort of teenagers' auxiliary — abusing and threatening the Negro students inside left little encouragement.

On December 3, the Reverend Paul Turner, pastor of Clinton's First Baptist Church, did what was to prove the turning point in the Clinton crisis and what saved face for American Christians throughout the world. The ministers had played their role in the controversy quietly or not at all until that time.

That morning the Reverend Mr. Turner, accompanied by 3 civic leaders and members of his congregation accompanied the Negro children from their homes to the school. They were jeered and heckled as they passed through the crowd. All the way down the long hill leading from the residential area to the school Mr. Turner kept repeating to the children, "Don't be afraid, no one is going to hurt you, don't be afraid."

More than a score of persons followed Mr. Turner as he left the school. As he reached the middle of the street opposite the courthouse, about two blocks away, four or five men grabbed at him.

At that point the Reverend Mr. Turner was attacked and beaten about the face and head and police arrived in time to prevent serious injury.

Perhaps the best explanation for the minister's act came from his wife.

"Paul felt the time had come to do something on this — and I know he had thought about it very carefully and believed in it thoroughly."

"He felt it was his responsibility," she said. "We've had this tension too long."

Mr. Turner put it this way:

Referring to the New Testament, he said: "Let every person be subject to the governing authorities, for there is no authority except from God and those that exist have been instituted by God. Therefore, he who resists the authorities resists what God has appointed." . . .

It is difficult to determine the exact effect of such an act. However, a number of events followed too closely to have been unrelated.

A slate of officers endorsed by the White Citizens Council was defeated by a margin of three to one. Most observers credited Mr. Turner's act with getting out the record vote.

While there had been apathy and fear earlier many rallied to the support of the minister and those who had remained silent spoke.

This dramatic act brought national sentiment to bear on both federal and state authorities. Sixteen persons were arrested for violating a permanent injunction.

The children were informed that city police and sheriff's deputies would be on hand . . . to prevent incidents of violence. dents of violence.

Ministers and ministerial groups in nearby towns and cities began lauding the action of Turner and in effect "taking sides" in the controversy.

The result of which the Reverend Mr. Turner seemed most proud came some weeks later when missionaries throughout the world began sending their thanks for "salvaging the Christian missionary endeavor wherever we preach to people of color."

Rabbi Takes A Stand

There is now under way a reappraisal by Southern Jews of their attitudes on the integration issue. A number of Jews despite their sympathy with desegregation have thought it prudent to maintain silence about the issue and not risk the possible loss of social and economic status. . . .

Such Jews not only feel it necessary to take refuge in silence on the integration question but also seek to impose such silence upon their rabbis and even upon national Jewish organizations. They contend that any word or deed expressing approval of integration from any Jewish source will identify the Jew with the cause of the Negro and thus expose him to reprisals.

Now this attitude is being questioned on two major counts. At a recent meeting . . . Jewish leaders from some twenty southern communities discussed the question of the morality of such a stand and whether it actually serves the purpose of protecting the Jew. Several rabbis in the South have apparently been convinced that the answer to this question is clear. They have been speaking out in favor of integration in the face of much criticism. . . .

Rabbi *William B. Silverman* of Nashville, Tennessee, (whose synagogue center was bombed, nevertheless remains) particularly frank and outspoken in denouncing this retreat of Jews into silence. He recently wrote that "some Jews in Nashville deluded themselves into thinking that if we were ideologically neutral and morally quiescent, we would escape the vilification, the calumny and abuse of the hatemongers. They were mistaken." . . .

In his challenge to the adherents of the "silence policy," Rabbi Silverman has also raised the question of whether such silence comports with the traditions of Judaism. In a High Holy Day sermon he . . . appealed to all Jews to act affirmatively in the present crisis of the South:

> If we are to be true to our heritage of prophetic Judaism, then not only we in Nashville, but every congregation must stand and be counted. We should live by our faith and implement the moral ideals of social justice taught to us by the prophets of Israel. Much more is involved than attacks upon the Negro. The Negro is the initial target in the mobilization of the bigots for warfare against moral and spiritual values. The ultimate objective is to attack the principles and precepts of the Judeo-Christian way of life. There is a time when silence is cowardly. There is a time when our faith must commit us to moral action. Now is such a time.

Rabbi Silverman has not shrunk from putting his moral ideals and concepts of social justice into practice. More than a year and a half ago, he invited a Negro to occupy his pulpit and followed this with an invitation to the entire Negro community of Nashville to join in prayer with members of his own congregation. Dr. Charles Johnson, then president of Fisk University, delivered the sermon. Among the guests who attended the services and enjoyed the hospitality of the congregation afterward were 110 Negroes. . . .

Last March, at Rabbi Silverman's suggestion, the sisterhood of his temple conducted a Passover Institute, non-segregated, for the Christian clergy. Ninety of the 250 ministers who attended were Negroes. . . . There followed through the year discussion programs in the sisterhood and the youth groups. To these were invited members of other faiths, both white and Negro, and the results were heartening. . . . Encouraged by these programs, Rabbi Silverman approached Governor Frank Clement to enlist his aid in the formation of a State Commission on Human Relations. Unfortunately, Rabbi Silverman was unable to induce state authorities to establish such a commission.

He called together key members of the Nashville community — business and professional men, clergymen, editors and educators. From this meeting the Nashville Community Relations Conference was born. At this meeting it was agreed that "there should be adequate preparation and an effective organization made up of all segments of the community, to strengthen the hands of the school board." The group outlined plans for a full educational program, including a speaker's bureau which would send representatives to schools, service clubs and civic organizations "to prepare a favorable climate for the implementation of integration." It was at this time that Kasper invaded the scene. Rabbi Silverman reports what happened:

> . . . The White Citizens Councils came in; the Tennessee Committee for Constitutional Government, a very weak group, circulated petitions. . . . As soon as Kasper came to Nashville our community was flooded with anti-Semitic literature, and with the assistance of a renegade minister, the crowds were incited to catcalls, invective, the throwing of stones, etc.

These disturbing phenomena, capped by the bombing of the Hattie Cotton school, impelled Rabbi Silverman and other community leaders to press for strong and immediate community action which would ward off any further dangers. They approached the *Nashville Tennessean* and expressed their feelings to the editor. If a school could be bombed and the crowds so incited by a handful of people, they pointed out, the churches and synagogues might well come next in this surge of mob violence. The editor was sympathetic and his paper condemned the wave of racial and religious hatred. Priests, ministers, professionals, businessmen and educators also joined in the effort to stem the tide of violence and agitation. They spoke out against the agitators, and the ministerial association passed a resolution condemning the violence. . . .

(Article by Ruth Silberstein in *The Congress Weekly*, January 20)

(Although Rabbi Silverman's life has been threatened and his synagogue center bombed, he has not receded from his courageous stand and thereby, he has won the full support of his congregation and many southern Jews. — Ed.)

Brother Dan and the Klan

Sylacauga, Alabama is little different from other South Alabama towns. Its economy is farming; it has a large Negro population; it has a long history of Ku Klux Klan activity; and a lot of people are afraid. But some don't scare easily. One such is the Reverend Dan Whitsett, pastor of Sylacauga's large First Methodist Church.

A few years ago when a cross was burned on the lawn of the church, Mr. Whitsett announced that he would conduct an evening worship service around a cross of love erected in the same spot and invited parishioners to join him in placing lighted crosses in their windows as a symbol of God's love instead of man's hate. When publicity threatened to make a spectacle of the service, Brother Dan, as he is affectionately known by his friends, changed the plan but his message was clear.

Because he has never compromised his convictions where true brotherhood is concerned and because he has seen to it that his position is well known, the Reverend Mr. Whitsett has been a perennial target of Alabama racists. His life and family have been threatened numerous times.

Several months ago, a cross was burned in front of the church. Though the act itself is fairly common, this time the Reverend Newton Malony, associate minister at the church, was conducting a youth service inside. Mr. Malony walked across the street and kicked over the cross and extinguished the flames. He also briefly blocked the departure of a car occupied by Klansmen.

Later in the evening an unidentified caller warned his wife that unless the Malonys and Whitsetts were out of town within ten days, "your house and child will be blown to bits."

The Malonys have a 1½ year old baby.

Ten days later both ministers were busily engaged in a church revival with no plans for departing.

Apparently the Bishop concurred. Mr. Whitsett was reappointed to Sylacauga at annual conference.

The witness of this man has not been lost in Alabama. Many have disagreed and it is doubtful if he would win a popularity contest but few prophets of the Lord have.

But those who are most critical of him are forced by his words and acts to reexamine their position as they defend it.

Other ministers have been brought to take a stand when they could no longer tolerate the abuse heaped upon their colleague.

Following the threat cited above the Sylacauga Ministerial Association condemned "cross burning and intimidation" and urged residents to move against such outbreaks of violence.

The next day the mayor accepted their challenge and ordered the police chief to seek evidence to authorize arrest.

Though there has been no dramatic reversal of attitudes resulting from Mr. Whitsett's witness, his forthright courage and action have taken from the Klan much of their support.

LAY PEOPLE ACT

"South Carolinians Speak"

The Supreme Court decision regarding the elimination of racial segregation from the public schools, was hailed by all the world as a signal step toward the achievement of fuller opportunity for all people in the nation. Then the reaction set in. The violence at Clinton, Little Rock and Nashville, in fact, every resistance to the decision became worldwide news.

One of the results of the reactions has been fear on the part of many people to express their true convictions about the merits of moving from segregated schools to nonsegregated schools. In many places, one of the basic of American rights — the freedom of speech — is threatened. In this climate of opinion, not only has communication between the races virtually stopped, but many white people in the South are afraid to express their true thoughts about the issue to each other.

South Carolinians Speak is significant because twelve of South Carolina's respected white citizens, all of them active church people, have courageously expressed as individuals their firm convictions about the crisis in race relations. Designed primarily for use in South Carolina, the book serves the purpose of communicating ideas on this issue which is a necessary step in moving toward the solution of a problem. It is also an important contribution to preserving the freedom of expression. According to reports, at least 15,000 copies of the book have been distributed within the State and hundreds of supporting letters have been received from South Carolina.

Even though the contributors have varying positions about the issue of segregation, all of them are troubled about the present impasse in race relations in South Carolina. One or two of these writers see little possibility of changing the situation. One or two others recognize that this is a moral and spiritual problem and point out that racial segregation is contradictory to Christian principles. Others recognize that present social conditions as well as the climate of national and world opinion make change inevitable. Several of the writers urge that if our free society is to be conserved, this change in the pattern of race relations must take place in an orderly manner, in accordance with the law of the land on a democratic and Christian basis. They recognize that the problem is more than a regional one to be dealt with by the South alone. Rather they see it in the context of a situation which affects the welfare of the nation as a whole.

Quotations from some of the contributors follow:

. . . Ultimately all South Carolinians are going to have to decide which they love more: Their children or their prejudices; a government by law or a government by mob terror; American democracy, rooted in Christian principles and the Bill of Rights, or the discredited doctrine of inherent racial superiority.

Responsible citizens should discourage profane attacks on the integrity of the U. S. Supreme Court, inflammatory talk and political demagogery, economic and social boycott and reprisal. They should work for the repeal of repressive state legislative acts which deny civil rights to any of our citizens, regardless of race; and they should strive to reopen the lines of communication between the races, so that a solution to our mutual problems may be reached in an atmosphere of reason and good will. *Andrew McDowd Secrest, Cheraw, S. C.*

* * *

. . . We can be thankful that the Negroes have generally shown patience and tolerance in their march toward first-class citizenship and that they have not had leadership of the violent, rabble-rousing type often seen among the segregationists. There is no justification for the charge that the National Association for the Advancement of Colored People is Communist-controlled, or that it is forced upon Negroes of the South. . . .

All of us must remember that the final solution of our problem lies in the hearts and minds of men of good will who believe in the brotherhood of man and the fatherhood of God.

John Clyde Barrington, Dillon, S. C.

* * *

. . . I want for my child and for every child of God the right to lift his eyes and to say within himself, "There is a place for me in America, in South Carolina if I choose. There is work for my hands and brain. There is happiness and achievement waiting for me if I am true to the best that is within me." I do not want the color of his skin to kill that dream or a lack of educational opportunity to place chains upon his spirit more terrible than the iron chains that shackled the limbs of his forebears. *Claudia Thomas Sanders, Gaffney, S. C.*

* * *

. . . I do not believe that all men are created equal, or can become equal; but I do believe that in the United States today all people are born equal in their rights to life, liberty, and the pursuit of happiness; and that law and government must recognize the equal claim of everybody to these rights; and I hold that there should be no legal barrier to prevent any man from rising to the position that others are entitled to attain. I believe that high function should go with high faculty, and that reward should be according to merit; and I hold that under law no man should have any advantage over another save that given him by his own mental, moral, or physical superiority. I have the conviction that supremacy which is not based on superiority is intrinsically wrong, and I know that superiority of individuals does not go by race. I accept "Equal rights for all, special privileges for none" and "Fair field and no favor under law and government" as fundamental principles of American democracy, and I accept them without reservations.

John W. Moore, Mt. Pleasant, S. C.

"HATE MAIL"

Religious and civic leaders here sent a letter to Arlington high school seniors designed to counteract repeated "hate mail" which the students have received from racial segregationist groups.

The letter, signed by nine Protestant, Roman Catholic and Jewish leaders, urged the students to learn to "think for themselves" and recognize the danger which prejudice poses to a democracy.

"Dear Senior," the letter said, "Since you have during this year received through the mails certain controversial materials from outside sources, some of them anonymous, we are prompted to call attention to the distorted character of much of this material and to the dangers implicit in the approach it represents.

"We do not propose to engage in a battle with anyone for the minds of the students. Rather we have confidence . . . in the ethical and religious influences of your family and church life and in your ability to think for yourself."

The letter pointed out that racial prejudice is much older and more deep-seated than the heated controversies over integration of recent months in the state of Virginia. It warned the students that "prejudice, whether racial, religious or social, has long been recognized as a problem which must be dealt with constructively if our democratic society is to survive and fulfill its own principles."

"We have a deep concern for maintaining a good community in which we can live together in mutual harmony and respect," the community leaders said. They added that they deplored the action of those groups which "instead of promoting this spirit, encourage attitudes of hatred and passion."

The letter challenged students, as individuals or as leaders of their groups, to "stand up for human decency, fair play and respect for law." It assured them they would have the support of all "thoughtful fellow citizens."

"Any of the individuals undersigned, who collectively represent a broad section of religious leadership, would be glad to assist you at any time," the letter concluded, "to find helpful reference materials in the area of human relations, moral teachings, constitutional law and science." . . .

(*Religious News Service*, January 13)

THE ROLE OF CHRISTIAN YOUTH IN SCHOOL DESEGREGATION

On the first complete day of school integration in Little Rock, Terrance Roberts sat alone in the midst of a taunting, tense Central High cafeteria. Ken Reinhardt, a young white student, overwhelmed with guilt over the day-long exhibition of cursing and jeering by his fellow students and feeling compelled to express at least a minimum of common courtesy, took his tray over, introduced himself and asked permission to sit down. . . .

On the national level, and in Southern regions, denominational youth fellowships and interdenominational youth councils have waged a battle of ideas through numerous pronouncements, resolutions, letters to the President and congressional committees, urging immediate action to speed the course of racial justice in schools, housing, employment. . . . Texas, North Carolina, and Georgia youth councils have published statements to this effect and to date no denominational judicatory above the state level has been able to pass resolutions in opposition to the Supreme Court decisions, though an often rabid minority has occasionally attempted such.

Economic reprisal, the "firing" of liberal clergymen and social ostracism and violence toward youth who attempt to express their Christian convictions have made a united witness by the churches in a local community exceedingly difficult.

The continuous harrassment of Southern Christians, the misquoting of sermons, the exaggeration of petty weaknesses, checking of correspondence — even stealing recently used carbon paper in an attempt to find any bit of "heresy" — misconduct, or secondary reasons for persecution, make the lot of Southern churchmen very difficult. They have never before been challenged with the possibility of martyrdom as the price of conviction. The challenge is further complicated by the imperative to mediate the transforming love of God to those who are, by virtue of their social, psychic, and spiritual need, the vociferous and violent racists.

In spite of the institutional hindrances and personal threats in some quarters, there is an organized attempt to aid school desegregation within the framework of the churches. There has been an extraordinary amount of attention and emphasis given to the whole area of Christ, the Church and Race through denominational study courses. Interdenominational youth councils in Houston, Chattanooga, Little Rock, Raleigh, Atlanta, Charlottesville, and many other smaller cities of the South are providing perhaps the only opportunity which youth have for interracial fellowship and to discuss pending issues. Though the overt actions of these groups are negligible, they are building a core of individuals committed to each other as brothers. This is the way youth groups change a community, thereby creating a climate favorable to desegregation by changing lives. A Southern minister observed:

"When schools are desegregated in this town it will be done peacefully. These kids already know each other."

Only recently one city anticipating the decision of the courts to desegregate this fall, scheduled an interdenominational rally in which some 500 youths and their adult advisers demonstrated silently through interracial fellowship and worship, the insignificance of race and their common heritage as Christians. . . . Through this local youth council the churches are projecting a continuous program of education and preparation.

In eighteen training conferences across the country, the United Christian Youth Movement will involve the leaders of our denominational and youth council programs in workshops preparing them to deal with the problems of their communities. The means of dealing with the problems of school desegregation will occupy a significant part of each of these conferences in the South. Special preparations have been made to have represented in these conferences, the youth church fellowship officers of communities facing integration. This will provide a ten-day interracial living experience and an occasion to anticipate their difficulties. A similar pilot conference is being sponsored by a local council of churches and the United Christian Youth Movement, involving key youth of all the churches in a Southern city. It is anticipated that similar projects will be conducted in other cities.

The church youth of Little Rock took part in several one-day interracial work camps before Central High School was integrated. These experiences continued through the summer and averaged twenty participants each Saturday, who engaged in work projects and discussions at a neighboring church camp.

These are but a few of the stammering attempts of a chastened church to heal and prevent further wounds such as those in Little Rock and Charlotte. Admittedly we are not prepared to deal with the community power structure in decisive fashion. Nor are we accustomed to the role of "suffering servant." We have too long been "at ease in Zion." It will take time to completely rid the institution of the deadening acculturation which hampers it, but a growing "remnant" is at work in society seeking to redeem and renew in the framework of the total witness of the church.

(Prepared by the *Rev. Andrew Young*, United Christian Youth Movement, National Council of Churches)

THE BIBLE AND RACE
THE NEW TESTAMENT ON RACE

By Guy H. Ranson

People who are both Southerners and Christians are facing a real problem. Our social customs tell us that white people are superior to Negroes and that Negroes must be kept in a subordinate position. The New Testament tells us that there is unity of men in Christ and that all men must be given equal opportunities and treated as brothers in Christ. Where is such taught in the New Testament?

Jesus On Race

The matter of race relations in Jesus' day was a part of a complex problem as it is in our day. The Jews felt that they were superior to the Gentiles and the Greeks felt that they were superior to Barbarians. Would Jesus take sides? No. He had a solution. He said that men were to love one another as God loved them. This love was no mere sentiment but action to redeem. We cannot claim, therefore, to love men unless we seek justice for all races. Justice demands that all people be given equal opportunities for education, self-direction in political affairs, spiritual development, and all such things as belong to both inner development and external comforts.

In the parable of the lord of the vineyard and the unjust husbandmen, Jesus teaches that feelings of pride in a person or group will exclude that person or group from the kingdom of God. (Matt. 21:23 — 22:14; Mark 11:27 — 12:12; Luke 20:1-19)

Jesus often deliberately brought up the question of race, and he repeatedly demonstrated the good qualities of despised groups. It was on the occasion of some Greeks asking to see Jesus that he gave the teaching that it would be by his being raised on the cross that he would draw all men unto himself (John 12:20-36). This seems to mean that there is unity among men who are drawn to Christ. . . .

In the story of the "Good Samaritan" Jesus showed that a despised half-breed understood love better than the official religious teachers of the Jews (Luke 10:25-37). What he showed the lawyer was that one who seeks to love some people

and ignore others has no understanding of his message of salvation. When one knows Christ he forgets race and loves every man.

Paul On Race

The apostle Paul understood the gospel of Christ to break down pride of race and to establish equality among men. He tells the Galatians (3:27-28) that there is "neither Jew nor Greek" among those "baptized unto Christ" because "all are one in Christ Jesus." He understands this to mean that Jews and Greeks are social equals, and therefore, Cephas "stood condemned" for refusing to eat with the Greeks (Gal. 2:11-21). Paul tells the Ephesians (2:13-16) that the sacrifice of Christ has made Jew and Greek "both one, and has broken down the dividing wall of hostility . . . that he might create in himself one new man in place of two, so making peace, and might reconcile us both to God in one body through the cross." This means that to accept the atonement of Christ is also to accept all men as members of the church of Christ.

Paul tells the Athenians (Acts 17:26-8) that God "made from one every nation of men . . . and 'In him we live and move and have our being.'" Here Paul shows the Christian basis of unity of men to be superior to the Stoic basis of equality of men. He tells the Philippians (2:3-8) to have "this mind among yourselves, which you have in Christ Jesus, who . . . emptied himself, taking the form of a servant . . . being found in human form he humbled himself and became obedient unto death, even death on a cross." Paul says that this means that they "Do nothing from selfishness or conceit, but in humility count others better than yourselves." He tells the Corinthians (1 Cor. 12) that all members of the body of Christ, the community of the reconciled, are members one of another, mutually dependent and helpful.

When we Christians understand these teachings of the New Testament, we know that we must listen to God rather than to men (Acts 4:19). We know also that some people will be displeased, but we must heed the injunction, "Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God" (Romans 12:2). We must be sustained by our Lord's promise, "In the world you have tribulation; but be of good cheer, I have overcome the world." (John 16:33)

THE BIBLE SPEAKS ON SEGREGATION

By Rabbi Arthur Gilbert

. . . The Old Testament passages which are used to support the principles of segregation are few, but the inferences drawn from them have been widely circulated. I would like to examine the most commonly uttered charges of the "religious" segregationists and explain the Biblical passages which they quote, in the light of authentic and traditional rabbinic interpretations. My sources are the Midrash, an ancient homiletical exposition of the Scriptures, and Rashi, the classic 11th century interpreter of the Holy Book. The revered rabbis and sages who authored these explanations wrote many centuries before present-day segregationists thought of using the Bible to buttress their views, yet their classic writings stand as eloquent refutation of pro-segregationist arguments.

CHARGE: The sign placed upon Cain as the mark of his punishment was the color black. The Negro race, therefore, calls to mind the man who was an outcast of God and society.

ANSWER: According to Jewish tradition, God "engraved on Cain's forehead a letter of His holy name." God did this out of compassion for Cain. The sign had nothing to do with skin coloration, but was the seal of God, and it was placed upon Cain not as a symbol of his degradation, but in order to assist him. According to rabbinic authority, "Cain complained, 'Until now the fear of men was upon all beasts,' as it is written in Genesis 2:9 (and the fear of you shall be upon every beast). 'Now, however, on account of the sin the beasts will no longer fear me and they will kill me.' Immediately the Lord set a sign for Cain. He returned the fear of him upon the beasts." (Rashi)

Cain's punishment was not that a sign was placed on his forehead, but that his sin alienated him from God and made him an outcast among men. The story in no way refers to the Negro race.

CHARGE: Ham, one of Noah's sons, from whom the colored races are descended, was condemned by God to become a slave of slaves.

ANSWER: A careful reading of the text, Genesis 9:20-25, reveals that the curse was pronounced by Noah, who arose from a drunken sleep and cursed his youngest son who had seen him in his nakedness. The curse was not pronounced by God.

Four peoples were descended from Ham, (Genesis 10:6) and only one of these was Negroid. The curse, therefore, cannot be said to rest upon only one racial group, unless the person who is making such a charge is seeking justification for a prior bias.

The four sons of Ham were: Canaan, and the Canaanites were white tribes, every one of them; Egypt, certainly not a people condemned to perpetual servitude; Cush, father of Negroid races; and Put, about whom nothing more is heard in Scriptures.

That the Lord did not disavow a relationship between racial stocks is seen by the fact that Moses married a Cushite woman (Numbers 21:1). When Miriam and Aaron spoke against Moses because of this marriage, they were severely punished with the affliction of leprosy.

Finally, whatever the significance of Noah's curse, the Lord taught us clearly that every man is to be judged on his own merits. The son is not to suffer the punishment for his father's sins: "As I live, says the Lord God . . . the soul that sins shall die. The son shall not suffer for the iniquity of the father, nor the father suffer for the iniquity of the son; the righteousness of the righteous shall be upon himself and the wickedness of the wicked shall be upon himself." (Ezekiel 18:20)

That the rabbis could not even conceive of color as a significant fact in the human physiognomy is evidenced by the fact that they thought that the references to Ham as "black" was but an allusion to the dark color of the Egyptian soil. (See the Pentateuch edited by Rabbi J. H. Hertz.)

CHARGE: The Hebrews by divine command became a segregated people "and they have not only achieved the highest moral and spiritual development of all people of earth, but have made an invaluable contribution in the moral and spiritual progress of mankind . . . which would have been impossible had they abandoned the principle of segregation and become integrated with other nations . . ."

ANSWER: The institution of racial segregation has never had a place in Jewish history or religion. The injunctions against intermarriage by Moses (Deut. 7:3) and Ezra (9:10), the efforts of Abraham and Isaac to seek wives for their sons from among their own people — these were intended to maintain the religious purity of the Hebrew people. The Jews are not now and have never been a racial group, and their laws had nothing to do with social relationships between people of diverse racial backgrounds. The Hebrew leaders, rather, were fearful that emotional involvements with idolaters would seduce the Israelites from faithful service to the One True God. Thus, these laws against intermarriage were designed to protect the spiritual purity of the Jewish community, not to segregate them from other racial groups. The Hebrew people never cut themselves off entirely from meaningful intercourse with other peoples, nor did their sons cease from marrying the daughters of other ethnic or racial groups. . . .

The restrictive laws by which the Jews maintained their spiritual heritage and communicated it effectively from generation to generation did in no wise keep them from engaging in social and economic relationship or in intellectual dialogue with their non-Jewish neighbors. Jewish history records bountiful accounts of Jews and non-Jews who crossed the religious lines to establish friendships. In America we see clear evidence of this fact as Jew joins non-Jew in cooperative relationship — economic, social and cultural. Most rabbis today still counsel against interreligious marriages, as do the spiritual leaders of almost all religions. But such a stand cannot be twisted into an approval of racial segregation. . . .

CONCLUSION

We cannot demonstrate our love for our Negro brother when we forceably deny him and his white brother too an opportunity to educate their children together, to ride a bus together, to eat a meal together, to worship God together. For we harm our brother by segregating him, we wound his pride, we deny him equal opportunity, we injure him by imposing on him the subjective judgment that he is not equal, that he is not capable, that he is not as deserving, that he is not as good. I am sure the Lord makes no such judgment. "Are you not like the Ethiopians to me, O people of Israel, says the Lord." (Amos 9:7) Before God, all men are equal.

We shall enrich ourselves and our nation too as we enable all the children of God to develop themselves to their fullest capacities and to contribute together in the creation of the good and the beautiful. "In that day the Lord shall be one and his name shall be one."

SEGREGATION AND THE BIBLE

By Everett Tilson

This sound, reasonable study suggests answers to three questions that loom large in discussions today of the relationship of the Bible to the current racial crisis.

Does the Bible, as a few churchmen passionately contend, demand segregation? Or does it provide precedents to support segregation? And what are the implications of basic biblical faith for the Christian approach to this crucial problem in human relations?

Segregation and the Bible clearly shows the relevance of the biblical viewpoint to arguments cited both for and against segregation. It demonstrates that proof texts are a faulty method of establishing the biblical evidence — that neither segregationist nor integrationist is entitled to use the Bible to shore up his own opinions simply by using proof texts.

Only when the Bible is seen as the source of the most relevant ethical teachings about race, and only when these principles are in turn corrected in the light of Christ's purpose for man, can one find guidance in the complex maze of human relations.

Segregation and the Bible is a book to fill a deeply felt current need. Those concerned with a Christian solution to this burning issue — regardless of position — will find it enlightening and absorbing.

(*The Abingdon Press*)

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Shoemaker, Don, Editor. *With All Deliberate Speed: Segregation-Desegregation in Southern Schools.* New York, Harper & Bros., 1957.

Sterling, Dorothy. *The Tender Warriors.* New York, Hill and Wang, 1958.

Suchman, Edward A., et al. *Desegregation: Some Propositions and Research Suggestions.* New York, Anti-Defamation League, 515 Madison Ave., 1958.

Tumin, Melvin, *Segregation and Desegregation: A Digest of Recent Research.* New York, Anti-Defamation League, 1957.

The Negro Voter in the South. Margaret Price. Southern Regional Council, 63 Auburn Ave., N.E., Atlanta, Ga. 25¢.

PAMPHLETS

Desegregation Today: The Role of Religious Institutions. Anti-Defamation League. 25¢.

Field Reports on Desegregation in the South. Anti-Defamation League:

Mansfield, Texas: School Desegregation Crisis. John Howard Griffin and Theodore Freedman. 25¢.

Clinton, Tennessee: School Desegregation Crisis. Anna Holden, Bonita Valien, Preston Valien and Francis Manis, 25¢.

Sturgis, Kentucky: School Desegregation Crisis. Roscoe Griffin and Theodore Freedman. 25¢.

Beaumont, Texas: College Desegregation Without Popular Support. Warren Bree. 25¢.

Tallahassee, Florida: The Tallahassee Bus Protest. Charles U. Smith and Lewis M. Killian. 25¢.

Intelligence of the American Negro: A Research Report. Robert D. North. Anti-Defamation League. 15¢.

The St. Louis Story: A Study of Desegregation. Bonita Valien. Anti-Defamation League. 35¢.

Miracle of Social Adjustment: Desegregation in the Washington, D. C. Schools. Carl F. Hansen. Department of Racial & Cultural Relations, and Anti-Defamation League. 35¢.

A Record of Negro Disfranchisement. Herbert Hill. Reprinted from *Midstream.* 15¢.

The Good Citizen in the Good Society. Benson Y. Landis, Editor. National Conference of Christians and Jews, 43 West 57th St., New York, N. Y. 25¢.

FILMS* AND FILMSTRIPS

All The Way Home: Black & White; 30 minutes. Available from Anti-Defamation League.

Crisis In Levittown: Black & White; 30 minutes. Available from Anti-Defamation League.

Face Of The South: Color; 29 minutes. Available from Anti-Defamation League.

No Man Is An Island: Black & White; 28 minutes. Available from Broadcasting & Film Commission, National Council of Churches, 220 Fifth Ave., New York, N. Y.

To Live Together: Black & White; 30 minutes. Available from Anti-Defamation League.

Rumor Clinic: Filmstrip and discussion program. Available from Anti-Defamation League.

* All 16 mm, sound.

The matter in these pages is presented for the reader's information. Unless so stated, it is not to be construed as reflecting the attitudes or positions of the Department of Racial and Cultural Relations or of The National Council of Churches.

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Mrs. M. E. Tilly
1013 Highland View, N.E.
Atlanta, Ga.

List sent in by Miss Annie Lois Jordan
Letter mailed 7-1-58

Persons suggested to be invited to attend meeting of
The Fellowship of the Concerned
in October

	Letters to: First Suggestion	Second Suggestion
ALA.	Mrs. J. M. Blackwell no ans Valleydale Road Helena, Ala.	Mrs. Philip Arello 1040 Willingham Road Florence, Ala.
? ✓ FLA.	Mrs. Reeves Bowen 1318 Broom Street Tallahassee, Fla.	Mrs. Brent Livingston 3535 E. Forest Lake Circle Sarasota, Fla.
GA.	Mrs. J. Swanton Ivy No sent 2nd. Rt. 3 - Rochinwood Drive Athens, Ga.	Mrs. W. R. Jordan ✓ 1741 Pelham Road, N. E. Atlanta, Ga.
KY.	Mrs. J. W. Baldridge No 132 McCready Avenue Louisville 6, Ky.	Mrs. Jack Caudill (already invited) Hazard, Ky. No
LA. no ans	Mrs. William J. Dunn, Sr. 218 Jefferson Drive Lake Charles, La.	Mrs. J. R. Sheppard 1772 Jackson Street Alexandria, La.
MISS.	Mrs. Walter Clearman 1905 Hardy Street No Hattiesburg, Miss.	9-25-58 Mrs. C. H. Weaver 824 Chester Avenue Tupelo, Miss.
✓ N. C.	Mrs. E. S. Heefner, Jr. 450 Westover Avenue No Winston-Salem, N. C.	9-25-58 Mrs. George B. Little 2135 Malvern Road Charlotte, N. C.
S. C.	Mrs. W. T. Cassels 835 Kilbourne Road No Columbia, S. C.	No Mrs. George Wilot Marshall 3701 Devereau Road Columbia, S. C.
Sent new letter 9-22-58 no ans TENN.	Mrs. James A. Marks 4658 Princeton Road Memphis, Tenn.	Mrs. Ellis Roberts 110 N. Academy Murfreesboro, Tenn.
VA. no ans	Mrs. Ernest C. Fisher 1820 Park Avenue Richmond, Va.	Mrs. T. S. Gaskill Cape Charles, Va.

All names on list

July 21, 1958

Mrs. Duval Chambers
3517 Doverus Road
Columbia, South Carolina

Dear Mrs. Chambers:

The workshop of "The Fellowship of the Concerned, Southern Women Concerned About Their South," will be at Clark College, Atlanta, October 16-17.

You were with us some years ago and we are hoping you will be with us this year. Please put a ring around these dates.

In the meantime, please send us the names of one woman from each of the nine Southeastern States, who work in your woman's organization. It might be well to give us two names, listing them as one and two, so if the first named one will not find it possible to attend, we may invite the other one.

Please note we have funds for travel and entertainment.

With the best of wishes to you, I remain

Yours sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

(Dictated by Mrs. Tilly, signed in her absence)

Mrs. Duval Chambers
3517 Devereus Road
Columbia, S.C.

Dear Mrs Chambers =

~~The dates~~ For the workshop of the Fellowship of the Concerned, Southern women Concerned About Their South will be at Clark College, ~~Oct 16.17~~ Atlanta, Oct 16, 17.

You were with us some years ago and we are hoping you will be with us this year. Please put a ring around these dates.

In the meantime, please send us the names of one woman from each of the nine Southeastern states, who work in your woman's organization, ~~when or~~ ~~we will see~~ It might be well to give us two names, listing them as one and two, so if the first named one will not find it possible to attend, we may invite the other one.

Please note we have funds for travel and entertainment.

With the best of wishes to you, I remain ~~I remain~~ Yours sincerely,

July 21, 1958

Dr. James P. Brawley
Clark College
Atlanta, Georgia

Dear Dr. Brawley:

Following up our phone conversation, I am giving you in writing the dates of the workshop of "The Fellowship of the Concerned--Southern Women Concerned About Their South."

These are the dates:

> October 16, with registration beginning at 10:00 a.m. through lunch on October 17.

I think that you understand "The Fellowship of the Concerned" is a program sponsored by the Southern Regional Council. The women will be leaders in Social Action of their denominations from the Southeastern States. This is interracial and interfaith.

I will come out to see you and talk it all over with you sometime soon. Please accept our thanks for giving us the privilege of meeting at Clark.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc

(Dictated by Mrs. Tilly, signed in her absence)

July 21, 1958

Mr. James M. Dabbs
Rip Raps Plantation
Mayesville, South Carolina

Dear Mr. Dabbs:

This is to confirm our conversation we had at Fisk. The workshop of the Fellowship of the Concerned will be at Clark College, Atlanta, October 16-17. As I told you I am very much concerned about the "Fears" that beset us, and it is on this, I want help from you.

Please mark these dates and hold them for us. You will hear from me several times before the date of the workshop.

I will talk to you again when you are here at our Executive meeting.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

(Dictated by Mrs. Tilly, signed in her absence)

Mr. James Dabbs.

Dear Mr. Dabbs, -

This is to confirm our conversation we had at Fisk.

The Workshop of the Fellowship of the Concerned will be at Clark College, Atlanta - Oct. 16-17.

As I told you I am very much concerned about the "Fears" that beset us, and it is on this, I want help from you -

Please ~~mak~~ mark these dates and hold them for us. You will hear from me several times before the date of the workshop.

I will talk you to again ~~at our Executive~~ ~~or~~ when you are here at our Executive meeting.

Sincerely

July 28, 1958

Mrs. J. W. Curry
163 S. Coit Street
Florence, South Carolina

Dear Mrs. Curry:

I have had a difficult time each year getting representatives from the Central Jurisdiction to the workshop. Your leaders for the most part as you know are teachers, so I am turning to you to make me a list of your professional women from each state. It might be well to give us two names, listing them as one and two, so if the first named one will not find it possible to attend, we may invite the other one.

One other request I have. So far we have had no one from the state of Mississippi to give us any information about registering of voters. I am sending you about thirty copies of our questionnaire, and if you will mail these out to your Mississippi societies, perhaps we will get some replies.

With the best of wishes to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc
Enclosures

(Dictated by Mrs. Tilly, signed in her absence)

July 29, 1958

Rabbi Jacob M. Rothschild
1589 Peachtree Road, N. W.
Atlanta 9, Georgia

My dear Rabbi Rothschild:

On October 16-17, we will have a workshop for the leaders of women church groups of Alabama, Georgia, Florida, the Carolinas, Mississippi, Louisiana, Kentucky, Tennessee and Virginia; here at Clark College and I certainly do need your help.

I am sure you are aware of the fact that the South is griped with a fear psychosis, since the Supreme Court school decision. I have found it very prevalent as I work with the women of both races. We are asking if you would consent to speak to us on the afternoon of the 16th and give us something to strengthen us as we face these difficult days. Mr. James M. Dabbs, the president of Southern Regional Council, will also speak on this subject.

The women are very wonderful but they need some spiritual power to give them the courage of their convictions, and you will render a great service to us.

If you find you have these dates open, please let me know and as the time nears, you will receive another letter from me.

I hope you will find it possible to do this great service for the church women leaders of the South.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:loc

RABBI JACOB M. ROTHSCHILD
1589 PEACHTREE ROAD, N.W.
ATLANTA 9, GEORGIA

July 31, 1958

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

You know that I can't refuse you anything! I shall be happy to speak to the meeting of the women's church groups on October 16. The subject which you have suggested is indeed a challenging one and I shall look forward to wrestling with it.

I wonder if you would be kind enough to send me some more definite information about the exact time and place of the meeting as well as anything else I may need to know about what you have in mind and the caliber of women that will be present.

I look forward to seeing you then if not before.

As always, sincerely,

Jacob M. Rothschild

JMR/eks

Same letter mailed to:

Mrs. Robert Elly
Mrs. Robert C. Johnson
Mrs. J. Swanton Ivy
Mrs. J. W. Baldridge
Mrs. J. M. Cochran
Mrs. William J. Dunn, Sr.
Mrs. Frank McMillan
Mrs. J. W. Patrick, Jr.
Mrs. A. J. Best
Mrs. Sadie Burroughs
Mrs. Fred Muhleman
Mrs. J. K. Witherspoon
Mrs. W. G. Anderson
Mrs. Ray Gordon

July 31, 1958

Mrs. J. M. Blackwell
Valleydale Road
Helena, Alabama

Dear Mrs. Blackwell:

Perhaps you are familiar with the Fellowship of the Concerned, if not please read the attached memorandum.

Miss Annie Tait Jenkins has suggested you to be a representative of your denomination when the workshop is held October 16-17.

I hope you will find it possible to be with us. I suggest you put a ring around these dates.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA
JAckson 2-8764

HAROLD C. FLEMING
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

July 31, 1958

Dear Friend:

This is a reminder that the workshop of the Fellowship of the Concerned will be held at Clark College, Atlanta, Georgia, on October 16-17, registration beginning at 10:00 a.m. on the first day and ending after lunch on the 17th.

Your travel and entertainment will be cared for by the Southern Regional Council. In the meantime, please think of the problems that we should face and also think of possible solutions.

We have secured splendid help for this workship, among them being Mrs. Margaret Bender an official observer of the United Nations for the Woman's Society of Christian Service of the Methodist Church. She is now in Africa and will have a fresh message for us.

One of our prime needs is that we must consider the fears that have griped our South since the Supreme Court decision. Please think along this line.

We will need to know if you will be with us so that reservations may be made.

With best wishes to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

I regret that our International Convention of Christian Churches meets in St. Louis, Missouri, at this time.

Sincerely,
Ethel B. Babb
Ethel B. Babb (Mrs. Joe R)

Same letter sent to persons on attached list.

August 6, 1958

Mrs. Nellie C. Davis
304½ Reynolds Street
Evergreen, Alabama

Dear Mrs. Davis:

Perhaps you are familiar with the Fellowship of the Concerned, if not please read the attached memorandum.

Mrs. J. W. Curry has suggested you to be a representative from the Central Jurisdiction when the workshop is held October 16-17.

I hope you will find it possible to be with us. I suggest you put a ring around these dates.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

(Signed in Mrs. Tilly's absence)

Mrs. Nellie C. Davis
Mrs. Mayme Shealey
Mrs. R. J. Nowlin
Mrs. Josie Lang
Mrs. E. L. Smallwood
Mrs. Mercies Davis
Mrs. I. W. Christentary
Mrs. Emma Thornton
Mrs. Charles H. Dubra
Mrs. L. M. Mayfield
Mrs. H. E. Hill
Mrs. J. T. Kennedy
Mrs. G. H. Rumph
Mrs. G. H. Washington
Mrs. Susie Roberts
Mrs. E. D. Willis
Mrs. Ruby Ross Smith
Mrs. E. A. Smith
Mrs. S. L. Griffin

RECEIVED
AUG 7 1958

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary of Christian Social Relations
2205 OLD KNOXVILLE HY., LINCOLN PARK
MARYVILLE, TENNESSEE

August 6, 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council
63 Auburn Ave., N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

It was good to see you for a little while at Lake Junaluska. Appreciated your copy of the letter to Mrs. Stevens and we had discussed the part of "fear" in our C. S. R. Clinic.

Listed below are the number of questionnaires and the names and addresses of conference secretaries of C. S. R. as requested by them in order to do an effective piece of work:

Number of Questionnaires Needed	Conf. Sec. of C. S. R. & Address
40	Mrs. W. C. Carter P. O. Box 143 Prattville, Alabama
50	Mrs. Thomas M. Richards, Jr. 721 Flamingo Drive West Palm Beach, Florida
60	Mrs. Broughton Hutchens 1508 Watauga Street Kingsport, Tennessee
45	Mrs. Paul S. Parrill 1417 Locust Street Owensboro, Kentucky

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary of Christian Social Relations
2205 OLD KNOXVILLE HY., LINCOLN PARK
MARYVILLE, TENNESSEE

50 Mrs. S. W. Anderson
Whitakers, N. C.

40 Mrs. Herbert Stewart
159 South 9th Street
Gadsden, Alabama

60 Mrs. J. G. Carpenter
300 Panola Street
Water Valley, Miss

45 Mrs H. S. Hewie
110 Argonne Drive
Greenville, S. C.

100 Mrs. C. V. Beard
2813 Sherbourne Drive
Nashville 4, Tennessee

60 Mrs. Leslie E. Barnhardt
5830 Creola Road
Charlotte 7, N. C.

If you will send the questionnaires to the Conf. Sec's of C. S. M., I will appreciate it since I will not be home for several days. There is a great interest in this project. All the questionnaires that you mailed me have been distributed.

Sorry a typewriter wasn't available.

Sincerely,
Margaret Wilcox

Box 497
Gulfport, Miss.
August 8,1958

Dear Mrs. Curry:

You will find enclosed the information requested. I have received the invitation to attend the meeting in Atlanta in October. I am accepting this and thank you for giving me the opportunity to be invited.

Very truly yours,

Ophelia C. Dubra

Mrs. C.H.Dubra

Gulfport, Miss

5. These are some questions asked:

1. What is meant by repersentative?

2. What is good citizenship?

3. No person sha ll be put in prison for oweing another a debt. Explain in your own words the meaning of this.

The other is thr regular form as age , color, address etc.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? The books a re open in the County Court House and the City HAll at any time a person wants to register.
2. When and where do Negroes register? Co. Court House and City Hall.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes. Samples are not available.
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes. As far as I know
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? yes. (Person who registered since 1956)
   d. Talked to the Registrar? _____

ADL

SOUTHEASTERN OFFICE
41 Exchange Pl., S. E., Atlanta 3, Ga.

For your information

Mrs. Tilly

Attached herewith is list of names we have received thus far from Kentucky, Virginia and North Carolina.

Regards,

Bee Wild

Type cards for & put on list

1. Mrs. David Bolotin mailed 8-14-58
Mt. Tabor Road
Lexington, Kentucky

2. Mrs. Leopold Fleischaker (alternate)
2248 Saratoga Drive
Louisville, Kentucky

3. Mrs. Bernard Michelson (alternate)
250 Sycamore Drive
Paducah, Kentucky

4. Mrs. Jerome Gross 8-14-58
6306 Gara Road, Avalon Terrace N/S
Norfolk 2, Virginia

5. Mrs. Paul Lipkin (alternate)
6032 River Road invited 9/22/58.
Norfolk, Virginia

Pickwick here

Name on list

invited Pat Mackie

6. Mrs. Maurice Weinstein 8-14-58
2625 Knollwood Road
Charlotte, North Carolina

7. Mrs. Leon Feldman (alternate)
6 North Kensington Road
Asheville, North Carolina

August 18, 1958

Mrs. Julius Lipman
President
Temple Sisterhood, Southern Region
P. O. Box 6266
St. Petersburg Beach, Florida

Dear Mrs. Lipman:

As you perhaps know, for some years, groups of Southern women of the three faiths and of both races have met together in Atlanta to face things that are of grave concern to our South. We call ourselves "The Fellowship of the Concerned, Southern Women Concerned About Their South." This is a part of the program of the Southern Regional Council. Enclosed is a leaflet that is a short outline of the work of The Fellowship of the Concerned.

The various denominations have sent us, each time, the list of women to be invited, and the B'nai B'rith has cooperated in many ways besides having women in attendance. We do need, however, to have more representation from The Temple Sisterhood.

The 1958 workshop will be at Clark College, Atlanta, October 16-17. We would like so much to have you as a resource person and we hope you will accept this invitation. If you will send us the names of two of your key women in each of the following states: Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, the Carolinas, Tennessee and Virginia, listing them first and alternate, we will send them information and an invitation to be with us. Fortunately, we have funds for travel and entertainment.

We all know our great problem now we must face in the South, especially, is one of human relations. And we also know our South is gripped in the throes of fear--afraid of the social changes ahead of us, afraid to speak, etc. At our workshop

(continued)

we hope to clear up some of this. Rabbi Jacob Rothschild of the Temple in Atlanta will be with us to help us. There will be other speakers and other phases dwelt on also.

Hoping to hear from you at an early date, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

(Dictated by Mrs. Tilly, signed in her absence)

August 18, 1958

Mrs. Aaron Farr
934 - 79th Terrace
Miami Beach, Florida

Dear Mrs. Farr:

As you perhaps know, for some years, groups of Southern women of the three faiths and of both races have met together in Atlanta to face things that are of grace concern to our South. We call ourselves "The Fellowship of the Concerned, Southern Women Concerned About Their South." This is a part of the Southern Regional Council. Enclosed is a leaflet that is a short outline of the work of The Fellowship of the Concerned.

The Various denominations have sent us, each time, the list of women to be invited, and the B'nai B'rith has cooperated in many ways besides having women in attendance. We do need, however, to have more representation from The Council of Jewish Women.

The 1958 workshop will be at Clark College, Atlanta, October 16-17. We would like so much to have you as a resource person and we hope you will accept this invitation. If you will send us the named of two of your key women in each of the following states: Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, the Carolinas, Tennessee and Virginia, listing them first and alternate, we will send them information and an invitation to be with us. Fortunately, we have funds for travel and entertainment.

(continued)

We all know our great problem now we must face in the South, especially, is one of human relations. And we also know our South is griped in the throes of fear--afraid of the social change ahead of us, afraid to speak, etc. At our workshop we hope to clear up some of this. Rabbi Jacob Rothschild of the Temple in Atlanta will be with us to help us. There will be other speakers and other phases dwelt on also.

Hoping to hear from you at an early date, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

(Dictated by Mrs. Tilly, signed in her absence)

AIR MAIL SPECIAL DELIVERY

August 25, 1958

Mr. Conrad N. Hilton, President
Hilton Hotels Corporation
9970 Santa Monica Boulevard
Beverly Hills, California

Dear Mr. Hilton:

One of the most beautiful things I have seen is "America On Its Knees" which you issued, I believe, in 1953. Recently I ordered a copy from you and received it. Please let me know what cost it would be to get two hundred of the copies to be used in a special meeting of church women leaders from over the South.

I cannot think of anything better to give our women than this prayer as they face the world situation today. Please wire me collect.

Thinking you for this wonderful blessing, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

August 25, 1958

Father Alexander O. Sigur
P. O. Box 532
S. L. I. Station
Lafayette, Louisiana

Dear Father Sigur:

As one feature of the program of the Southern Regional Council, Southern church women leaders of the three faiths, and both races selected by their own faiths and denominations, are brought together each year in Atlanta to face problems pertinent to our South. We call ourselves "The Fellowship of the Concerned, Southern Women Concerned About Their South (See blue sheet enclosed.)

Some of the best representatives we have had have been Catholic women who have had the experience of integration, and out of their experience have given help to the rest of us.

Would it be possible for you to give me a list of one or two women from each of the following states: Alabama, Florida, Georgia, Kentucky, Tennessee, the Carolinas, Mississippi, and Virginia to be invited to our workshop October 16-17?

I would deeply appreciate your interest in this matter. We have funds for travel and entertainment.

With the best of good wishes to you, I remain

Yours sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

ADL

SOUTHEASTERN OFFICE
41 Exchange Pl., S. E., Atlanta 3, Ga.

For your information

8/26/58

Mrs. Tilly

I am attaching a list of women from Atlanta, and a separate list of delegates (first preference) and alternates (second, third, etc. preferences) for invitation to the Fellowship of the Concerned meeting on Oct. 16-17.

Best regards Art Levin

Mrs. William Longwater
1990 Lenox Road, NE
Atlanta, Ga.

on list

PUT ON LIST
MAILED 8-15-58

Mrs. Morris Amato
748 Yorkshire Rd., N. E.
Atlanta, Ga.

Mrs. Jack Lincoln
1806 Milledge Pl., N.E.
Atlanta, Ga.

Mrs. Sidney Parks
1506 Kay Lane, N.E.
Atlanta, Georgia

Mrs. Irving Kaler
1455 S. Johnson Ferry Rd. NW
Atlanta, Ga.

Mrs. Henry H. Meyer
630 Darlington Circle, N. E.
Atlanta, Ga.

Mrs. Harry Gordon
1563 Kay Lane, N. E.
Atlanta, Ga.

Mrs. I. Wilen
915 Berkshire Road, NE
Atlanta, Ga.

Mrs. Carl Strafford
1440 Mt. Paran N.W.

Mrs. Bernard Facher
1665 Noble Drive, N. E.
Atlanta, Georgia

Mrs. Leonard Bagen
1471 Moores Mill Rd., NW
Atlanta, Ga.

Mrs. Howard Aronin
5517 Kay Lane, N. E.
Atlanta, Ga.

On list

Georgia

Macon		Mrs. Abbot Frank (delegate) 9-29-58 2614 Stanislaus Circle
Savannah		Mrs. B. G. Weiner (Alternate) 701 E. 50th St.
		Mrs. Burton Udinsky (Alternate) 140 E. 65th St.

Alabama

Birmingham	No	Mrs. Emanuel Greenberg (delegate) 4 Montevallo Terrace
	9.25.58	Mrs. Arnold Royal (alternate) 10 Woodhill Road
Tuscaloosa		Mrs. William B. Bloom (alternate) 5 Dearing Place

South Carolina

Columbia		Mrs. Pat Muskin (delegate) 1520 Butler St.
Charleston		Mrs. Maier Triest (alternate) 59 Broad St.
Columbia		Mrs. Maynard Neider (alternate) 2407 Craig Road

Tennessee

Memphis		Mrs. M. Ettingoff (delegate) 395 N. Graham #26
Knoxville	9-26-58	Mrs. Harry Strauss (alternate) 501 Emoriland
Memphis		Mrs. Sol Lipman (alternate) 2989 Tishomingo

delegate = first preference for invitation

alternate = second, third, etc. preference in order given for each state.

August 27, 1958

Rabbi Jacob M. Rothschild
1589 Peachtree Road, N. W.
Atlanta 9, Georgia

My dear Rabbi Rothschild:

Two weeks in bed with pneumonia, a week in the School of Mission at Emory, and now I am back in the office.

I received your letter just before the pneumonia got me and all through the day, every once in awhile, I would think of the kind message in it and in my heart I thanked you.

The workshop will be at Clark College, October 16-17. On the afternoon of the 16th at 2:00, we will face "our fears," and that is when I know you will help us. This is an informal workshop and the women will be given an opportunity to ask you questions.

These women will be from the following states: Alabama, the Carolinas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Tennessee and Virginia. They will be leaders of the three faiths and both races. They are women of deep convictions, but faced with fears and need help and directions. In them, I think lies the hope of our South.

You will get further information later on.

Sincerely thanking you for accepting this responsibility, and with the best of wishes to you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

met/lec

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SECRETARY-TREASURER

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE N.E. ATLANTA, GEORGIA
Phone: JA 2-8764

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

August 28, 1958

Kellow-Brown Company
428 Boyd Street
Los Angeles, California

Gentlemen:

In a reply to a letter written to Mr. Conrad N. Hilton requesting the price of two hundred copies of AMERICA ON ITS KNEES, he has referred us to your firm.

We would appreciate it if you would let us know by return mail what two hundred copies cost. We would immediately send you a check for same.

This is a hurried request and we would appreciate your immediate reply. We are enclosing an air mail stamp for your convenience.

Sincerely,

Mrs. M. E. Tilly

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

The cost of these copies is 20.00 per 200 plus express charges-

Kellow-Brown Co.

Southeast Convention
CONGREGATIONAL CHRISTIAN CHURCHES

REV. JAMES H. LIGHTBOURNE, JR.
SUPERINTENDENT

REV. ANNIE R. CAMPBELL
MINISTER OF CHRISTIAN EDUCATION

MRS. ARNOLD SLATER
MODERATOR

MR. W. J. STRICKLAND
TREASURER

673 PIEDMONT AVENUE, N. E., ATLANTA 8, GEORGIA
TELEPHONE: TRINITY 4-2558

September 2, 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Aubusn Ave., N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I believe when I wrote to you giving you names of women in our area, I did not at that time give you any from Alabama. They are as follows:

1. Mrs. Locke White Jr. (No)
3504 Mountain Lane
Birmingham 9, Ala.

9-5-58

2. Mrs. Harry Barr (No)
1512 -15th Ave.
Phenix City, Ala.

As to negro representation, if Mrs. P. M. Lee, Burlington, N. C., or Mrs. V. W. Webb, Sedalia, N. C., cannot go, Mrs. Judson King, Franklinton Center, Bricks, N. C., would be a very good person to come.

You asked about several young people attending. I have talked to Wayne Graves of Andalusia, Alabama and he is going to see if it might be possible for him to come. He has had several interracial experiences this summer and has come a long way. If you want more there is a boy at Lanett, Alabama, who has had some similar experiences and a girl at LaGrange, Ga., who says she is a segregationist, but is really working on the issue.

She is cute and you will like her. I wonder if you might not like young people who are at different stages of development. I expect to be in the office until sometime Friday, if you want to call me up about this. Could the young people who can be on the program, be on around 10:00 or 11:00 so they would not have to miss so much school.

I certainly am sorry that I have other meetings at that time and will not get to attend.

Sincerely

Annie Campbell

AC/l

Annie Campbell

Southeast Convention
CONGREGATIONAL CHRISTIAN CHURCHES

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MINISTER OF CHRISTIAN EDUCATION

MRS. ARNOLD SLATER
MODERATOR

MR. W. J. STRICKLAND
TREASURER

673 PIEDMONT AVENUE, N. E., ATLANTA 8, GEORGIA
TELEPHONE: TRINITY 4-2558

July 10, 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Ave., N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am sorry that the date for the Fellowship of the Concerned has had to be changed to October 16-17, as I will be in the latest of our Fall Conferences. I know it is impossible to get dates which would suit everyone.

You have asked me for a list of the women of our denomination who should attend. I am wondering if I am to list both white and/or negro? The list is as follows:

Florida 1. Mrs. W. A. Lindsey, 4241 S. W. 85th Ave., Miami 55, Fla.
2. Ask her for a suggested alternate if she cannot come.

Tennessee 1. Mrs. Fred Muhleman, Bayshore Dr., Harrison, Tenn.
2. Mrs. Kenneth Coile, 6006 Hanover Dr., Knoxville, Tenn.

No. Car. 1. Mrs. F. C. Lester, 840 Sunset Ave., Asheville, N. C. NO
2. Mrs. H. E. Robinson, 522 Parkview, Burlington, N. C. 9-22-58

Virginia 1. Mrs. Ray Gordon, 211 Grace St., Suffolk, Virginia
2. Mrs. T. W. Good, Route 1, Broadway, Va.

South Car. 1. Mrs. Sadie Burroughs (negro) 62 Hanover St., Charleston,
2. Mrs. A. T. Cornwell (negro) 95 Congress St., Charleston,

Georgia 1. Mrs. Frank Simmons, 3668 Kingsboro Rd., N. E. Atlanta 19, Ga.
2. Mrs. Jas. T. McAdams, 787 Berkeley Ave., N. W. Atlanta 18.

TH

Alabama : I will send you the names later for Alabama.

If you wish in addition negro representation the following names might be of help to you as our negro conference covers the same territory as three of our white ones.

Mrs. Robert C. Johnson, 501 11th Ave., North, Birmingham, Alabama, represents Alabama and Mississippi.

Mrs. P. M. Lee , P. O. Box 152, Burlington, N. C. represents North Carolina - or-
Mrs. V. W. Webb, Drawer A,Sedalia, North Carolina

Mrs. Willette Humphrey, 183 DeSota St., Memphis, Tennessee

Mrs. S. I. Gregory, Rt. #1 - Box 259 , Suffolk, Virginia

I do hope that something happens so that I can attend at least one session of the Fellowship of the Concerned.

I thought you might be interested in the enclosed brochure about our Work Camps this summer.

Sincerely yours,

Annie Campbell

AC/gl

Annie Campbell

September 2, 1958

Mrs. Earl Andrews
3125 Audubon Road
Montgomery, Alabama

Dear Mrs. Andrews:

For our workshop I am trying to gather together what used to be the Bill of Rights of the Constitution of our Southern States. However, I find most of the states now do not list them as Bill of Rights but do have about the same things scattered throughout the Constitution. Miss Mary Texas Hurt Garner, Secretary of State of Alabama said that the "supply of pamphlet copies of the Constitution of Alabama is completely exhausted." Can you get a copy for me from the library or any where and let me have it for a few days? We would copy what we wanted and return it back to you. We would appreciate it if you would do this for us.

No I did not receive but one letter from you in regard to your meeting, and I realize now I still do not know where it is to be, what town or place in the town. I will do my best to carry our my part on your program.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

September 2, 1958

Mrs. John W. Curry
163 S. Coit Street
Florence, South Carolina

Dear Mrs. Curry:

We have had the following affirmative replies from the invitations extended to the names you sent us: Mrs. Nellie C. Davis; Mrs. Mayme Shealey; Mrs. Charles H. Dubra; Mrs. H. E. Hill; Mrs. J. T. Kennedy; Mrs. G. H. Rumph; Mrs. Ruby Ross Smith; Mrs. E. A. Smith; and two negative replies: Mrs. E. D. Willis and Mrs. S. L. Griffin.

We are concerned about a reply from Mississippi. Mrs. S. L. Griffin of Holly Springs suggested that we invite in her place, Mrs. A. D. Jones. Do you give your O.K. on this? Would appreciate hearing from you soon.

Your reservation has been made for you at Clark College, so you may go directly there. Most of our women will have to stay at the women's dorm at Atlanta University, but as you know, the distance from there to Kresge Hall is not very far.

I certainly appreciate your cooperation in helping us get invitations.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc

MASSACHUSETTS COUNCIL OF CHURCHES

14 BEACON STREET, BOSTON 8
LAfayette 3-2771

THE REV. RUSSELL H. BISHOP
President
THE REV. EDWIN G. CAPON
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THE REV. CHARLES N. FORSBERG
United Church Men
JOHN E. BUDDINGTON
United Church Women
MRS. STUART E. SINCLAIR

September 4, 1958

Mrs. M. E. Tilly, Director of Women's Work
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for your letter about the poster on "The Universal Declaration of Human Rights" etc.

That document was a piece of literature which was printed up for us by a local printer. I regret that we have on hand only a few copies for our file.

If you wish to have your own supply run off by photo-off-set or some other process please feel free to do so. We have no claim on the material.

Very sincerely yours,

James H. Burns

James H. Burns, Director
Department of Social Relations
Department of Pastoral Services

JHB/b

THE COOPERATING DENOMINATIONS

The Massachusetts Council of Churches is the common work of twelve Protestant denominations and eighty-seven local councils of churches. The cooperating denominations and their chief executive officers or representatives are:

Massachusetts Baptist Convention — *The Rev. Paul L. Sturges*

Massachusetts Congregational Christian Conference — *The Rev. Albert Buckner Coe*

New England Christian Missionary Society, Disciples of Christ
— *The Rev. Burton B. Thurston*

Protestant Episcopal Church
Diocese of Massachusetts — *Bishop Anson Phelps Stokes, Jr.*
Diocese of Western Massachusetts — *Bishop Robert M. Hatch*

New England Conference of the Evangelical United Brethren Church
— *The Rev. A. Alton Dodge*

New England Yearly Meeting of Friends — *Mr. Wayne R. Jones*

Methodist Church
New England Conference — *Bishop John Wesley Lord*
New Hampshire Conference — *Bishop Lord*
New England Southern Conference — *Bishop Lord*
Troy Conference — *The Rev. Newell E. Davis*

Massachusetts Association of the New Jerusalem — *Mr. Harvey M. Johnson*

Synod of New England of the Presbyterian Church, U.S.A.
— *The Rev. Walter D. Knight*

Southern New England Unitarian Council — *The Rev. Harold K. Shelley*

Massachusetts Universalist Convention — *The Rev. Frederick Libby Harrison*

New England Conference of the Augustana Evangelical Lutheran Church
(consultative) — *The Rev. Eskil G. Englund*

The local councils extend to every corner of the Commonwealth.

September 4, 1958

Mrs. A. A. Hardy
Thomaston, Georgia

Dear Mrs. Hardy:

I saw Mr. Oliver one day last week and he told me how wonderful you had been at Camp Glissen, and how you answered another emergency call.

John Constable heard me dictating a letter to you and said, "Tell Mrs. Hardy hello, I like her very much." So you see a lot of us love you.

Under separate cover, you will find something from Mr. Tilly. He did not know about it until I told him, and he was delighted that he could have the opportunity to send it to you.

Love and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

September 4, 1958

Mrs. E. U. Robinson
P. O. Box 516
Gallatin, Tennessee

Dear Ruth:

You may have forgotten that you told me you might find out something about this Mr. M. G. Lowman of Cincinnati, who styles himself as the Executive Secretary of the Circuit Riders. You may remember that I gave you some facts about him. Lest you have forgotten I am enclosing another copy. He is still at his dirty work of defaming the Southern Regional Council, and we need to know something of his background.

I am looking forward to having you lead the discussions for me on the morning of the 17th out at Clark. Your reservation will be at Clark.

With love and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

September 8, 1958

Mrs. Ernestine Comer
Office of the President
Atlanta University
Atlanta, Georgia

Dear Mrs. Comer:

This is to confirm our conversation that the workshop of the Fellowship of the Concerned of the Southern Regional Council, will be October 16-17, and we are so glad to know that we can have rooms at Bumstead dormitory.

As I told you before, your kindness and goodness in making this possible for us to have this facility is more than appreciated.

We will need breakfast on the morning of the 17th. I will let you know a little later just how many there will be in the dormitory and for breakfast.

Sincerely thanking you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc

Materials sent Mrs. D. D. Terry
September 9, 1958

IN THE HEARTS OF MEN...
SOME FACTS ABOUT LYNCHING
DARE THEY WITNESS?
FELLOWSHIP OF THE CONCERNED
Collier's, "Mrs. Tilly's Crusade"

Mrs. Tilly

September 9, 1958

Mrs. D. D. Terry
411 E. 7th Street
Little Rock, Arkansas

Dear Mrs. Terry:

We are more than a little chagrined at finding your letter of August 19th still unanswered. Mrs. Tilly, to whom it is addressed, has been out of the office almost incessantly during this period and even now is away at a conference.

Upon her return she will want to write you and tell you in detail of the Fellowship of the Concerned--church women concerned about their South; and doing something about it!

In the meantime I am sending you some materials on the activities of church women in the South and also about the Fellowship of the Concerned.

We are pleased that you have been in touch with Nat Griswold. The Arkansas Council is doing a good job and is one of the few avenues of communication between whites and Negroes.

Thanks for your interest.

Sincerely,

Frederick B. Routh
Assistant Director

FBR:ls
encls.

Lou, you probably should have this to file with the other correspondence to Mrs. Terry.

Leon

Materials sent Mrs. D. D. Terry
September 9, 1958

IN THE HEARTS OF MEN...
SOME FACTS ABOUT LYNCHING
DARE THEY WITNESS?
FELLOWSHIP OF THE CONCERNED
Collier's, "Mrs. Tilly's Crusade"

Blind copy: Miss Tilly

hC Blind copy: Mrs. Tilly

September 9, 1958

Mrs. D. D. Terry
411 E. 7th Street
Little Rock, Arkansas

Dear Mrs. Terry:

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Thanks for your interest.

Sincerely,

Frederick B. Routh
Assistant Director

FBR:ls
encls.
c.c. Nat Griswold

FELLOWSHIP OF THE CONCERNED

Sept. 10-11, 1958

PROGRAM

11:00 Registration & Room Assignment

12:00 Lunch -

1:00 Opening Worship - Rev. Claxton Doggett

1:30 How this came to be?)
) Mrs. Ashley?
Why are we here?)

1:50 Who is here? Introduce Leaders
(others will introduce themselves by giving names and addresses, chief interests or office)

2:05 Mrs. Lexow - Pres. United Church Women of Florida

2:20 Mrs. M. E. Tilly - Fellowship of the Concerned

2:40 Rev. William K. Williams - Florida's Need for Good Human Relations
(10. min. for questions)

15" Arrangements for Buzz Sessions

3:35 Buzz Sessions

4:15 Alcohol Rehabilitation

4:45 Report of Buzz Sessions

5:00 Break

6:00 Supper

7:00 ~~Rxxxxxxxxx~~ Hymn Sing
Leader Mrs. Edenfield - Piano Mrs. Glenn James

7:20 Devotions - Rev. John B. Dickson

Panel Discussion - Moderator Rev. Dickson
Panel - ~~Cann~~McCloskey, Rev. Austin, Rev. Williams, Rev. Cassen and Mrs. Tilley

FELLOWSHIP OF THE CONCERNED

Sept. 10-11, 1958

PROGRAM - continued

Morning Session

8:00 Breakfast

9:00 Devotions - Jewish Rabbi

9:20 "Seminoles Indians of Florida" - Virgil N. Harrington, Supt. of Indian Affairs

9:55 Law - Attorney Horace Hill

10:30 Resume - Mrs. Edenfield

11:15 Summary - Mrs. Tilly

12:00 Lunch

1.00 Executive Board Meeting of United Church Women of Florida

FELLOWSHIP OF THE CONCERNED

Avon Park, Florida
September 10-11, 1958

Findings of Buzz Group
under Mrs. Alexo

The first question set the theme of the entire discussion, namely -- What can we do to put into action all of the talk and planning toward better Human Relations between Races?

The use of workshops with the planning, programming, and conducting being inter-racial was found to be educational and helpful. All agreed there was a need -- a serious one -- of churches that will welcome inter-racial meetings. Often the only hindrence to holding a meeting is the lack of a place.

As United Church Women we are not upholding our purpose when we let prejudice dictate our invitations to various functions. This should apply also to seeing that Negro Pastors are invited to our Special Days, programs, teas, etc. One delegate reported that U.C.W. of Hollywood, Florida had already sent invitations to their next function to all churches and pastors, both white and Negro.

Another reported a successful workshop on How to deal with controversy was held in Tampa, using a bi-racial program.

Membership in the Florida Council of Human Relations was urged for everyone. The monthly bulletins sent to members are an invaluable guide to community projects in area of race relations, giving helpful suggestions for constructive action already tried and proven in some communities.

Winter Park reported that a night meeting (extra) for World Day of Prayer held in a Negro church was found helpful for many who could not possibly attend a morning session.

The problem of having meetings inter-racially in local churches was found to rest with the individuals who in turn influence the official board and thus become a pressure group on the pastor.

Most top level bodies of all the churches have integrated policies. The problem now is to bring it down to local level.

Use of Negro speakers at some of our churches and group meetings would help toward solving this problem.

The importance of the right approach to insure good attendance at inter-racial meetings was stressed. Using hostesses of more than one race was suggested. Also see that congeniality

continues throughout the whole meeting with no visitor left alone.

In short to put constructive ideas into action we must all do it with love and patience, remembering always to Do unto others as you would have them do unto you.

Respectfully submitted,

Mrs. Harold E. Carmony
Recorder

Regixtrations - Christian Social Relations, United Church Women of Florida at Avon Park, Florida

September 10-11, 1958

Mrs. A. R. Ivey	New Smyrna Beach, Florida
Mrs. Parks C. Hunter	4094 Bonita Ave., Miami 33, Fla.
Mrs. Estella J. Jones	1724 Academy St., Jacksonville, Fla.
Mrs. Glenn C. James	610 N. Adams, Tallahassee, Fla.
B. A. Anderson	800 So. 26th Ave., Hollywood, Fla.
Mr. & Mrs. F. C. Densbreger	1402 North L, Lake Worth, Fla.
Dr. William O. Foster	1315 Felah Ave., Jacksonville, Fla.
Mrs. Alfred Lexow	Hollywood, Fla.
Dorothy D. Godfrey (Mrs. John F.)	1022 S.E. 12 Way, Ft. Lauderdale, Fla.
Mrs. Virginia Beardsley	641 Highland Ave., Dunedin, Fla.
Mrs. T. Neil Jones,	1101 Granada, Clearwater, Fla.
Miss Avis Cobb	1232 Bermuda St., Clearwater, Fla.
Mrs. William S. Hall	925 Dempsey St., Clearwater, Fla.
Mrs. Guy D. Johnson	3118 9th St. W., Bradenton, Fla.
Mrs. E. Foster	927 Scriven St. , Jacksonville, Fla.
Mrs. Violet Yewdall	1108 - 19th Ave. W., Bradenton, Fla.
Mrs. H. I. James	1718 Myrtle Ave., Jacksonville, Fla.
Mrs. W. B. Stewart	1738 Kings Road, Jacksonville, Fla.
R. A. King	1665 Academy St., Jacksonville, Fla.
Mrs. Mamie R. Simpkins	1231 W. 19th St., Jacksonville, Fla.
E. W. Hurley, Mrs.	440 W. Ashley St., Jacksonville, Fla.
Mrs. G. B. Gardner	2015 Venus St. , Jacksonville, Fla.
Mrs. Wilhelmina Haurna	1521 Myrtle Ave., Jacksonville, Fla.
Janie B. Epperson	1401 Grunthal St., Jacksonville, Fla.
Mrs. E. F. Tutson	624 Jessie St., Hacksonville, Fla.
Mrs. A. Beatrice Williams	1589 King's Road, Jacksonville, Fla.
Mrs. J. H. Wolf, Jr.	Jacksonville, Fla.

Sept. 10-11, 1958

Mrs. Ruth S. Marshall	~~8~~ 719 Lincoln Ave., Melbourne, Fla.
Mrs. Nellie Holman	P.O.Box 414, Melbourne, Fla.
Mrs. J. C. Rape	New Smyrna Beach, Fla.
Mrs. Edw. W. Ullrich	831 Oriole Ave., Miami Springs, Fla.
Mrs. Dan Bosworth	1946 S.W. 9th St., Miami, Fla.
Mrs. A. Waldie Holroyd	7711 N. W. 4th Ave., Miami, Fla.
Rev. A. H. Harris	2021 N.W. 5th Place, Miami, Fla.
W. A. Vincent	904 S. Lakeview Dr., Sebring, Fla.
Mrs. H. V. Weems	Sebring, Fla.
Rev. Harry P. Cressman	335 - 2 0th Ave. N.E.,St. Petersburg
Mrs. Harry P. Cressman	335 - 20 Ave. N.E., St. Petersburg, Fla.
Prof. Harold E. Carmony	1216 E. Sligh Ave., Univ. of Tampa
Mrs. Harold Carmony	1216 E. Fligh Ave., Tampa, Fla.
Mrs. W. H. A. Pickett	2411 - 18th Ave., Tampa, Fla.
Mr. Wm. A. J. Lopez	808 E. Palm Ave., Tampa, Fla.
Mrs. Joseph Throckmorton	44th & Rosewood, Vero Beach, Fla.
Mrs. J. P. A. Herllein	524 - 26th St., West Palm Beach, Fla.
Mrs. W. Butler Neide	770 Bonita Dr., Winter Park, Fla.
Mrs. Van H. Slayden	2032 Kimbrace Place, Winter Park, Fla.
Mrs. Caxton Doggett	145 N. Interlachen, Winter Park, Fla.
Mrs. Melvin Miller	1223 Formosa St., Winter Park, Fla.
Mrs. M. E. Tilly	1013 Highland Ave. N.E., Atlanta 6, Ga.
Mrs. L. H. Holmes	623 W. Church St.,
Mrs. Wilfred Oliver	633 - 33rd St. , West Palm Beach, Fla.
Zennith Huber (Mrs. W.J.)	1915 - 23rd Ave., Vero Beach, Fla.
Rev. & Mrs. Maldwyn Parry	P.O.Box 1056, Avon Park, Fla.
Mr. & Mrs. Ralph Robbins	Box 1056, Avon Park, Fla.
Miss Harriet Stroh	2110 - 6th Ave. W., Bradenton, Fla.

Mrs. Biggerstaff

THE UN------ITS ROLE IN ADVANCING LIBERTY AND JUSTICE FOR ALL

Ladies and Gentlemen:

The general theme of your conference has taken me back with irresistible nostalgia to an unusual teaching assignment I had during the war years in one of the Relocation Centers for our completely dislocated Americans of Japanese ancestry.

A high school teacher of American History and Government, I learned some of the most important lessons of my life (this frequently happens to teachers--that they learn more than their students) as I found myself cast in the role of Defense Attorney for our American Democracy.

Those were the years I learned our Constitution the hard way, as my troubled Nisei adolescents (adolescence is a troubled time under the best circumstances and these youngsters were doubly confused and insecure about their status) and I pored through the Bill of Rights, and they learned along with me that basic civil rights can be taken away (as they had been from them) from bona fide citizens if there is danger, or hyteria about danger, of rebellion or invasion or an imminent threat to the public safety.

Using Abraham Lincoln's debating technique, I admitted every grievance they had against their native country (all Nisei are American-born) but I made my stand on one point: A DEMOCRACY LIKE A DIDTATORSHIP CAN MAKE MISTAKES ---SOMETIMES GRIEVOUS ONES, BUT UNLIKE A DICTATORSHIP IT CAN ADMIT ITS MISTAKES AND SEEK SINCERELY AND COURAGEOUSLY TO UNDO THEM.

"Wait and see," I said, "this injustice will not go uncorrected." And each morning as we said the pledge to the flag I hoped and prayed I was right, for I could not miss the chorus of emphasis that my teenagers placed on that last word---liberty and justice for all.

I tried to tell them then that our pledge represents not what we have already achieved, but what each of us in his own heart and mind should be pledging himself to seek to achieve. Though later events justified my faith in our democratic processes, I can only wish that more Americans today had conferences like this one and more of us made the habit of emphasizing that last word ALL in the flag salute.

There is another reason why I am both proud and happy that I can speak with such a group as this about the UN. I like the label you have given yourselves---A Fellowship of the Concerned. I think this kind of perspective is sorely needed today.

I do not want to review with this group repetitious details about the structure of the UN because I am certain that most of you are thoroughly familiar with it.

I do want to spend the major portion of my time on three other items instead: its weaknesses, its accomplishments and our alternatives.

In structure let me merely remind you that the UN consists of 81 member nations---a good representation of all the nations in the world. It operates through six major organs: 1. The General Assembly which includes all 81 members and meets annually. There is no veto power here and important decisions require only 2/3 of those present and voting.

2. The Security Council, which was given the primary responsibility for maintaining international peace and security, consists of 11 members---5 permanent and 6 rotating. All of the 5 permanent members (U.S., Britain, Soviet Union, France and Nationalist China) must vote in favor of action, in any but procedural matters, in order for action to be taken.

This is the famous veto power which, by the way, much to our sorrow, we were as determined to have incorporated as the Soviets. However, they have been the ones who have really made use of it. It

can be avoided only by an appeal to the General Assembly, and there the only power which can be applied is that of world public opinion. (But this has proved a mightier armament than many anticipated.)

The other four organs are: The International Court of Justice, The Economic and Social Council, The Trusteeship Council (which are self-explanatory in function) and the Secretariat which consists of 4500 international civil servants under the leadership of Secretary General Dag Hammarskjold.

In addition, there are a number of specialized agencies whose members are independent of the UN but who are responsible directly to their governments.

A moral perspective on the UN would require of those who support it that we be ready to concede, and working to correct, its weaknesses in accordance with the advice we have been given in the Bible: Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

So let us consider its weaknesses. Not all of us can agree on some of these, but among the ones most frequently mentioned are:

1. The veto power in the Security Council which, when abused, renders that organ completely incapable of affirmative action.
2. The UN's lack of a strong military force and its reliance on a small emergency police force in these days of widespread, international violence.
3. The fact that small nations, representing few people, have the same voting power that large nations do. Many U.S. critics feel that in addition to being more representative of people---voting power should reflect also the financial responsibility carried by the nation. This is natural since the U.S. has always carried a heavy share of the burden (about 1/3), pro-rated as it is on a country's ability to pay. Even so our share of the cost

of running the UN amounts to about two packs of cigarettes per person per year----or an annual per capita expenditure of about fifty cents.

4. The General Assembly, some critics say, is weakened by its tendency to operate in voting blocks--the Western block, the Soviet Union and its satellites, the Afro-Asian group, the Arab block, etc. This is said to lead to a jockeying for balance of power constantly and an incessant play for world opinion through using the UN as a soap box for nationalist propaganda.

5. The International Court of Justice (and this objection is being voiced by more and more of the thoughtful UN critics and deserves our special consideration) has not been given the important role it should be playing if we are ever to have a world of law. This criticism is in line with the American Bar Association's energetic espousal of more emphasis on world law. As a frontier community matures, it exchanges its rule of individual violence for the rule of law. The American Bar Association feels it is time for the world community to be maturing in that fashion.

6. In the realm of general criticism, some of the most vocal critics of the UN seem primarily concerned with a few of the specialized agencies and tend to hold the UN responsible for things they don't like about Unesco, or Who, or Fao. Also, some feel that the UN flag represents a menace to the loyalty of Americans for our own Stars and Stripes. Some are simply anti-international and fear any organization that includes "world" as a word used in any sense.

The fact that these fears, resentments, suspicions, are generalized does not make them any the less real, and it makes

them far more difficult to answer. If a person is sincerely convinced that any association with a Communist nation is subversive of loyalty to our own country, there is no way you can reassure him about the UN in any of its aspects since all of them involve constant association with and exposure to the Communist Line.

It might reassure these honestly disturbed critics if they could just assume that our delegates who do battle with the Communists daily in the UN are at least as loyal as they and probably far more aware of the dangers and defects of Communism.

It is probable that you have heard criticisms of the UN's weaknesses in addition to the ones I have named, but, in general, I have included those most frequently advanced. As I said previously, there would be little general agreement about which of these criticisms represent true weaknesses and which are a projection of the person's own fears and misgivings about anything international. But we can all agree, here, however, that the UN is far from perfect and, being made up of humans, it has, built into it, human frailties.

Now, let us consider some of the accomplishments of this very human organization, for there are many and they are real, and it would be just as unreasonable to deny the UN its achievements as to deny its imperfections.

Among the steps it has taken to expand liberty and justice for all:

1. Its Universal Declaration of Human Rights (1948). Although only a declaration, this has had its influence. It has been used to uphold civil rights within countries, it has been used in drafting the constitutions of new states such as Israel and Indonesia. There has been action to protect minorities, the refugee, and the person without a country, action to advance the political, economic and social rights of women, action against forced labor and genocide.

2. Through the Trusteeship Council, 19 million colonial people are

being supervised and assisted in their economic and political advancement.

3. Through the World Bank, the Fund, and Unicef, money is made available for technical assistance in agriculture, health, education, etc.

To mention a few specific examples in this area: In the field of health the World Health Organization has carried on a successful mass campaign with 400 million people against yaws, tuberculosis, and malaria. Indeed, they have announced their goal of eliminating malaria by 1960 before mosquitoes develop resistance to the DDT and other insecticides. In all, WHO has worked on over 500 health projects in 108 countries.

Unesco (in spite of what you may have heard about it) works against illiteracy and seeks to set up free, compulsory education in the backward countries of the world at the request of the country concerned. So far, it has worked in 19 countries (not the U.S.)

The Food and Agriculture Organization has introduced tools and basic good farming practices to farmers in the world whose pattern of farming had not changed since the dark ages.

4. In the realm of positive stands taken in the UN to avert war and strengthen peace we could list (to mention just some recent ones): UN action in the Suez Canal crisis, the condemnation of Soviet brutality in Hungary (and though the purge continued, this condemnation before the nations of the world hurt the Communists where they feel it most on the propaganda front), the continuing search for a workable plan of disarmament and of nuclear test suspension; the French were forced to submit to a discussion of Algeria, the British to a consideration of the Cypress situation (and both of these are due to come up again as the Assembly opens its meetings next week). South Africa began was reminded of its failure to live up to its charter obligations. Trusteeship

Council nations were asked to plan for self-government or independence at an early date for Tanganyika, The British and French Cameroons, French Togoland, and others. The Assembly reaffirmed its objective of bringing about by peaceful means the establishment of a unified, independent, and democratic Korea.

During this past summer, we have witnessed crises in the Middle East which more than once had us on the brink of war. The UN played a vital role which was openly recognized by the President of our country when he made a personal appearance at the General Assembly to suggest a plan for the Middle East. The Sec. Gen. also grew in world stature for his objectiveness at this time, but the final ovation went to the Arab nations themselves when they got together and offered their own plan for salvation.

Meeting at Geneva at the present time is a representative body of world scientists under UN auspices who are taking steps to share atomic fusion research for peaceful purposes. This great new source of power, (limitless in supply since based on sea water) if it can be controlled, (and there are encouraging indications that it can be) promises a better life for the millions who live in the "have-not" countries.

And now what of alternatives?

Those people who plainly state that they want to see the U.S. out of the UN and the UN out of the US are doing more than turning a pretty phrase (though it is indeed that). They are, it seems to me, obligating themselves (as Americans devoted to their country's welfare) to consider the alternatives:

Do they foresee a world divided into two enormous armed camps with no refuge for the meek who want to remain neutral?

Do they foresee a world dominated by one nation's military power where there is peace---even if it's the peace of death?

Or, do they foresee no world at all?

Are they aware that we cannot, no matter how tempting it would be, turn back the clock a century or so to the days of peaceful isolation from the problems of this planet?

Do they consider the problem which would be confronted by our own country if there were no UN---our own country whose military commitments now circle the globe? Our promises of assistance or defense are written in treaties from Manila to Istanbul---the Japan Treaty, the Philippine Treaty, the Anzus Treaty, the Republic of China, the Rio Treaty, the North Atlantic Treaty (which includes 14 western European nations extending from Norway on the north down to Turkey), not to mention our recently declared silent partnership in the shaky Baghdad Pact?

What would war in any of these areas do to us, as we tried to live up to our commitments? We're facing that test right now in the Formosa Strait. Or should we renounce all the treaties and leave our allies to make their peace with Moscow?

Have these critics considered the situation which would confront the U.S. in a world without the UN in the simple matter of aid to countries which need help and who would have to accept it with either Soviet strings attached or see their people turn desperately to Communism as a way out of increasing population pressures in a frame of ever-deepening poverty? Or do they see the needy nations of the world gratefully accepting charity at our hands? These nations who rightly or wrongly look upon us as a white, colonial, imperialist nation? These nations who read what our Congressmen have to say about "gifts to foreigners"? These nations who have a fierce national pride?

Population experts tell us that by the end of this century at the present rate of increase the world's people will be more than doubled from the present 2 billion 700 million to 7 billion. Under the resultant explosive pressures a world without the safety valve of the UN as a place for free and equal (and we would hope fruitful) discussion

of solutions---such a world is frightening to contemplate.

The UN, if it does nothing more than furnish such a world meeting place and climate where sworn enemies like the Arab nations can come together, has proved its usefulness in furthering world peace.

Even though the influence of the UN is much smaller than we'd like, if it is used constantly to tilt the scales <u>against</u> war, and <u>for</u> peace and a better life for all the world's people, who among us would be reckless enough to abandon it; to face the world of the future without it?

In conclusion, if liberty and justice for <u>all</u> is truly the objective we seek to explore in this conference, then the UN with all its defects, its very human frailties, but its insistence on the common brotherhood of man, seems our best hope on the world level.

If such faith in it categorizes one, in the eyes of some, as a muddle-headed idealist, he should be very proud indeed, for he joins a long and goodly company of those who down the centuries have been members of a Fellowship of the Concerned.

30

Groups 1-7 Buzz Session

Put note at end of the relative to Russian other Cuban conflicts

1. Do colored young people want to go with white people?

Mrs. Stewart of Jax (21 yrs H.S. teacher in Miami - & 2 yrs of college teaching) replied. "What they do want is the opportunity to go to the schools of their choice - not to be told "you can't" - Its the restrictions, & prohibitions that annoy and hurt."

2. What can we do for our children?

Young people today are anxious to explore injustice, & paths to understanding. As Xns our duty is to show love - love for everybody. Differences are planted in youth -

We Xns do not appreciate the value & power of mass media - papers, radio, T.V. etc - The agitators are aggressive - Xn forces are not. Certain techniques must be learned -

Christians are often fearless for themselves - but they hesitate to involve their families -

We must build a bridge of Christian love, & do more things together - beginning at the planning stage - with full participation by ~~both~~ all groups -

A.B. DICK
A.B. DICK

EVENING SESSION. 15
SEPTEMBER 10, 1958 9/8

FELLOWSHIP OF THE CONCERNED

Sept. 10-11, 1958

PROGRAM

Theme: LIBERTY AND JUSTICE FOR ALL

11:00 Registration and Room Assignment
12:00 Lunch
Sing 1:00 Opening Worship - Rev. Caxton Doggett
1:30 How this came to be? / Why are we here? } Mrs. C. E. Biggerstaff
1:15 Who is here? Introductions -
(Each will introduce themselves by giving names and addresses, chief interests or office.)
2:05 Mrs. Alfred Lexow - President United Church Women of Florida
2:20 Mrs. M. E. Tilly - "Fellowship of the Concerned"
~~2:40 Rev. William K. Williams - "Florida's Need for Good Human Relations"~~
(10 minutes for questions)

Arrangements for Buzz Sessions

3:25 30 minute Buzz Session
4:00 Alcohol Rehabilitation - MRS. MARION JALASHIAN
4:20 Mrs. Flora Supworth - Message from B'nai B'rith
4:40 Report of Buzz Session
5:00 Break

6:00 Supper

7:00 Hymn Sing- Leader, Mrs. J. M. Edenfield - Piano, Mrs. Glenn James
Mrs. Flora Supworth - "History of Human Relations"
Panel Discussion - "Progress in Human Relations"

Moderator - The Rev. Robert B. Frey, First Vice Pres. Florida Council of Churches
The Rev. Robt. J. McCloskey, Chr. Christian Social Relations. Florida Council of Churches
~~The Rev. H. Stewart Austin, Chr. Christian Ministry to Migrants~~
The Rev. Wm. K. Williams, Executive Dir., Florida Council on Human Relations
The Rev. Paul M. Cassen, Dir. Christian Ministry to Migrants.
Mrs. M. E. Tilly, Dir. of Woman's Work, Southern Regional Council

Morning Session - September 11

8:00 Breakfast
9:00 Devotions - Rev. Robinson Ralph ~~Rabbi Maurice Idell, Congregation Ohev Shalom, Orlando~~
9:20 "Seminole Indians of Florida" - ~~Virgil N. Harrington, Supt.~~ Rev. Billy Osceola, Mr. Dorchmer Ed. Fieldager of Seminole Indian Affairs.
~~9:55 Law - Attorney Horace Hill, Attorney at Law, Daytona Beach, Fla.~~
10:30 Mrs. Benjamin D. Ramsdell, "United Nations", Lecturer on United Nations and a High School Teacher from Winter Park, Fla.
11:00 Summary - Mrs. M. E. Tilly
12:00 Lunch

Fellowship of Concerned Institute 33
(21) Sept. 10-11 1958 - Lake Byrd Lodge 15
AVON PARK, FLORIDA 18

1. Opened by singing America, Mrs. Doggett at piano.
2. Devotions - "We Worship God" - Rev. Cayton Doggett.

a. We worship a God of Justice - "Let justice roll down like a stream." Isaiah.
A christian is incensed at sight of injustice. Pray to increase our love for justice, and to increase our indignation against injustice.

b. We worship the God of Truth - "you will know the truth and the truth will make you free. I am the truth."
A deep reverence for God means a love for truth. All truth is God's truth and he is the source of all. Pray for greater passion for truth. Pray for an appreciation of facts and a discrimination in judging facts. (Ardent segregationists are inclined to distort facts to win their point.)

c. We worship a God of Love. "God is love." Love is understanding. There are thousands of miles between individuals or between races except when God sparks love across the vast expanse. A prayer for love.

3. Mrs. Biggerstaff explained the purpose of this the 3rd. Institute on Human Relations. The desired results from this meeting are better understanding and good will.

4. Mrs. Alfred Lepon, president of United Church Women of Florida, related the program of United Church Women to the purpose of the Institute.
Contact is made first thru World Day of Prayer. Then follows interest in Christian Social Relations with interest in our own church, our own community and within ourselves.

(Look on back for corrected programe)

Introductions were made, each person giving her office or offices at home related to this meeting.

5. Mrs. M. E. Tilly of Southern Regional of Atlanta, spoke on "Fellowship of the Concerned."

Carry Chapman Catt was an early leader of Southern Women in combatting social wrongs. The "Fellowship of the Concerned" is the body of Southern Women concerned about the problems unique to the South.

Early attempts were made at cooperation then faded out. Lynching was studied and found to be done but little to "protect the Southern White women".

The women were called again to study Civil Rights and accepted the present title for their group.

Next a study of the courts was undertaken, where courts were inclined to hand down judgments the community wanted to hear. Their quiet presence in the courtroom often brought justice in the courts.

Workshops on Rural Health brought about legislation for health and hospitalization in rural areas.

Then came the Supreme Court Pronouncement of 1954. Women today face new fears. They need to face the future with a faith that will not shrink, a courage that will not weaken and a conviction that will not let us rest." Mary Bethune was cited as a person who possessed these qualities thru years of insults and loneliness, and rose to national recognition of Pres. Roosevelt and other great by her constant prayer of "God help me love, God let me love"

6. a. Buzz Sessions on Human Relations.
b. Reports by secretaries in each section (4) (See them separately)

7. Wm R. Williams - "Florida's need for good Human Relations".

Some progress made in organizing Human Relations groups in cities. Some progress in Negro Housing made on East Coast. Mr. Williams has been to Gainesville to feel out the U. of. situation when school opens integrated.

8. Mr. Galatian - Alcohol Rehabilitation -

Legislation of 1953 bill funds clinics in Tampa, Pensacola, Miami and Jacksonville. Inpatient Centers (hospitals) at Avon Park.

Individual or group psycho-therapy used to find out why they lean on alcohol. Attempt is made

to root out emotional basis of his alcoholism.
A feeling of Hostility is suppressed when sober but breaks free under alcohol. Also sexual passion kept under suppression, breaks forth under alcohol. Anxiety, guilt, + feelings of unworthiness are relieved by a drink. Even non-alcoholics are able to do many things when they drink they could not otherwise do.
Two years required for recovery on the center, recovery not from alcohol necessarily, but from their anxieties + feeling of unworthiness. About 100,000 alcoholics in Florida. Clinics could not handle all of them. Clinics Cooperate with A A and vice versa.
In Tampa Clinic there are 1 woman to 5 men.

Evening - Sept. 10th -

Hymn Sing - Mrs. Edenfield & Mr. Y. M. James
Mrs. Flora Superoth - Message from B'nai B'rith
No early laws until Hammurabi - Moses gave laws of human behavior. Magna Charta was first code of laws allowing human liberties. All go back to get small groups of friends to work on our common problem.
Get pamphlet - "The South speaks out" to Newspaper Editors.

Panel - "Progress in Human Relations"
Rev. Robt. B. Frey, V.P. - Florida Council of Churches
Rev. Robt. J. McCloskey Chairman, C.S.R. Fla. Council
(Rev. H. Stewart Austin) (absent), Pres. Fla. Chr. Min. to Migrants
Rev. Paul Cassen, Ex. Dir. Fla. Chr. Min. to Migrants
Mrs. M. E. Dilly, Dir. Women's Work, Southern Regional Council.

Rev. McCloskey - Progress in C.S.R. of Fla. Council
Christian Social Relations has new meaning in Council it did not have 6 years ago.
The cooperation of the church with the state govern-

ment in a positive approach is receiving friendly reception by the governor and legislators, and is even sought by them.

Growing sense of C S R duties evidenced by the role of the lay person, men & women, in all sorts of community activities, services of every sort.

Progress in Human Relations within United Church Women and Florida Council. Within our own church men are more conscious of who sits next to you & his welfare.

Wm Williams — Progress in Human Relations in State.

1. Negro people are showing a new dignity in conducting their meetings. There is a new sense of citizenship. It will be tougher for the white folk but is a very hopeful, happy situation.

2. Whites used to do things to Negro people, then for them and now with them.

3. More groups meeting together over state, more than a year ago. What have you yourself done to make better relations?

Paul Cassen — Progress among Migrants

Eleven years ago few church people only were interested in agricultural migrants. Growers in Hart Cash Crop then even insisted children be in fields with parents. Not so now.

Housing is improved, but Governor & all others are very much interested now. Health is a no. 1 concern by Health Department. Welfare has improved as evidenced by the 100,000 plus passed in during 1957-58 Emergency.

So much yet needs to be done for these people who belong to no community and live on the road all their lives.

Mrs. Tilly —

Some progress is made every day. God is re-constructing his world right here. The first negro

boy ~~to~~ graduated from 16 a white high school at Clinton, Tenn. Mighty Force working in Little Rock for good. Atlanta ministers felt free men after signing the Manifesto, which 80 signed.
(Georgia would be just as well off if the Legislature didn't meet.) "In Going to keep hope in my heart and hope you will keep it in yours."

(Questions and Answers) 23

Mrs. Dilly feels women of South should put on a campaign to take race out of election campaign as an issue.

16 18

Thursday Morning - Sept. 11, 1958

1. Devotions Rev. Robbins Ralph -
Prob. 20:27 The spirit of man is the candle of the Lord (Jewish) "Let your light shine" (Christian Scripture) So often our candle doesn't shine. We hide it - We withhold the word that should be said, the deed that should be done. In some Moslem countries direct preaching is forbidden to our missionaries. They must teach incidentally by their lives. "Hard for that little candle throws its beam. So shines a good deed in a naughty world."

2. Rev. Billy Osceola - Seminole Indians of Florida.
Chm. of Tribal Council -
Lived in Big Cypress Swamps - Belonged to Miccosukee Tribe along Miami Canal before reservations were established in 1932. Washington office recognizes only one Seminole Tribe in Fla. Indians worked for truck farmers and cattle owners. Most of them moved into Reservation, a few still along the Tamiami Trail.
Have churches on three Reservations - Dania, Brighton and Big Cypress. Schools on Brighton and Big Cypress Reservation. He has spent three years preparing a Constitution and

By-laws for the three Reservations which has been accepted. A tribal Council of 8 men now handles all business and problems of all the Indians.
Billy Osceola is head of Council.
Mr. Bochmer - Educational Field Agent.
Mr. ~~Bowman~~ - came from S. Dakota where he worked with Sioux Indians. He is Federal Supervisor of Indian Education.
Opened Brighton school in 1938 with 8 children, the first reservation to ask for a school. In 1954 school was discontinued and children placed in public schools. Indian Day School still operates on Big Cypress. A few older ones taken by bus 50 miles into Clewiston Jr. and Sr. Highs. These children just as capable as any children.
In 1957 the first Seminole boy graduated from Hi. School and is going to college. Others are doing likewise now. Seminoles are making rapid progress. From 12 in school in 1938 (5 in W.C.) there are 251 in school now. Have a new Adult Vocational Training program.
Seminoles are self-supporting. They receive old age pensions, help for dependent children, etc. from the government.
Seminoles are citizens and over 100 registered to vote, among their 1000 members.
School attendance is compulsory and attendance is quite regular.

2) Rev. Canon McCloskey made announcements for the Florida Council of coming programs and projects.
Urged a new emphasis on "Services to People". Buildings are quite easy to get but money for services, such as Migrant Ministry, less appealing.

3) Mrs. Benjamin D. Ramsdell - "United Nations"
Teacher in Winter Park High School.
Proud to be with this group where the Pledge of Allegiance means something - "with liberty and justice for all."
Weaknesses of U.N. noted:
Veto power in Security Council
Small military force

c. small nations have same voting power as large and rich nations
d. General assembly weakened by voting blocks.
e. International Court of Justice not sufficiently recognized.
f. Dislike for agencies - UNESCO, WHO, etc.
g. Dislike for any international organizations.
h. U. S. Delegates associate with Communists tho they work daily with them.

The fine accomplishments of the U.N. and its agencies were briefly enumerated. The U.N. helps America to help countries without offending them.

~~If liberty + justice for all is our motive then the U.N. is~~

Even though the influence of the U.N. is much smaller than we'd like, if it is used constantly to tilt the scales against war, and for peace and a better life for all the world's people, who among us would be reckless enough to abandon it?

If liberty and justice for all is truly the objective we seek to explore in this conference, then the U.N. with all its defects, its very human frailties, but its insistence on the common brotherhood of man, seems our best hope on the world level.

If such faith in it categorizes one, in the eyes of some, as a muddle-headed idealist he should be proud, for he joins a long and goodly company of those who down the centuries have been members of a "Fellowship of the Concerned" ##.

Mrs. Dilly brought blackboard high lights from the whole Institute.

Liberty and Justice For All

How and Why?

1. Read daily papers
   Study
   a. Separate facts from fiction
   b. challenge slanted news.

2. Meet Together

3. Let the Church be the Church of God

4. Youth

5. Be natural

6. Help get signs (colored, white) removed.

7. Send to Research Department
   Southern Regional Council
   Atlanta, Ga.
   for items and facts on progress made.

8. An audit of your Community Facilities for minority groups by women of all groups.

9. Participation in Government.

147 + Mrs. Ruth Mayou, P.O. Box 728, Avon Park, Florida

148 + Dr. Robert Mc Closkey. 325 Market St. Jacksonville Fla.

149 + Dr. Ralph W. Wallone - 1390 Pelham Road, Winter Park Fla.

150 + Francisco Rodrigez - 703 Harrison Street Tampa Florida.

151 + Mrs. Frank Otey - Hungerford School, Eatonville, Maitland Fla.

152 + Mr. Robert Greenfield - Rollins College Winter Park, Fla.

153 + Billy Osceola - Box 475, Okeechobee Florida.

154 + Dr. Ludd M. Spivey, Florida Southern College, Lakeland Fla.

155 + Dr. Walter B. Passiglia, Pastor Ybor City Presbyterian Church 951 Eleventh Ave. Tampa, Fla.

160 + Mrs. Ruby Hurley - Room 107 - 859½ Hunter St. N.W. Atlanta, Ga.

161 — Mrs. L. C. Cornish - 420 Cortland Ave. Winter Park, Fla.

162 Mrs. Arthur Cone - 251 Lake Sue Ave. Winter Park Fla.

163 Mrs. Edwina C. Dyke - 470 Fairfax Ave. Winter Park Fla.

164 Dr. and Mrs. Robert H. H. Goheen 4133 Edgewater Drive, Orlando Fla.

165 Mr. and Mrs. R. F. Leidy - 1336 Highland Road, Winter Park, Fla. Representing — University Club Winter Park, Fla.

166 Mrs. F. B. Knoff - 464 Ave C. S.E. - Winter Haven, Florida.

167 - Mrs. Guy Thornton 2251 Ogleesby Ave. Winter Park, Florida.

+ Resource Leaders and Speakers

September 15, 1958

Mr. James M. Dabbs
Rip Raps Plantation
Mayesville, South Carolina

Dear Mr. Dabbs:

This is a reminder that we are expecting you to be with us at the workshop of the Fellowship of the Concerned at Clark College, October 16-17. Will you want us to make reservation for you either at the dormitory at Atlanta University or the Piedmont Hotel? Please let us know. I am hoping Mrs. Dabbs will come with you.

You are to speak on "Facing our Fears" sharing this part of the program with Rabbi Rothschild, on the afternoon of the 16th.

I am looking forward to having you with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc

I SUGGEST THAT AN INVITATION BE SENT TO ALL THE NATIONAL BOARD MEMBERS AND THAT YOU OFFER TO CARRY THE EXPENSES FOR THOSE WHOSE NAMES ARE CHECKED. FCH

✓ mailed 9-18-58

NATIONAL BOARD MEMBERS IN SOUTHERN REGION

September, 1958

✓ Mrs. Paul Pfuetze, Chairman
710 West Oglethorpe
Athens, Georgia

✓ Mrs. William H. Mitchell, Jr.
Vice-Chairman
2903 Milan Street
New Orleans, Louisiana

Miss Frankie Adams
Atlanta University
233 Chestnut Street, S. W.
Atlanta, Georgia

✓ Mrs. M. O. Bennett
321 Kenilworth
Memphis, Tennessee

Mrs. Howard Grimes
6960 Santa Maria Lane
Dallas, Texas

Dr. Kate Haltom
427 Peoples Street
Corpus Christi, Texas

Mrs. James Irwin
3031 Sedgewick Street, N. W.
Washington, D. C.

Mrs. Maxey Jarman
Woodlawn Drive
Nashville, Tennessee

Dr. Dora McFarland
620 East Boyd Street
Norman, Oklahoma

✓ Miss Katharine Rea
University, Mississippi

Mrs. Paul Reed
1390 East 25th Street
Tulsa, Oklahoma

✓ Mrs. Eugene M. Sparling
Route 5
Hot Springs, Arkansas

Mrs. John Taylor
Box T-3
Greensboro, North Carolina

✓ Mrs. John F. Welborn, Jr.
2801 Augusta Road
Greenville, South Carolina

Mrs. Carter Wesley
c/o The Informer
2418 Leeland
Houston, Texas

Honorary Members

Mrs. Austin Kimball
3131 Southwest First Avenue
Black Acres
Gainesville, Florida

Mrs. Charles A. Rosenberg
2828 Camp Street
New Orleans, Louisiana

cs
9/9/58

National Board YWCA - Southern Region

The following suggestions I would make from the southern states:

ARKANSAS

Team, if possible:
Mrs. Humphrey Batson, Branch Executive Director, YWCA
715 North H Street
Fort Smith, Arkansas

9-29-58

Miss Helen Shaw, Association Executive Director, YWCA
401 Lexington
Fort Smith, Arkansas

(We are suggesting, if your budget allows, that two people from Fort Smith be invited since they could work as a team at home).

FLORIDA

Mrs. R. D. Rittgers (1st choice)
President YWCA
401 Hanna Street
Tampa, Florida

9-18-58

Mrs. Stanley Biedron (2nd choice)
First Vice-President YWCA of Miami
513 Majarca Avenue
Coral Gables, Florida

I suggest that the following from Florida receive invitations without funds:

Mrs. Raymond Lee
631 Smallwood Circle
Clearwater, Florida

Mrs. William Hough
President YWCA
647 First Avenue N.
St. Petersburg, Florida

Mrs. Roscoe Anthony
Care of YWCA
901 S. Olive Avenue
West Palm Beach, Florida

Mrs. Evans
Care of Branch YWCA
700 S. Campbell
Daytona Beach, Florida

Must write special letter.

mailed 9-18-58

GEORGIA

Mrs. J. F. Strozier (1st choice)
Care of Y.W.C.A.
105 W. Oglethorpe
Savannah, Georgia

Mrs. Mildred Ridgely
Executive Director, YWCA (2nd choice)
924 Greene Street
Augusta, Georgia

Mrs. Oze Horton
President Y.W.C.A.
1970 Whitehall Drive N.W.
Atlanta, Georgia

Spoke to her

Mrs. Hilda Wilson, Chairman
Phyllis Wheatley YWCA Committee
on Administration
599 Tatnall Street S.W.
Atlanta, Georgia

KENTUCKY

Mrs. William P. Heuser
3318 Trinity Road
Louisville, Kentucky

MISSISSIPPI

Mrs. James S. Owen, Jr.
1322 St. Ann Street
Jackson, Mississippi
(Chairman of Public Affairs)

NORTH CAROLINA

Mrs. Hubert A. Davis
Box 6005
Raleigh, North Carolina

TENNESSEE

Mrs. Melissa Hogue, Chairman (1st choice)
Branch Committee on Administration
702 Temperance Street
Knoxville, Tennessee

Mrs. Alfred Law (2nd choice)
Acting Executive Director YWCA
300 E. Eighth Street
Chattanooga, Tennessee

Miss Flora Rawls (3rd choice)
President YWCA
3586 Watonga Street
Memphis, Tennessee

VIRGINIA

Mrs. I. B. Sawyer
Y.W.C.A.
253 W. Freemason
Norfolk 10, Virginia

FCH:c
9/17/58

September 23, 1958

Mrs. Evans
Care of Branch YWCA
700 S. Campbell
Daytona Beach, Florida

Dear Mrs. Evans:

Because of the abiding interest of the YW and the Southern Regional Council in each others endeavors, you may already know something of "The Fellowship of the Concerned, Southern Women Concerned About Their South" and the Workshop held each year. We are enclosing a sheet that will give more invitation.

We are extending to you an invitation to the 1958 Workshop and urge you to be with us

Place: Kresge Hall, Clark College, Atlanta, Ga.
Dates: Oct. 16 - 17, beginning at 11 a.m. on the 16th and ending on the 17th after lunch.
Our Workshop is interracial and interfaith.

The wording of the theme of the Workshop is taken from the first "Whereas" of the Universal Declaration of Human Rights - Recognition of the Inherent Dignity and of the Equal and Inalienable Rights of All Members of the Human Family".

We will have splendid leadership. The first day and evening we will face things as they are in reference to our schools and seek wisdom and faith and courage for the facing of these days. We hope to have Dorothy Height with us on the second day as we think in terms of the tenth anniversary of The Declaration of Human Rights.

Some are staying at the Piedmont Hotel but most of the women will be at Burnstead Hall, Atlanta University which is just a block from Kresge Hall.

I will like very much to hear from you shortly - and would like your answer to be an acceptance.

Sincerely yours,

MET/bcc

Mrs. M. E. Tilly

September 23, 1958

Mrs. William Hough
President YWCA
647 First Avenue N.
St. Petersburg, Florida

Dear Mrs. Hough:

Because of the abiding interest of the YW and the Southern Regional Council in each others endeavors, you may already know something of "The Fellowship of the Concerned, Southern Women Concerned About Their South" and the Workshop held each year. We are enclosing a sheet that will give more invitation.

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Sincerely yours,

MET/bce

Mrs. M. E. Tilly

September 23, 1958

Mrs. Roscoe Anthony
Care of YWCA
901 S. Olive Avenue
West Palm Beach, Florida

Dear Mrs. Anthony:

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Sincerely yours,

MET/bee

Mrs. M. E. Tilly

September 23, 1958

Mrs. Raymond Lee
631 Smallwood Circle
Clearwater, Florida

Dear Mrs. Lee:

Because of the abiding interest of the YW and the Southern Regional Council in each others endeavors, you may already know something of "The Fellowship of the Concerned, Southern Women Concerned About Their South" and the Workshop held each year. We are enclosing a sheet that will give more invitation.

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Sincerely yours,

MET/bcc

Mrs. M. E. Tilly

September 23, 1958

The Honorable W. Wilson White
Assistant Attorney General
Civil Rights Division
U. S. Department of Justice
Washington, D. C.

My dear Mr. White:

All of us at the Southern Regional Council are rejoicing that you feel it may be possible for you, yourself, to be in attendance at the Workshop of the Fellowship of the Concerned; the women's program of the Council. We are more than appreciative because our need is so great to understand better the extent and limitations of the powers of the Department of Justice. You will find the women most eager and willing to cooperate with the Government.

The Workshop is scheduled to take place at Kresge Hall, Clark College, October 16 and 17. We understand that if you will find it impossible to leave Washington on these dates, you will send someone else from the Department.

If you will give us the time of your arrival, we will arrange to have someone meet you and bring you to the College.

Please accept my thanks, not only for your anticipated visit, but also for the courtesies that have been shown me personally and those shown to our organization.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET/mf

September 23, 1958

Dr. F. D. Patterson
Phelps-Stokes Fund
101 Park Avenue
New York, New York

Dear Dr. Patterson:

Last week we had a most wonderful workshop with the women of Florida and Saturday of this week we will hold another in Montgomery, Alabama. I wish it had been possible for you to attend both of these.

BUT, the big Southwide workshop will be held at Kresge Hall, Clark College, October 16 and 17. I wish you might be at this one not only to see how the money of the Phelps-Stokes Fund is put to work, but also because all in attendance would benefit from the contribution you would make to our discussions.

We will have some women here from Arkansas. I have, just today, received an acceptance of one person from Charlottesville, Virginia. I am sure you are aware that our Workshop will be full of grave concerns of brave women seeking ways to help the South out of its dilemma.

Please let me hear from you and I am hoping that your reply will be one of acceptance to this invitation.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET/mf

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. E. V. ENNIS
Secretary of Wesleyan Service Guild
1536 HOLLAND AVE., NORFOLK 9, VA.

September 23, 1958

Return

Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

ATTENTION: Mrs. M. E. Tilley

Dear Mrs. Tilley:

Under separate cover I am mailing clippings that will bring you up to date on the school situation in Norfolk.

There are two groups working for re-opening of schools. All those who are specifically for integration and another group that is for a middle-of-the-road attitude just for opening schools for the benefit of education itself. For the latter group I have a copy of the circulation which must be signed by individuals. The list should be published within the next two days. I am very glad that I got back in time to help work on these two projects. The other group is circulating a petition that reads very much like the following:

> "We, the undersigned, believe that public school education is vital for the preservation of civil and religious liberty in the United States of America.
>
> We are prepared to commit ourselves to non-violent means to insure a peaceable transition to de-segregated education."

This has been circulating for about ten days ans should have about 1500 names by now. The officers are very high-type persons:

Rev. James Brewer, Unitarian Mininster
503 Massachusetts Avenue

Mr. Irving Truitt, Jr., (Epworth Methodist) 1st Vice.
7420 Hampton Blvd.,

Miss Mary Kidd (PTA Officer) 2nd Vice

Mrs. Robert Thtasher(wife of physician)
7433 Flicker Point Office: 1102 Colonial Avenue

Dr. Forrest White, Treas.
1079 Algonquin Road

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. E. V. ENNIS
Secretary of Wesleyan Service Guild
1536 HOLLAND AVE., NORFOLK 9, VA.

Members-at-large:

Dr. Mason Andrews
1011 North Shore Road

Mr. Robert Stern
1322 Magnolia Avenue

Miss Margaret White
800 Baldwin Avenue

Mr. Ellis James
6110 Powhatan Avenue

Mrs. Joseph M. Commander (Past pres. Norfolk Jr. Woman's Club
400 Ridgeley Road won outstanding woman of year some time ago)

Miss Nancy Holt (Retired Missionary--tireless worker)
338 Freemason Street

I would also suggest Mrs. Forrest White as a tireless worker in getting signatures for the school project and in all phases of inter-racial understanding. She is an active member of the Woman's Council for Interracial Cooperation in Norfolk. Also her mother-in-law is most active, Mrs. Luther W. White, 1049 Lexan Crescent, Norfolk. Mrs. White is sister-in-law to Mrs. R. M. White in Richmond who is constantly fighting racial uhderstanding--whose father was a Methodist Bishop.

In Portsmouth I would like to list the name of Mrs. Raymond Musser, 1801 Rodman Avenue, Portsmouth. Her daughter taught at Allen High in Asheville after graduation at Scarritt College.

In Hampton, I would like to list Mrs. J. A. Ferguson, 267 Newport News Avenue, Hampton, Virginia

I hope this list will help you somewhat to feel you have a corps of workers in this area who are now at work!

I will keep you informed.

Sincerely,

Katherine Ennis
(Mrs. E. V.)

Incl. Bulletin from my church--
Excellent sermon and prayer for
school situation--quiet and profound
message.

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. E. V. ENNIS
Secretary of Wesleyan Service Guild
1536 HOLLAND AVE., NORFOLK 9, VA.

September 24, 1958

Mrs. M. E. Tilley
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilley:

Another large portion of clippings from today's Virginian-Pilot are ready to be mailed to you. The important ones are lists of persons working for a solution to the school situation.

However, this letter is mainly about a letter that I have just received from Mrs. William C. Smith of Portsmouth, Virginia, the Secretary of Christian Social Relations of the Virginia Conference. She is scheduled to attend the Family Life Conference which will conflict with the dates for the meeting of the Fellowship of the Concerned. She said she has written you that I will attend in her place. I have tried to telephone her but she must be out of town.

Now, my suggestion is, since I had planned to attend anyway, that I list the following persons whom I think would be fine to attend the meeting and promote the work with the new ideas gained in your meeting. Then you will have more than one to choose from:

9-26-58

Mrs. Raymond Musser (Methodist minister's wife)
1801 Rodman Ave., Publicity chairman for Va. Conf.)
Portsmouth, Virginia

Miss Nancy Holt (retired Methodist Missionary to Brazil) Tireless worker for inter-racial causes
338 Freemason St.,
Norfolk, Virginia

Mrs. J. A. Ferguson (Pres. Peninsula Dist)
267 Newport News Ave., Hampton, Va.,

Mrs. Forrest White (Young matron-tireless worker)
1079 Algonquin Road Her young doctor husband is
Norfolk, Virginia officer in group organized to work to keep schools open)

I have talked with Mrs. Musser and she can attend if chosen. I have not mentioned your meeting to any of the others. However, Mrs. Musser will not expect to attend unless she hears from you.

Most sincerely, Katherine Ennis
Katherine M. Ennis

Stamp Out Integration Group Told

Citizens Council Hears Hot Talks

Roy Harris, Augusta, Ga. weekly newspaper publisher and president of Citizens Councils of America Inc., last night urged creation of a national racist organization aimed at stamping out all opposition to itself.

"We are engaged in the greatest cause and the greatest crusade in the history of mankind," he told nearly 600 people at a racial segregation rally at the Orlando Coliseum.

"IF YOU'RE a real white man, then it's time to stand up with us," he said, "or black your face and get on the other side."

Amid shouts of "amen, brother," Harris called for:

1. Reduction of all political campaign issues in all state and local elections to a single question, "Who's the strongest man for segregation?"

2. A boycott of merchants who fail to join and actively support racial segregation.

3. A **"STRAIGHTENING** out" for clergymen who preach the brotherhood of man.

4. Chasing Ralph McGill, editor of the Atlanta Journal, "clean out of the state of Georgia."

5. A fight against all agencies of mass comunications, — newspapers, magazines, radio stations and television stations.

6. **ABSOULTE** defiance of all federal court rulings in favor of racial integration "by every means and at any cost."

He labeled all people who disagree with his views as "traitors and quislings."

"If segregation is good enough for cows and hogs, why ain't it good enough for humans?" Harris shouted to the audience.

"If segregation is un-Christian," he said, "my church, my preacher, and my Sunday School teachers up in Georgia sure played hell with me."

HARRIS IS A Baptist. He said he attended Baptist and Methodist churches regularly as a youth and Presbyterian churches occasionally.

Harris and Robert B. Patterson, Indianola, Miss., farmer who founded the first white citizens council in 1954, were the only ones of five big name speakers who attended.

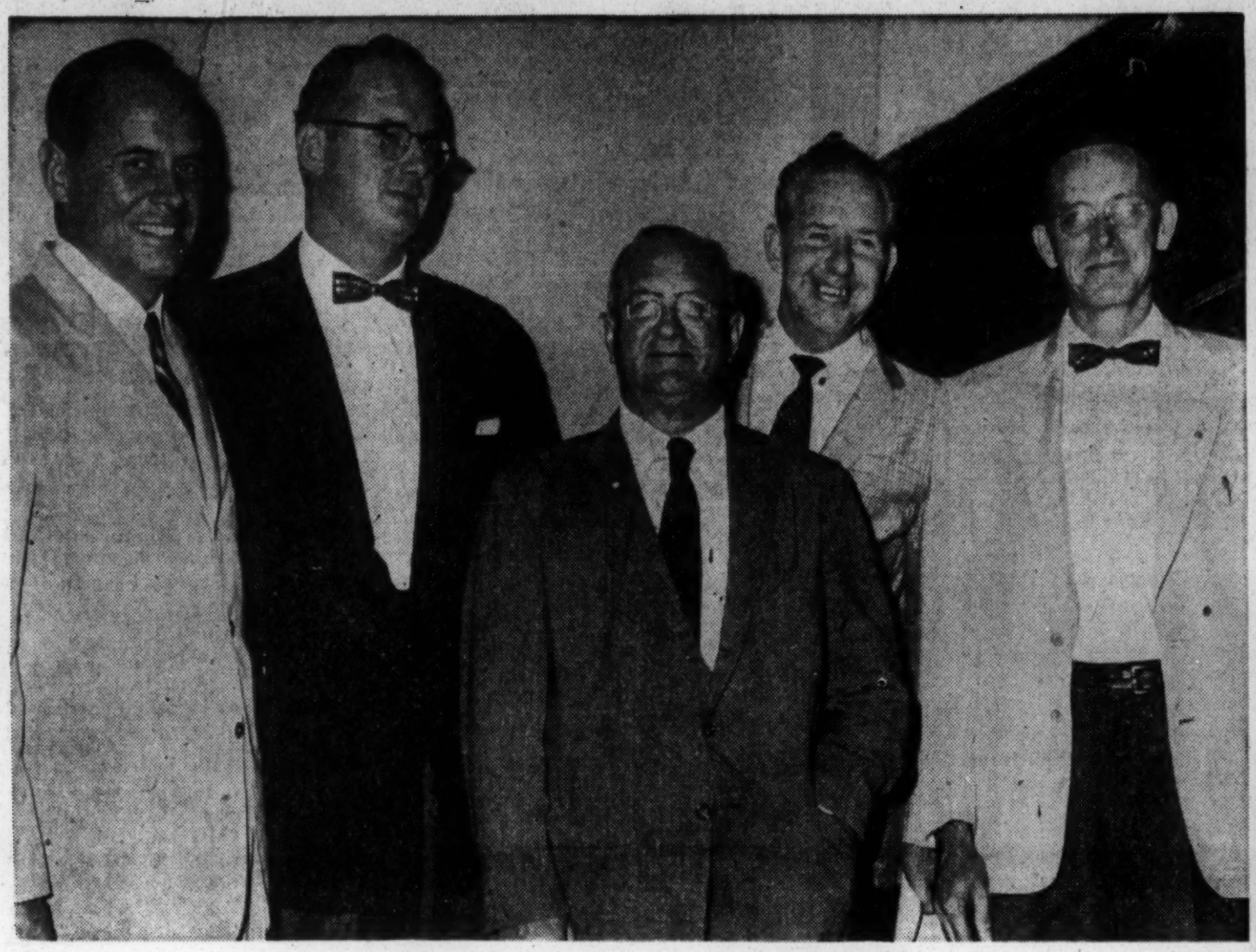
ABSENT WERE Lt. Gov. Ernest Vandiver of Georgia, who last week won the Democratic nomination for governor to succeed Marvin Griffin; Louisiana State Sen. W. A. Rainach and Alabama Atty. Gen. McDonald Gillian.

All five had been advertised as "honored guests" in literature announcing the rally earlier this week.

Representing Lt. Gov. Vandiver was Phil Campbell, Georgia commissioner of agriculture.

Patterson, who was introduced as "Mississippi's answer to integration," told the audience "the worst problem

COUNCIL, Pg. 3-A, Col. 1



Citizens Council Rally

Appearing at the banquet sponsored by the Citizens Council at the Coliseum last night were [left to right] Phil Campbell, Georgia agricultural commissioner; Robert Patterson, founder of the Council; Roy Harris, Augusta, Ga. publisher; the Rev. George Downs, executive administrator.

• The racial segregation banquet and rally attracted more than 500 persons from Florida, Georgia, Alabama and Mississippi. [Sentinel Photo]

COUNCIL – Fr. Pg. 1-A

Stamp Out Integration, Citizens Council Urged

we Southerners have are the Weeping Willies and Moaning Minnies" who claim integration is "inevitable" and "the law of the land."

"THEY ARE much worse than the integrationist from New York or Illinois," Patterson said.

"Those who are soft to integration," he said, "have been brainwashed and fail to understand the facts of integration."

"We will never surrender to forced integration," he shouted to the audience.

Campbell started his talk by saying, "We heard up in Georgia that you folks down in Florida were a little soft on the subject of integration, but I just don't believe it after seeing you fine folks here tonight."

"THE ONLY WAY to fight this thing," he said, "is from the local level up, not from the top down."

He said it is against the law for anyone in Georgia to run for public office on an integration platform."

Master of ceremonies at the affair, which included a ham and sweet potatoes banquet, was the Rev. George Downs, 1010 Palmer Ave., executive secretary of the Citizens Councils of Florida.

Before introducing the speakers, he read letters and telegrams of congratulations from State Sen John A. Sutton, Orlando; U. S. Rep. John Bell Williams, Raymond, Miss.; Courtney Pace, administrative assistant to U. S. Sen. James O. Eastland of Mississippi; and Eugene Grant, former U. S. ambassador to Thailand.

AMONG ORANGE Countians present were A. P. Phillips of the A. P. Phillips advertising agency; School Supt. Earl Kipp; Peace Justice Johnie McLeod, Winter Garden; county commission candidates Jack Roberts and Sanford Padgett, and Edgar Brooklyn, 1316 44th St., former Ku Klux Klan member whom Dick Ashe, a former undercover agent for the FBI, identified under oath as head of the Orange County Klan.

Harris was introduced by Sam Peacock, Brooksville, head of an organization called the Brotherhood of American Patriots.

THE INVOCATION was given by the Rev. George Brown, pastor of the Holden Heights Baptist Church. In his prayer, the Rev. Mr. Brown said:

"May we go away inspired to live more humble, more consecrated lives, dedicated to the cause of free men . . . May we always be willing to sacrifice ourselves so that men shall be free to govern themselves."

Orlando Sentinel
Wednesday Morning, September 24, 1958

The End Of Sherman Adams

MR. EISENHOWER'S chief assistant has gotten the ax.

Sherman Adams calls the termination of his service to the Govt by the politer name of resignation, but there is little doubt the boss asked him to leave.

Mr. Adams put himself first, and service to his country second, when he accepted costly favors from a Boston textile manufacturer, Bernard Goldfine.

The temptation to get something for nothing was too great for the nation's No. 2 man, as it often is for lesser people.

✡ ✡ ✡

DESPITE the great embarrassment Mr. Adams' actions caused the president, the bonds of friendship were so strong Mr. Eisenshower was reluctant to let his aide go. This is a tribute to Mr. Eisenhower's intense loyalty, but it's fitting that he didn't turn the other cheek.

When Sherman Adams walks out of the White House he will end a

Sherman Adams

career of 20 years of public service. Where he will go or what he will do is uncertain, even in his mind.

It isn't easy to re-establish one's integrity.

✡ ✡ ✡

REPUBLICAN LEADERS insisted on Mr. Adams' discharge. They felt the high-level scandal hurt them in recent elections, will hurt them more in November.

Mr. Adams was a political liability to the party, it is true, but waiting until six weeks before the election to toss out a man who has been under suspicion for several months is not likely to sway the voters very much.

And Mr. Adams alone is not the reason Republicans got whipped in Maine and other places. The pro-Democratic or anti-Republican vote, [illegible]

Paragraphs

Vociferous segregationists have invaded peaceful **Central Florida**

again to stir up the people against a situation that doesn't yet exist here.

A man named **Roy Harris,** who publishes a weekly in **Augusta, Ga.,** suggested at an Orlando meeting that all those favoring integration black their faces and join the "other" side.

Mr. Harris had some interesting and confusing statements to make. He wants political campaign issues limited to the single question of integration. In other words, he is so worked up about this thing he is prepared to help elect segregationists no matter how they stand on any other question. Well, I'm not. I believe there are issues in the world that are more important—if we are to keep the world hanging together.

Mr. Harris also advocates a boycott of merchants who fail to join and actively support racial segregation. I don't know what he means by this, but any attempt to get merchants to sell only to white people, for example, strikes me as slightly nutty.

He also wants to straighten out clergymen who preach the brotherhood of man. I think he should take that one up with Jesus The Christ, but I don't think the Carpenter from Galilee is going to let the preachers off the hook.

Easy, Once You Get The Hang Of It

Public Thought

Should We Bomb Statute Of Liberty?

Editor: Shades of Hitler!

I had to read your Sunday front page item twice concerning Mr. Roy Harris' statements to reassure myself that this was an American citizen speaking, not a pre World War II agitator.

Since he's gone that far, why doesn't he suggest we burn the Constitution and the Declaration of Independence, drop a bomb on the Statue of Liberty, too?

For rabble-rousers of his type my first suggestion is that he get off his soap box and down on his knees to thank God that in this nation the media of press he seeks to smother still has the right to print his mouthings.

He must have missed Sunday school or would have learned in his youth that what he suggests is hardly Christ-like.

She's Disgusted

Editor: I would like to express my complete disgust with the Citizens Councils of America Inc.

Both integrationists and segregationists must have been revolted at Roy Harris' statement, "If segregation is good enough for cows and hogs, why ain't it good enough for humans?"

Harris also said, "We heard up in Georgia that you folks down here in Florida were a little soft on the subject of integration . . ."

I, for one, would like to go on record as stating that we folks here in Florida do not want anyone from north of us — whether it be Kasper from New Jersey or Harris from Georgia — deliberately trying to incite violence in our community.

May I respectfully suggest that the people of Georgia have quite a bit of work to do in solving the problems of their own state before they will be in a position [illegible]

Merry-Go-Round

Labor Brush-Off Worries Ike

By DREW PEARSON

WASHINGTON —Pres. Eisenhower had a significant talk about labor with two of his Cabinet officers the other day. It showed that he was troubled because of labor's opposition to his administration.

On Labor Day, Eisenhower had asked his staff what other presidents had done on Labor Day and was told that other presidents usually addressed labor rallies in Detroit or other industrial centers. Ike asked if he had received any invitations to speak before labor groups and was told that he had not.

Follow this, Eisenhower saw Labor Sec. Mitchell and Commerce Sec. Weeks on one of his trips to Washington. The fact that he had not been invited to a labor rally must have been on his mind because he asked why no invitation had been received from labor groups during the five years he had been in the White House.

IKE ALSO ASKED Mitchell why he himself did not speak to a labor group in Detroit on Labor Day. The labor secretary hedged. But the commerce secretary, Boston blueblood Sinclair Weeks, did not. Obviously the reason Mitchell did not speak, he said, was because he had not been invited.

This got the labor secretary miffed. He does not get irritated easily, but being needled in front of his chief did irritate him. He replied that on Labor Day he had been on Meet The Press and Capitol Cloakroom to discuss labor problems.

"That's a fair answer," replied the president, "but, after all, panel shows are not quite the same thing as addressing a labor rally."

ONCE AGAIN Ike asked how come no members of his administration spoke before a labor group on Labor Day. He said he had been led to believe by the labor secretary that he, Mitchell, had been wooing labor all these years and it seemed strange that no talks were given by any official of the Labor Dept. before a big labor group.

Sec. Weeks, who doesn't like labor any more than Gov. Faubus likes Thurgood Marshall, again applied the needle.

"All of the wooing by the Labor Dept.," he said, "simply has not paid off."

"Some of the business groups are not in love with the administration either," retorted Mitchell, "so maybe you've got some wooing to do too."

Ike then changed the subject.

Note—His staff was rather surprised at the Labor Day talk. Ike's staff had been under the impression that the President was going to make a Labor Day speech in Detroit, but he changed his mind at the last minute.

KHRUSHCHEV, who is no dumbbell, is quite aware of the fact that there are more Poles in Detroit and Buffalo than there are in Warsaw. But Gov. Almond apparently is not.

The American Embassy in Warsaw now reports that Gov. Almond's snub caused great resentment among Poles, including many anti-Communists.

The Poles had decided to join the Jamestown celebration over the objections of Moscow, so Khrushchev got the last laugh when they got snubbed by the governor of Virginia.

WHY FAUBUS LAUGHED —Photographers caught Arkansas Gov. Orval Faubus laughing after the news was whispered to him of the Supreme Court's decision against delaying integration at Little Rock's embattled Central High School.

Friends close enough to overhear have now confided to this column what struck him funny.

The governor was presiding over a routine meeting of election commissioners when the news reached Little Rock. A local reporter, munching on a soggy cigar, ambled into the conference room and whispered the Supreme Court's verdict to the governor.

Faubus acknowledged the report

we are to keep the world hanging together.

Mr. Harris also advocates a boycott of merchants who fail to join and actively support racial segregation. I don't know what he means by this, but any attempt to get merchants to sell only to white people, for example, strikes me as slightly nutty.

He also wants to straighten out clergymen who preach the brotherhood of man. I think he should take that one up with Jesus The Christ, but I don't think the Carpenter from Galilee is going to let the preachers off the hook.

Next, and what really makes me mad, is that Mr. Harris, said to be a newspaperman himself, wants to fight "all agencies of mass communications—newspapers, magazines, radio stations and TV stations."

Well, if Mr. Harris doesn't believe in freedom of speech and the press, he doesn't believe in anything I care to discuss.

When we lose these freedoms we are lost forever, Brother Harris. And you're lost along with the rest of us. You'd better think about that. And remember that if newspapers are free to print only one side of a question—even your side—they are no longer free at all.

And even though I firmly believe the **U. S. Supreme Court** has ridden roughshod over the people in its interpretation of the **14th Amendment,** I can't go along with Mr. Harris' belief that Americans should absolutely defy all federal court rulings in favor of racial integration "by every means and at any cost."

Sounds to me as though he's advocating overthrow of the Govt, armed rebellion and goodness knows what else.

With the **Communists** trying to do the same thing to us, I believe this is a time we should stick together. A split in our united front now would end with us all digging salt in **Siberia.**

I don't want integration any more than Mr. Harris of Augusta, but I'm also against his methods of trying to prevent it. I don't want blood in the streets and hate riding the countryside.

I want Congress to deal with this matter. I want the people's representatives to spell out the law and define the Constitution for our Supreme Court.

I also want Congress to take away law-making powers from the court. I'm tired of law by decree by people we can't touch at the polls, by starry-eyed liberals who have gotten too big for their britches.

And I'm not talking only about integration. I'm talking about our milquetoast treatment of known subversives, known criminals.

—Ormund Powers.

integrity.

✡ ✡ ✡

REPUBLICAN LEADERS insisted on Mr. Adams' discharge. They felt the high-level scandal hurt them in recent elections, will hurt them more in November.

Mr. Adams was a political liability to the party, it is true, but waiting until six weeks before the election to toss out a man who has been under suspicion for several months is not likely to sway the voters very much.

And Mr. Adams alone is not the reason Republicans got whipped in Maine and other places. The pro-Democratic or anti-Republican vote, however you choose to look at it, was simply the voice of a people speaking out against an ineffective foreign policy, unsettled economic conditions at home, and a Republican administration which promised to correct many things, but hasn't.

Money Trouble

THE U. S. TREASURY is running out of money again, but no one in Washington is particularly worried.

The only question appears to be "How much should we borrow?"

That is the whole trouble with our Govt.

Instead of trying to reduce expenses to meet income — as any well-managed family often has to do—the Govt says to heck with expenses, Where can we get some more money?

So long as this philosophy is allowed to continue, the country will slip deeper and deeper into debt. We're in so deep now that no one—including our unborn great-great grandchildren—can see a way out.

But that's no excuse to make things worse. It should stir in us the determination to start now making the long climb out of the bottomless pit.

cils of America Inc.

Both integrationists and segregationists must have been revolted at Roy Harris' statement, "If segregation is good enough for cows and hogs, why ain't it good enough for humans?"

Harris also said, "We heard up in Georgia that you folks down here in Florida were a little soft on the subject of integration . . . "

I, for one, would like to go on record as stating that we folks here in Florida do not want anyone from north of us — whether it be Kasper from New Jersey or Harris from Georgia — deliberately trying to incite violence in our community.

May I respectfully suggest that the people of Georgia have quite a bit of work to do in solving the problems of their own state before they will be in a position to advise the people of Florida in any way?

VIRGINIA SNYDER

Segregate Commies

Editor: It is well to repeat the warning article in The Sentinel saying, "FBI Chief J. Edgar Hoover reported to Pres. Eisenhower that Communists have been migrating to the Southern states to stir up tension between whites and blacks. The Communists' strategy is to inflame both sides in the racial issue. Their object is to undermine democracy by breeding hatred, suspicion and violence."

The Communists are so bold sometimes they try to hide under the cloak of Christians and succeed in undermining and brainwashing our true Americans, both segregationists and integrationists.

Some of the segregationists have gone so far as to attempt to straighten out the clergymen who preach brotherhood of man, call all people who disagree with their views as traitors and attempt to boycott merchants who fail to join them.

Nothing does more harm to democracy and to the progress of Chrisitianty than race prejudice among Christians, and how well the Communists know this.

Witness and practice true Christian brotherhood. Let us hear more about the segregation of Communists in these Southern states, the greatest menace the world has ever had.

PETER KLASSEN

Winter Park

that in this nation the media of press he seeks to smother still has the right to print his mouthings.

He must have missed Sunday school

or would have learned in his youth that what he suggests is hardly Christ-like.

Really, Mr. Harris, can you show me the cow and pig that have to be segregated because they can't live peacefully side by side? It's fortunate you brought animals into the picture as it points out how your ideas are less than human. I'm happy to be counted among the "traitors and quislings."

MRS. RUTH M. AMMONS

Fluorides Attacked

Editor: The Dispensatory of the U. S. A. — 24th edition states that "Fluorides are violent poisons to all living tissue because of their precipitation of calcium. They cause fall of blood pressure, respiratory failure and general paralysis. Continuous ingestion on nonfatal doses according to Sollman [J. Pharmacol., 1921, 17, 197] cause general cachexia and permanent inhibition of growth; analogous changes in teeth; bones become hard and fragile. The use of fluoride-containing dentifrices and internal medicants is not justified."

Another interesting statement comes from a USDA yearbook under "Food and Life:" "It is especially important that fluorine be avoided from birth to the age of 12 years."

H. FRANKLIN

Sign Them, Please

Letters for the Public Thought column of The Sentinel should be signed with the author's name. Names will be withheld from publication on request.

Please Be Brief

spoke before a labor group on Labor Day. He said he had been led to believe by the labor secretary that he, Mitchell, had been wooing labor all these years and it seemed strange that no talks were given by any official of the Labor Dept. before a big labor group.

Sec. Weeks, who doesn't like labor any more than Gov. Faubus likes Thurgood Marshall, again applied the needle.

"All of the wooing by the Labor Dept.," he said, "simply has not paid off."

"Some of the business groups are not in love with the administration either," retorted Mitchell, "so maybe you've got some wooing to do too."

Ike then changed the subject.

Note—His staff was rather surprised at this discussion. They had not realized the president was interested in what went on during Labor Day. What neither of his cabinet members told him was that probably he is the first president since the establishment of Labor Day who has never given a live talk to a labor group on that anniversary.

ALMOND HELPS NIKITA — After wooing the Polish Govt for three years and spending about $90 million

by the governor of Virginia.

WHY FAUBUS LAUGHED —Photographers caught Arkansas Gov. Orval Faubus laughing after the news was whispered to him of the Supreme Court's decision against delaying integration at Little Rock's embattled Central High School.

Friends close enough to overhear have now confided to this column what struck him funny.

The governor was presiding over a routine meeting of election commissioners when the news reached Little Rock. A local reporter, munching on a soggy cigar, ambled into the conference room and whispered the Supreme Court's verdict to the governor.

Faubus acknowledged the report with a nod, then leaned over and whispered the news to Arkansas Atty. Gen. Bruce Bennett.

Presumably to illustrate what he thought of the Supreme Court decision, Bennett told the governor a smutty joke about a farmer churning ice cream. Bennett made circular motions with his hands when he came to the part about the churning.

The rest of the story is too crude to be repeated, but it got a guffaw out of Faubus.

Anti-Mix Speeches Had 'Good In Them'

Editor: Sentinel account re: Meeting of Citizens Council must be the product of a wandering mind. The speeches had many good things in them, few being mentioned in The Sentinel.

The term racist, as applied to such councils is misleading. Racists are those who wish to compel social "acceptance" against the will of people who have been and would continue to be satisfied with status quo. For instance: Gov. Harriman rushed to see a hospitalized Negro in a N. Y. hospital; but no record is shown of a visit to any of the brutalized white girls of his own state. He wants the votes, so he'll do the obvious, i. e., for a confirmed politician.

I was at the Coliseum, but not as a member of any political organization. I am not a member of the Citizens Council, but I believe in their plan to return our nation to constitutional Govt. Moreover, I will help them. Neither am I a racist!

If the signs are true, our national Congress and other departments of our Govt are too weak and too bloc-ridden to clean up the mess created by the genuine historical racists. That is, those who finance and direct the NAACP and other pressure groups.

The mention of the KKK was irrelevant. So was the mention of A. P. Phillips. We should pray for many of The Sentinel's staff to be so good and patriotic as Mr. Phillips.

I. W. PARTIN

Account 'Ludicrous'

Editor: Does the writer of such slanted coverage as that given the great speeches made by Mr. Harris and Mr. Patterson at the Coliseum Saturday evening get paid for that kind of reporting?

To those who heard the speeches and then read the account of the meeting in The Sentinel, the newspaper account was ludicrous.

A. J. CLARK JR.

Kissimmee

[Sorry. We tried to be fair and print what he said.—Editor].

Why, Indeed?

Editor: My daddy said to me some 65 years ago, "When things beyond your understanding hit you, study them to the best of your know how. If you get licked trying, go out and find folks smarter than you to help you in solving those problems."

So today I am asking, Why do our county commissioners soak us $35 for permission to put a new roof on the old henhouse?

Why do our state legislators foist a sales tax on dime purchases upon those unfortunates who are compelled to make same?

Why do we permit our highest tribunal, the U. S. Supreme Court to usurp the power of our Congress by enacting the nation's laws?

WALTER E. HAUERT

Pine Castle

[There is no escape from death and taxes. Old, but still true.—Editor.]

SENTINEL LAUGHS

The railroad section foreman who was always driving his men in order to get the maximum efficiency from each addressed one of the laborers.

"Hey, Mike," he shouted, "why don't you lift your pick higher off the ground?"

"That I would do," said Mike, "but you hang over my shoulder so much that I'm afraid of hitting you in the eye."

V. F. W. Magazine

A Los Angeles maternity shop recently received this letter from an indignant customer:

"Dear Sirs: Please cancel the order for a maternity dress which you were going to deliver to me. My delivery was faster than yours."

The Lion

"Pilot to control tower! Pilot to control tower! I'm coming in. Please give me landing instructions."

"Control tower to pilot! Control tower to pilot! Why are you yelling so loud?"

"Pilot to control tower! I don't have a radio!"

The Rotarian

DENNIS THE MENACE — "I came over to play with ya, Margaret. I can't find any boys."

The ant and the elephant walked across a rickety bridge together. It swayed and groaned, but they finally made it across, and the ant said to the elephant:

"Boy; We certainly did shake that thing, didn't we?"

Lotsa Fun

During a howling blizzard in Kansas City, I dropped into a joint to get out of the cold and fortify myself. Suddenly the door flew open, and a grizzled, old-time navy man blew in out of the sub-zero night, with an inch of sleet on his shoulders.

He veered purposefully to the bar, listing slightly to port, and without more ado reached into his mouth, removed a set of upper and lower dental plates, and arranged them carefully before him. Then, bending forward with a menacing scowl, he shook a hairy forefinger at them. "Now, blast you!" he growled. "Stop chattering!"

Coronet

An oldster stomped home from the courthouse domino game much disturbed, saying to his wife, "Maybelle, let me see that letter from our boy telling of jumping a mile into the ocean from an airplane."

After reading with painstaking care, he grumbled, "This'll teach me never to take your word for what's in a letter, because you've let me make a bragging nitwit of myself. Why didn't you tell me the boy used a parachute?"

Wall Street Journal

Orlando Sentinel

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WILLIAM CONOMOS . . . GENERAL MANAGER
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TODAY'S THOUGHT

And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength.—Daniel 10:16.

The Methodist Church

"The Church with the Lighted Cross"

125 North Interlachen Avenue

P. O. BOX 825 - PHONE MI 4-2906 OR 4-1933

Winter Park, Florida

Caxton Doggett, *Minister*

Ralph Wellons, Ph. D.
Associate Minister

Miss Helen Parish
Director of Christian Education

Mrs. Paul Thorman
Administrative Assistant

Mrs. Dorothy Barnes
Church Secretary

Sept. 25, 1958

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Ave., N. E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

I appreciate your letter and the invitation to come to the workshop at Clark College, Oct. 16-17.

I will be able to come if I can take the night coach plane, Wednesday night, and fly back Thursday night. I must be here for an Appreciation Dinner for all of our church school workers on Wednesday night. But I could take a plane that leaves here about midnight. The round trip fare is between fifty and sixty dollars. That would enable me to be there all day Thursday.

There is one other point. If there are to be any considerable number of Jews present, do you think they would expect me to eliminate the specifically Christian references, that is, to speak only of God rather than Christ? On the other hand, I imagine they would expect me to speak as a Christian minister, since that is what I am. It may be that a Rabbi will lead another service.

Thank you for inviting me and for writing me about the above matters.

Sincerely,

Caxton Doggett

Caxton Doggett

P. S. Georgia's Roy Harris addressed a big meeting of White Citizen Council members here in Orlando Saturday night (many attending were from out of the state). He gave such an outrageous, fanatical speech that even the Orlando Sentinel has repudiated him. I'll send you some clippings!

9-16-58

Mississippi:

Mrs. Dan Reikes
810 Velma
Hattiesburg, Miss.

Mrs. Louis Binder (alternate)
231 W. 2nd
Clarksdale, Miss.

Louisiana

Mrs. Leo Mervis
34 Audubon ~~Bldg~~. Blvd.
New Orleans 25, La.

9-25-58
2nd letter
wrong address

Mrs. Howard Gruenberg (Alternate)
2231 Napoleon Ave.
New Orleans 15, La.

ADL

SOUTHEASTERN OFFICE
41 EXCHANGE PL., S. E. ATLANTA, GA.

For your information

Mrs. Tully

Art Levin

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA
JAckson 2-8764

HAROLD C. FLEMING
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

Dear Friend:

For some years, Southern women, leaders in church and labor fields, have come together to face social issues that confront the South. These women are selected by their own over-head organizations. We call ourselves "The Fellowship of the Concerned, Southern Women Concerned About Their South."

This is a definite part of the program of the Southern Regional Council. We are inviting you to participate in a workshop of The Fellowship of the Concerned to be held at:

Clark College, Atlanta, Georgia
October 16-17, beginning at 11:00 a.m. on
the first day and closing after lunch
on the 17th.

Fortunately, we have funds to cover your travel and entertainment. Enclosed you will find some sheets that give a brief resume of the workshops of the past. This year we will face the fears that grip our South over the social changes upon us, the new Civil Rights legislation, spend some time in terms of the Declaration of Human Rights and its Tenth Anniversary.

We would like to hear from you presently and if for any reason you find you cannot be with us, we would appreciate it, if you would suggest some one to be invited in your place.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

September 29, 1958

Mrs. L. N. Chappell
3542 Kingsbury Road, N. E.
Atlanta, Georgia

Dear Mrs. Chappell:

Mr. Harold Fleming, Executive Director of the Southern Regional Council has referred to me your request for information about the Workshop of The Fellowship of the Concerned to be held at Kresge Hall, Clark College, Atlanta on October 16-17.

Enclosed you will find some excerpts from "A Statement of Policy and Aims of the Southern Regional Council" and a list of its directors.

We failed to tell you in our letter that the people invited to participate are suggested by their own church boards. We are due thanks to Father Alexander O. Sigur, a member of our Executive Committee for giving us your name, suggested to him by Miss Margaret Mealey, President of the National Council of Catholic Women, Washington, D. C.

The theme of the Workshop this year is taken from the "First "Whereas" of the Universal Declaration of Human Rights, "Recognition of the Inherent Dignity and of the Equal and Inalienable Rights of All Members of the Human Family Is the Foundation of Freedom, Justice and Peace in the World."

You know a workshop more or less builds itself. However, of course we will have discussion leaders and resource people. One thing we must do is to face our fears that beset us over the social changes that are here. The Catholic church has experienced integration and we need representatives of the

(continued)

National Council of Catholic Women to help the rest of us find the way to help our South prepare for obedience to the Supreme Court Decision.

On Friday of the Workshop we will try to find a way for observance of the Tenth Anniversary of The Universal Declaration of Human Rights.

We are looking forward to having you, or a representative of your group with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosures

September 29, 1958

Mr. James M. Dabbs
Rip Raps Plantation
Mayesville, South Carolina

Dear Mr. Dabbs:

In preparing a leaflet on "Fear," mostly quoted from the Bible, I would like to have on the back page of the leaflet your paragraphs that deal with hate in your book, "The Southern Heritage." But I found the book is copyrighted and I cannot do it without your permission. What do you say?

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

September 29, 1958

The Church Peace Union
170 East 64th Street
New York 21, New York

Gentlemen:

Please enter our order for twenty copies of "In Your Hands - A Guide For Community Action" Tenth Anniversary of the Universal Declaration of Human Rights. Please bill us and our check will follow. We need this for a workshop for October 10th.

We would appreciate your attention to this order.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

(Dictated by Mrs.Tilly, signed in her absence)

September 29, 1958

VIA AIR MAIL

Dr. F. D. Patterson
President
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Dr. Patterson:

I was in Montgomery, Alabama, Saturday at a workshop of brave women of that state. I reached home at 1:30 a.m. Sunday morning not the least bit tired but felt "high and lifted up" so thrilling was that meeting. Now today, I am again "on the wings of the morning" for I have received your letter telling us you would be with us on the 16th and a long distance call from Dorothy Heights of the National YWCA that she would lead our discussion of ways that we here in our poor disturbed South may enter into the celebration of the Tenth Anniversary of the Universal Declaration of Human Rights. Surely "my cup runneth over."

Miss Junod was with us in Montgomery and was quite an asset.

Deeply grateful to you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter to:
Mrs. Charles F. Callahan
Mrs. Norman T. Boatwright
Mrs. Joseph Kuchle
Mrs. Charles J. Costner
Mrs. H. A. Beagle
Miss Mabel Dalzell
Mrs. George W. Bain
Mrs. Herbert Thatcher

September 30, 1958

Mrs. Thomas A. Ford, President
Mobile-Birmingham DCCW
74 North Reed Avenue
Mobile, Alabama

Dear Mrs. Ford:

We failed to tell you in our letter that the people invited to participate in the workshop of The Fellowship of the Concerned, are suggested by their own church boards. We are due thanks to Father Alexander O. Sigur, a member of our Executive Committee for giving us your name, suggested to him by Miss Margaret Mealey, President of the National Council of Catholic Women, Washington, D. C.

The theme of the Workshop this year is taken from the first "Whereas" of the Universal Declaration of Human Rights, "Recognition of the Inherent Dignity and of the Equal and Inalienable Rights of All Members of the Human Family Is the Foundation of Freedom, Justice and Peace in the World."

You know a workshop more or less builds itself. However, of course we will have discussion leaders and resource people. One thing we must do is to face our fears that beset us over the social changes that are here. The Catholic church has experienced integration and we need representatives of the National Council of Catholic Women to help the rest of us find the way to help our South prepare for obedience to the Supreme Court Decision.

On Friday of the Workshop we will try to find a way for observance of the Tenth Anniversary of The Universal Declaration of Human Rights.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

[redacted]

THE Florence District

SOUTH CAROLINA CONFERENCE (C.J.) of the METHODIST CHURCH

J. W. CURRY
DISTRICT SUPERINTENDENT

401 NORTH COIT STREET
FLORENCE, S. C.
TELEPHONE 7729

Oct. 2. 1958

Mrs. M. E. Tilly
63 Auburn Ave
Atlanta, Ga

Dear Mrs. Tilly:

Enclosed is an additional report and form of application for registration from New Orleans, La.

I hope some persons sent their reports directly to you.

Very sincerely

Willa Curry

New Orleans, La.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? City Hall - 1300 Perdido St. Daily - 9-1 2-8
2. When and where do Negroes register?
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) None
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing? ✓
   b. Was permitted to observe during registration? ✓
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? _____

SAMPLE

FORM OF APPLICATION FOR REGISTRATION

OFFICE OF REGISTRAR OF VOTERS

Parish of Orleans, State of Louisiana

Ward No.....

Prct. No.....

Cert. No.....

FURNISHED THROUGH
N. O. BRANCH, N. A. A. C. P.

RESIDENCE No.....

I am a citizen of the United States and of the State of Louisiana.

My name is Mr.-Mrs.-Miss.....I was born in the State (or country) of.....Parish (or county) of..... on the.....day of.....in the year.....I am now.....years,..... months and.....days of age. I have resided in the state since ..... in this Parish since.....and in Precinct No....., in Ward No..... of this Parish continuously since.....I am not disfranchised by any provisions of the Constitution of this State. The name of the householder at my present address is..... My occupation is.....My color is.....My sex is..... I am not now registered as a voter in any other Ward or Precinct of this State, except.....My last registration was in Ward.....Precinct.....Parish..... I am now affiliated with the.....Party.

Signature.....

Sworn to and subscribed before me:.....

(Deputy) Registrar

CHANGE OF ADDRESS

Date.....Residence.....Ward No.....Prect. No.....Cert. No.....

Date.....Residence.....Ward No.....Prect. No.....Cert. No.....

Date.....Residence.....Ward No.....Prect. No.....Cert. No.....

Date.....Residence.....Ward No.....Prect. No.....Cert. No.....

Date.....Residence.....Ward No.....Prect. No.....Cert. No.....

Date.....Residence.....Ward No.....Prect. No.....Cert. No.....

Name of Employer.....

Property Owner.....Tenant.....Boarder.....

CHANGE OF NAME

I am now Mr.-Mrs.-Miss.....Date of Change.....

Nature of change.....

REMARKS

FURNISHED THROUGH
N. O. BRANCH, N. A. A. C. P.

.....

.....

October 7, 1958

1500

Mrs. Lois L. Reeves
Tuskegee Institute
Tuskegee, Alabama

Dear Mrs. Reeves:

We are counting on you to lead the worship service at the beginning of our afternoon session on October 16. You will remember that I discussed it with you and asked you to give the first part of what you gave at Montgomery.

Please wire me collect so we may know definitely whether of not to put your name on the program.

Here is hoping you are coming.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 7, 1958

Mrs. Paul S. Powell
1417 Locust Street
Owensboro, Kentucky

Dear Mrs. Powell:

This will acknowledge receipt of your letter of October 4th to Mrs. Tilly. Your reservation had been made at Clark College as you requested.

Sincerely,

(Miss) L. E. Cummings
Secretary to Mrs. Tilly

/c

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

REV. EDWIN T. DAHLBERG
President

REV. ROY G. ROSS
General Secretary

R. H. EDWIN ESPY
Associate General Secretary

CHARLES E. WILSON
Treasurer

MRS. THEODORE O. WEDEL
Chairman

MRS. W. MURDOCH MacLEOD
General Director

October 9, 1958

Mrs. M. E. Tilley
Southern Regional Council, Incorporated
63 Auburn Avenue, NE
Atlanta, Georgia

Dear Mrs. Tilley:

On behalf of the Nominating Committee of United Church Women, we are writing to ask if you will accept nomination to the Board of Managers of our organization for the triennium beginning November 1, 1958. If you accept, your name will be presented for an election during the Assembly at the end of this month.

The Board of Managers which is composed of some 200 outstanding church women from all over the nation, meets annually for three days beginning the first Tuesday in April. The place of meeting varies from year to year, but in 1959 it will be in Indianapolis. Members of the Board have consistently voted to care for their own travel and other expenses as part of their contribution to United Church work.

We feel we do not need to stress the importance of the service you will be asked to render, but would only say that it was the unanimous desire of the Committee that you be a member of the Board. Since all members of the Board of Managers must be members in good standing of denominations composing the National Council of Churches, we would appreciate your letting us know your denominational affiliation and the local church to which you belong.

Please let us have your answer as soon as possible and we sincerely hope it will be a favorable one.

Sincerely yours,

Maria E. Wicker

Mrs. Norvell E. Wicker
Chairman
Nominating Committee

and

Dorothy MacLeod

Mrs. W. Murdoch MacLeod
General Director

DMD:ied

October 10, 1958

Mr. Saint John Barrett
Second Assistant
Civil Rights Division
United States Department of Justice
Washington, D. C.

Dear Mr. Barrett:

I received the teletype message that you will be with us at our workshop at Kresge Hall, Clark College, Thursday and Friday. Our first session will begin at 11:00 a.m. on the 16th and close after lunch on Friday.

We are asking you to enter into the discussion in the morning and afternoon and then in the evening you can give us an address or talk informally if you please on the function of the Department of Justice, especially in our Civil Rights case. I think you understand we have had some propaganda about the 14th Amendment and the States Rights question. However, this does not limit you what ever from saying anything you feel we should know.

We are hoping our workshop will be far reaching with your help, and we feel sure it will be.

Please give our thanks to Mr. White.

We are looking forward to having you with us.

Sincerely,

Dorothy Rogers Tilly
Director of Women's Work

DRT:lec

October 14, 1958

Mr. Samuel Lubin, Director
Atlanta Area Office
American Jewish Committee
41 Exchange Place, S. E., Room 703
Atlanta, Georgia

Dear Mr. Lubin:

This is a reminder that the workshop of The Fellowship of the Concerned begins at 11:00 a.m. Thursday, Kresge Hall, Clark College. You know I am counting on you to be at the beginning of the meeting and stay through noon on Friday.

We will especially need you on Friday morning when we have The Universal Declaration of Human Rights. I want you to know also, that Mr. St. John Barrett, Second Assistant, Civil Rights Division of the U. S. Department of Justice is to speak to us at 7:30 p.m. Thursday evening.

If you have anyone who would like to come, please bring them with you. I am so glad you are coming to help us in our discussions. Atlanta, our state and our South particularly need help in these days right now.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

(Dictated by Mrs. Tilly, signed in her absence)

From the Fellowship of the Concerned

Southern Regional Council, Inc.

Concerning the Workshop

Kresge Hall, Clark College, Atlanta
October 16-17, 1958

PLEASE CHECK AND RETURN AT ONCE:

( ) I will attend the workshop October 16-17.

(x) I will not attend the workshop October 16-17. Unable to Attend

PLEASE MAKE RESERVATION FOR ME AT:

( ) Piedmont Hotel

( ) Atlanta University (Bumstead Hall)

Helen E. Shaw,
401 Lexington Ave.
Fort Smith, Arkansas

Atlanta SRC
Oct 16, 1958

The God of Justice, Truth, and Love 3s

Our aim during this half-hour is to perform an act of worship rather than listen to an address. The Object of our worship is the infinite God. But the nature of God is too vast to be in its entirety the focus of our narrow, limited minds. What we can do is to meditate on several attributes of God which inspire people who are dedicated to the achievement of improved human relations. And we can pray, in silence, each in his own way, [redacted] even though our group includes Protestants, Catholics, and Jews.

The God of Justice

We worship the God of justice. These words of the prophet Amos will help to direct our thoughts. "Thus says the Lord, the God of hosts, the Lord...'Let justice roll down like waters, and righteousness like an everflowing stream." Try to visualize this spectacular picture of justice thundering down from above like Niagara Falls and flowing across the land with the majesty and power of the Mississippi River.

If we are devoted to God we are devoted to justice. This devotion to justice means at the very least that we pay attention to injustice, that we develop a capacity to feel indignation at the sight of injustice, to feel a deep personal dissatisfaction over the mistreatment of human beings, and to be willing to make a protest, to cry out, to ca call attention to the victims of wrongdoing.

In central Florida a few years ago a colored man named David McKendrick Reese was arrested and charged with murder. The jury acquitted him. Then public officials just forgot about him. They kept him in jail nineteen months without charging him with any crime. It was the sort of thing that could only happen to an ignorant, underprivileged man. Yet when the facts came out there was no widespread wave of indignation such as there would have been if the man had been a white man from a prominent family.

In Alabama Jimmy Wilson was condemned to death for the theft of $1.95. The Christian Science Monitor called it "an echo from the Middle Ages." Indignation saved Jimmy Wilson. All over the world people expressed outrage, especially the colored people of Africa and Asia. The governor finally commuted the sentence to life imprisonment, but many of us would feel better about it if more of the indignation had come from our Southern states.

Indignation is not a comfortable emotion but it is a Christlike emotion. It doesn't make us sleep soundly and feel that "God's in his heaven, all's right with the world," but it does make us act as people ought to act who worship a God of justice. Martin Luther King writes in his great book, "Stride Toward Freedom" that on the eve of the Montgomery bus boycott, "Something began to say to me, 'He who accepts evil without protesting against it is really cooperating with it." That, it seems to me, is what it means to worship the God of justice.

Let us now bow our heads in silent prayer that God will inflame us with a passion for justice and a heartfelt indignation at the sight of the mistreatment of human beings. Let us pray.

(Period of silent prayer)

O God, make justice roll down over our society like a mighty waterfall. Help each of us to translate our devotion to Thee into human attitudes and civil laws which bring justice to the weak, the ignorant, and the poor. Amen.

The God of Truth

We worship the God of truth. The author of Psalm 51 sang: "Behold, thou desirest truth in the inward being." Jesus said to Pilate, "For this I was born, and for this I have come into the world, to bear witness to the truth."

To worship the God of truth is to be devoted to truth, to have a passion for truth, to stand in reverence and humility before facts even though they may contradict cherished opinions.

Prejudice is the greatest enemy of truth because it is an emotional attitude which flourishes in detachment from the facts. Thus it has come about that in the current school crisis, truth has been one of the first and greatest casualties.

Recently I was invited to lead a discussion group of young adults in a state conference of my church, The Methodist Church. The group was made up of young married people, from all over Florida, including a number who had been brought up and had gone to school in northern states.

Quickly the group moved into a discussion of school integration and inevitably a segregationist voice was raised to make the so-called ultimate argument. He was opposed to integration because it would bring about large scale intermarriage.

I decided to forget the books and pamphlets I had before me on the table and try to get at [redacted] such facts as could be established within the personal experience of the group. I asked how many members of the group had gone to

integrated schools. Four or five hands went up. Then I asked these how many interracial marriages ~~they had known in the~~ had occurred among their schoolmates. The answer was "None." Next I asked how many interracial marriages they had even heard about in the communities in which these schools were located. Again their answer was "None." So the fact we faced was that those in our group who had gone to integrated schools had no personal knowledge of a single interracial marriage. The further fact we faced was that our red hot segregationist wasn't the least bit impressed with this fact. He had made up his mind, he was filled with a great fear, and facts had nothing to do with it!

The 1954 Supreme Court decision has been bitterly denounced because, according to its critics, it was based on sociology and psychology. But truth is "a many splendoured thing." There is mathematical truth and biological truth and astronomical truth and psychological truth and sociological truth and it is all God's truth.

The Supreme Court acted upon a truth of psychology, accepted all over the world as a fact by the authorities in that field of knowledge, the fact, namely, that segregation, with the sanction of law, instils a feeling of inferiority which retards the growth and education of a child, so that no matter how fine the school building, education is inferior if it is segregated. This fact has been denounced ~~Segregationists charge denounced this fact and rejected it but they have not disproved it~~ and rejected but it has not been disproved.

To worship the God of truth ~~in the~~ involved a willingness, yes an eagerness, to get at the truth of a matter. "Behold, Thou desirest truth in the inward being... You shall know the truth and the truth shall make you free." Let us bow in silent prayer before the God of truth,

(A Period of Silent Prayer)

O God, great source of all truth about man and the world in which he lives, give us wisdom to recognize thy truth and the will and courage to live by it. Make us humble before any truth which challenges the falsehood within us. Amen.

The God of Love

We worship the God of love. "God is love, and he who abides in love abides in God, and God abides in him." (I John 4:16). John said that. He also said: "We know that we have passed out of death into life, because we love the brethren." (I John 3:14). "You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind." (Luke 10:27). Jesus said that.

And now I want to read a beautifully written commentary on such passages of Scripture. I have in mind a portion of a chapter entitled "Central Fire" from the new book, "Southern Heritage" by James McBride Dabbs, president of the Southern Regional Council. (One of the by-products of the struggle over segregation is the appearance of a new type of Southern literature, a literature depicting not the mouldy, decaying South of William Faulkner or the lewd and illiterate South of Erskine Caldwell, but a new South of splendid promise, fresh vitality, and strong leaders. When has the South produced finer books than "Southern Heritage" and "Stride Toward Freedom"?")

> We come at last to the central fire burning at the heart of the South, which, fanned into a blaze by the winds of our time, will do more than anything else to destroy segregation. This is the Christian spirit of love.
>
> To this point we had to come. If, as John said and Jesus showed and we believe, God is love, love is both the beginning and the end of our endeavors, the source and the goal of our thinking...
>
> It is the spirit that struggles to express itself in the lives of those who call themselves Christians. It is the flame they cherish and sometimes by God's grace see burst into a blaze. We ask, then, are segregation and racial discrimination fuel for this flame, good works done in the world which encourage and kindle the doubting heart? Or are these actions cold water quenching the inner fire? Whatever justification we may find for them, is it possible to justify them on the altar of this human-divine love, which burns, however flickeringly, within the heart? Are they such first fruits as can be offered to God?

...I think we must answer no. Still, however, some of us may doubt. We see that most of the reasons offered for segregation are, upon careful examination, flimsy; we see that the dangers against which it is supposed to protect us are for the most part unreal; we see that some of our attitudes in the matter are simply habits, and others a cloak for selfishness, and still others the result of the confusion of life, which is sacred, with segregation, which is only one of its perishing forms; we see, finally, that these old habits stand in the way of certain positive forces within us struggling for expression, chief among them the spirit of love which Jesus expressed and commanded--and yet--and yet--we are afraid it can't be done. We think it ought to be; we really don't want to defend it ourselves; but we're afraid it can't be--at least not now.

Perhaps this vague fear exists in the minds of many Christians. If so, we should name it for what it is. For its proper name may shock us into a deeper awareness of ourselves, and in the fantastic world we have created in the South, that would be all to the good.

It is lack of faith. Faithlessness. No more and no less. If we had more faith in God, we should have less fear. If we were filled with faith, we should have none...

As we believe in love--which is to say, as we have love--we do not have fear. As we are afraid, then, we lack love, and lack faith in a God of love. Our fearfulness is the mark of our faithlessness, and simply means that the essential fire of Christianity burns but flickeringly upon the altar of our hearts.

How may that flame be steadied? By placing it alongside the original, the brightest of all its expressions, the life of Jesus. Contemplating that shining example, we shall find his spirit growing within us and the fears that now cling to our hearts like miasma along Southern ditches in summer dispersing before the beams of the rising sun.

--"Southern Heritage", Chapter XVII

There is one aspect of love that I want to underscore in closing. That is love as sympathy and understanding. Perfect understanding between human beings is impossible, but a working understanding, sufficient to make daily association bearable and even pleasant, is possible, though difficult.

I am a minister. Let me draw an illustration from my profession. Look at the vast difference between the working conditions of the white minister and the Negro minister in the South. The Negro minister who champions the cause of integration does so with solid support from his congregation and from community leaders outside his church. His stand on this question draws him into even more intimate fellowship with the men and women with whom he works daily. In fact, he may even become a hero in the eyes of his people. The Negro minister has therefore with good reason been called "the freest man in the South."

The white minister, on the other hand, is shackled and bound. He may go before his congregation with the same message yet with exactly the opposite result. The majority of his congregation will turn against him. Some of the men and women with whom he must work closely will now regard him with suspicion and hostility. He no longer enjoys their confidence and the fellowship circle is broken.

I am not defending the excessive caution and timidity of white ministers. I am saying that the Negro minister has in his personal experience nothing to compare with the experience of the southern white minister who tries to persuade his congregation that integration of schools is right. So it comes about that many Negro ministers feel their white brothers are cowardly and indifferent, while white ministers in their frustration conclude that their Negro brothers are unfair and unreasonable.

One is reminded of these lines by Elisabeth Burrowes:

Between us silence stretches far,
My brother, oh my brother.
How can we hail a distant star
Who cannot speak to each other?

I remember some lines from a Broadway musical I saw several years ago. It was "Lost in the Stars", Maxwell Anderson's musical version of Alan Paton's beautiful but tragic story of South Africa, "Cry the Beloved Country." Stephen Kumalo says to his wife: "There's a great gulf between people, Grace, between husband and wife, between parents and child, between neighbor and neighbor. Even when you live in the same house it's deep and wide, except for the love between us. But when there is love, then distance doesn't matter at all--distance or silence or years." Then Stephen sings a hauntingly beautiful song to his wife. The song is called, "Thousands of Miles."

"How many miles
To the heart of a child?
Thouusands of miles, thousands of miles.
When he lay on your breast
He looked up and smiled
Across tens of thousands,
Thousands of miles.

Each lives alone
In a world of dark,
Crossing the skies
In a lonely arc,
Save when love leaps out like a leaping spark
Over thousands, thousands of miles."

Today we can parapharase this song:

How many miles between white and black?
Thousands of miles, thousands of miles.
Each lives alone
In a world of dark,
Crossing the skies in a lonely arc,
Save when love leaps out like a leaping spark,

Over Thousands and thousands of miles.

To worship the God of love is take into one's soul agape, the divine love, the spark that leaps across thousands and thousands of miles that separate brother from brother. Let us ask God to give us more of that love.

(A Period of Silent Prayer)

O God, we confess that we have not loved thee with All our heart and soul and mind and strength. We have not loved our neighbor as ourselves. Have mercy upon us and forgive us and fill us with good will to overcome the bitterness in the South today. Through Jesus Christ our Lord. Amen.

James McBride Dabbs
Mayesville, S. C.

Fellowship of Concerned
Atlanta, Oct. 16, 1958

FEARFULNESS IS FAITHLESSNESS

You remember how, back in 1940, after months of quiet, the Germans launched westward across Europe. I learned something then. For the moment I was frightened as I thought of the possibilities. Then I said to myself: you call yourself a Christian. This is the time to prove whether you believe what you say. Does God rule in the affairs of men or doesn't He? As a Christian you say He does. If He does, what is there to be afraid of? Whatever happens, what is there to be afraid of? All things will still work together for good to those who love Him.

Strange to say, I didn't worry any more. I had shamed myself into faith. I had reminded myself of what I said I believed, and had asked myself if I was sincere; and I had found peace--as Melville once put it--deep down and far inland there, beneath the tornadoed Atlantics of our being.

Today, in the midst of our painful struggle in the South, we need to ask ourselves the same questions. For the basic fear we have to face is fear itself, in ourselves and in others. It curls through our hearts, like the miasma along Southern ditches in summer; it steals across our inner landscape until the bright sun of God's love is darkened. How often have you heard good people say, how often have you yourselves felt: I know it should be done; I know our treatment of the Negro is unjust and we should correct it; I would like to do it--but I'm afraid it can't be done--not right now! Is that any way for a Christian to

talk? Doesn't it show a lack of Christian faith? After all, is it we who are going to correct this evil? If we really think that, we ought to be fearful; indeed, we ought to despair. What did Jesus say? Fear not; follow me. Take one step with me today. The future is in my Father's hands; even I don't know it.

The simple question we ought to ask ourselves is this: Do we believe these words of Jesus or not? Do we have faith in God or do we not?

Our presence here indicates that we do. But, as is always the case, we continually need to recall our faith, to remind ourselves of what we live by. Especially is this true in our world, where the rush of events half deafens us; most especially is it true in the South, where some men claim they live by segregation--our way of life, they call it--when, really it is a poison they die by!

So, we need to recall our faith. We are the Fellowship of the Concerned. May I suggest what I think our ideal is? May I describe this group as I see it? We are those who care without care. We care without being careful. We care without being full of care.

To walk between care and worry is to walk, I think, that narrow path that leads to salvation. Narrow? It's like a razor's edge, and I dare say no one holds it steadily for long. Hence, the significance of the prayer: "Lord, I believe; help Thou mine unbelief." Even in the moment of affirming our faith in God we falter. Either we do not care enough; or we care too much, we are burdened with care. Either we are indifferent, selfish, unconcerned with the needs of others; or we are over-concerned, anxious, and care-worn.

How is it possible to be concerned without care? without worry? without anxiety? We have come to Atlanta because of our concern. Because of our concern, we have attached ourselves to this group. Together with this group, we have attached ourselves to the cause of justice in the South, especially interracial justice; the needs of children and youth; the hopes of parents. But now that we have attached ourselves to these ends, how can we still remain so detached that we aren't troubled by the delay, the obstructions, the disagreements, the antagonisms we have to face? How can we pour our hearts into an effort, and yet remain calm and unworried about it?

The Biblical answer, of course, is very simple. Cast your cares upon God. For He careth for you. But there's the rub. Too often, we aren't sure He does. We just lack faith.

It was partly to reassure yourselves that you organized this fellowship. You haven't come here as a number of separate concerned women; you have come, and you are meeting, as the Fellowship of the Concerned; you will return to your homes as the Fellowship of the Concerned. This fellowship is the main source of your faith. To be more exact, I should say that you organized this fellowship because of earlier fellowships you had known: in the family, among friends, in the church. For, as St. John truly says, we cannot have faith in, we cannot love God, unless we love our neighbors. It's the love of God we seek: the human-divine fellowship. "Thou hast made us for Thyself, and our hearts are restless until they rest in Thee." But we find this fellowship first on earth and among our fellows.

If such a group as this exists for the deepening of our faith in God, if this fellowship is the earthly sign and symbol

of the human-divine fellowship we seek, then in this fellowship we find love and faith, and upon this fellowship we cast much of our care. It is because of this fellowship that we can care without being full of care, that we can be concerned without being anxious. I said we walk a narrow road in the world being between being indifferent and being worried. If we had to walk it alone, we could never walk it. But we are not alone. Always there are the others, sometimes gathered together like this in happy converse, sometimes separated by the miles but present in spirit, holding our hand, walking with us the narrow road, between indifference on the one side and anxiety on the other, concerned but free from care.

I have a friend--she is also a Friend with a capital letter--a Quaker--who seems to me over-concerned. She is so keenly aware of the woes of life that she is oppressed and saddened by them. I cannot think this is best. It's true, compassion is necessary for healing. The woes of life will not yield to those who have not felt them. But in addition to compassion, there should be confidence, happiness, even joy. The New Testament is a book of joy. I sometimes wonder about the picture we have of Jesus as a man of sorrows and acquainted with grief. Doubtless at one level he was. But he was also a good companion, a friendly man, a warm-hearted friend.

The thought of Jesus reminds me that our fellowship also stretches backward through time. It is rooted in the Judaeo-Christian tradition, to which all of us belong; it is also rooted here in the South, where we learned that tradition. We Southerners are apt to forget this, especially in trying times like the present. We live in a region noted for its conservatism,

where people don't emphasize ideals. Indeed, I had an uncle whom I once overheard remark to an aunt: "Ideals are a sin, Alice. We should love God." He was a Christian gentleman and I was an idealistic youngster, and I was shocked. I had been attending Y.M.C.A. conferences at Blue Ridge, North Carolina, and had participated in vesper services on the slope below Robert E. Lee Hall. Seated on the grass there, I had seen the sundown fade over the Great Craggies, and had beheld my ideals outlined against that luminous sky. And here was a man whom I loved and respected saying "ideals are a sin."

I think I know now what he meant. He was a true Southern conservative, who loved his land and his neighbors and life in all its actual complexity, the good interwoven with the evil, and he was suspicious of people who got notions in their heads, and idiosyncracies; who took the bit in their teeth, and ran away after this or that or the other, calling it God. Yet he had ideals; a conscience and a code; and he would never have thought of betraying them. They were ideals, however, deeply rooted in the life around him.

Well, so were the ideals I had at Blue Ridge. I've had no occasion to deny them, though I shall admit I find them more diddicult of attainment than I thought then. But even then the scene that expressed them for me was symbolically true. For I saw them, as I said, at twilight, resting upon the mountains and rising against the sky. The Psalmist said, "I will lift up mine eyes unto the hills whence cometh my help." I believed then, as I believe even more deeply now, that the Lord who made heaven and earth will also help me. The force that upholds the hills upholds me too, me with my dreams and hopes for a better world.

Where did they come from, these dreams and hopes? Where did our ideals for a better South come from? Whence our ideal of justice? From the South, as we came from the South. Body and soul, we came from the South. When we speak, we are the South speaking. Our dreams are Southern dreams. If you say, No, these are Christian ideals we stand for, that is true; but they are Christian ideals that the South transmitted to us and colored in the transmission.

We should be ashamed to remain silent while people say that segregation is a dream of the South, our way of life. It is, in fact, a towering nightmare, a way of death. Whatever truth it may have had--and all customs have some truth, or they couldn't become customs--whatever truth it may have had is fast seeping away, and it becomes more and more a sham, a falsehood, in the world we live in. Of course, it's a tradition--though a rather young one. Hot biscuits and fried chicken are traditions. Now, that's what I hold to. But, to be serious, so is our desire to be agreeable a Southern tradition; and our sense of justice. Every society has many traditions; some helpful, some indifferent, some harmful. In what does our freedom consist but in choosing from the many traditions, the many ways of acting that have come down to us those that seem to us most vital and compelling? You may follow the tradition of hot biscuits complacently--if you disregard the bathroom scales. You may support and exemplify the increasingly negative and evil tradition of segregation. OR--you may do what we're trying to do here: lay your hand upon the great heart of the South, feel it throbbing still, and receive from it the life that will carry you forward in confidence and strength.

I'm calling your attention to the fact that the Fellow-

ship of the Concerned exists not only in the present, as represented by this group here today, but existed in the past, and here in the South. If we feel lonely, it's because we don't know the tradition we belong to, don't feel our ideals deeply rooted in the South. Where else could they be rooted? Roots, even of ideals, must penetrate earth and wrap themselves around things. If you were brought up in this land and among these people, it is in this land and among these people that your ideals are rooted.

And here, my friends, is where we of the South have an untold advantage over the idealists of other parts of the nation. Our past has been manifold and varied; filled with the sharpest contrasts; the gayest comedy, the deepest tragedy; splendid success and utter failure. We have the advantages the Prodigal Son had over the Elder Brother. I'm not praising sin; I'm merely recognizing the uses of adversity. We had the fleshpots of Egypt in '61 and were eating with the swine in '65. This great fall is a source of regional wealth we haven't yet tapped. I don't mean wealth for fiction and poetry. We have tapped that pretty well. I mean wealth of character, of experience.

We shall not, then, like some liberals, run in wide circles and bay the moon. It may be a little difficult for us to say exactly what we're striving for. But our ideals, though vague, are deep and enduring. The fellowship we feel today is rooted in the past. Consider several of these ideals.

In the first place, as Southerners we desire to be agreeable, we want to get along with people. We approach people--almost anybody--with the feeling that we'll find them friendly if we stop to talk. We expect them to meet us halfway, and usually we aren't disappointed. A significant thing happened in Little

Rock last fall. Disturbed by the condition at Central High School, the churches of the city held a day of public prayer. By and large this is what they prayed: "Lord, we've had bad manners; we've been disagreeable to one another; we're ashamed. Forgive us and make us agreeable again."

What were we told, over and over as children, when we had done some unmannerly thing? "Ain't you 'shamed!"

I don't say that this Southern ideal of agreeableness will make the world over, or even the South. It certainly won't do it tomorrow. Also, if that's the only ideal we have, we haven't much to tell the world, or even ourselves. But we are certainly opposed to disagreeableness.

The problem is this: How to be the friendly person Jesus apparently was, and yet speak the sharp words and do the clear deeds he did.

If we go back to Little Rock, we can pick up the second Southern ideal, honored, it is true, somewhat more in the breach than in the observance: the ideal of justice. This belongs clearly to the Judaeo-Christian tradition. It is significant that Little Rock--again speaking generally--neither begged forgiveness for past injustice nor pled for future justice. Apparently it didn't think of it. How, then, can I maintain that our ideal of justice is rooted in the South?

I shall suggest that, though deeply rooted here, it has never flowered here, but that the climate today is rapidly changing and that soon it may. It is we who will help bring it to bloom. I speak then to the roots of justice in our hearts in the belief that this is the season for cultivating them.

As I suggested, the South is considerably like the Prodigal Son. One reason that young man was saved was that he chose such an outrageous way of going to the devil. The Elder Brother really went just as far from home. Indeed, he went farther: you remember he was still absent, he just wasnlt there when the younger brother returned. But he never knew that he was absent, that he'd ever left home at all. You see, he was a successful beef farmer, a member of Rotary, and probably an elder in the First Presbyterian Church. But he wasn't, to his own heart's knowledge, his father's son. His younger brother, however, observing at close range the snouts of the swine, recalled by contrast his Father's face and his own true inheritance: he came to himself and headed home.

The South, like the Prodigal Son, chose to get rich quick by the outrageous method of frankly owning and exploiting Negroes, first under slavery, later, less successfully but still directly, under segregation. Because the method was so outrageous, the South generally speaking hasn't since the Revolution been assured of the basic justice of its social order; indeed, it has had the rankling sense that this order was based upon injustice; and this sense has deepened with the growth of the humanitarian and democratic spirit in the Western World. Though continuing to act unjustly, the South has always been troubled by the fact; indeed, it has tried to quiet its troubled heart by the agreeableness we spoke of just now.

There are many admissions in the history of the South of this continuing injustice. I shall quote only a few sentences from our own Southern historian, Bell Irvin Wiley, of Emory

University. Mr. Wiley is speaking of slavery, but the same general comments can be made about segregation; in a sense, segregation is an even less moral and responsible system than slavery was. Says Mr. Wiley: "It is a well-known fact that slavery was widely regarded as an evil among Southerners of the late eighteenth and early nineteenth centuries....In November, 1861, Mary Boykin Chesnut, at the conclusion of a long apology that plainly revealed a troubled conscience, wrote in her diary:'We are human beings of the nineteenth century, and slavery has to go of course...I hate slavery.!.When the tide of war turned against the South the guilt complex became more oppressive and some devoted Southerners who were honest with themselves confessed the conviction that God was punishing the South for its sin of slavery." Similar remarks have been made about segregation. A conservative business man said to me a half-dozen years ago:"Of course, we're unjust to the Negroes; but what else can we do?"

E "Road to Affluence" 102-4

So by plain injustice, the root of justice has always been kept alive in the Southern heart. But what reason is there to believe that now the spring is coming and the root will put forth leaves and flowers?

The reason is that there are powerful,growing forces within and without the South demanding justice. Justice is a two-way street; men come and go upon it; there is give and take. We do justice both because the love within us desires it and because forces outside us demand it. Today, the Negroes themselves demand it; and they have increasing economic and political power to back up their demands. The colored world, composed of more than fifteen hundred million people, demands it; and as citizens of the United States, desiring survival, we

are not deaf to those demands. Therefore, when our deep heart urges us to move forward toward interracial justice, it is the buried heart of the South that urges us; it is also the wide world that urges us, the demands of colored people everywhere, the plea of our country for survival amid the bitter winds of today. In brief, God is working, both within us and beyond us, to bring justice to the Negroes of the South.

There is at least one other ideal we have that is deeply rooted in the South. This is our interest in people, our feeling that life is personal, our desire to establish personal relationships. This is also the basic Christian ideal; and this is one of the main things the South has been driving at, though very poorly and in a sadly limited way. The matter is too complex to be discussed here; I can do little more than mention it. It is commonly admitted that the South has always been a highly personal society; even our institutions are personalized; even there we tend to deal with one another as men, not as bureaucrats or "organization men." Many of these relationships are highly arbitrary; many of them highly unsatisfactory. But they tend to be personal. The one great exception is the white-and-Negro relationship; and even this is by no means a complete exception. Between the races we whites have drawn the curtain of segregation--we might call it the Cotton Curtain, since it came mainly from cotton. By interposing this curtain, we have tried to make the Negro impersonal--not a man but just a Negro. By God's grace, we haven't entirely succeeded in this evil, this selfish attempt. Some personal relationships still manage to be maintained through the curtain, and in spite of it. But the main point is this: the curtain separates us not only from the Negro, but also from our own deepest

nature: it goes against our grain. Deep down, whites and Negroes want to treat one another as they treat the members of their own race--like people. Therefore, when expressing your Christian ideal of the value of the person, you draw aside the clinging curtain of segregation, you are also expressing a basic Southern ideal.

I may have wandered widely in the last half-hour, but I hope I haven't been baying at the moon. What I have said is really very simple. If we will examine our hearts, especially as we know ourselves in this Fellowship of the Concerned, we shall find the faith to forget our cares and overcome our fears. For we shall find that no one of us is alone, that we are all rooted in this fellowship, in the rich and human history of the South, and, finally, in God, in whom we say we trust. If we don't trust Him, we might as well go home. If we do, we can leave the care to Him, and run with joy the race that is set before us.

RECOMMENDATIONS FOR RESOLUTION
FROM CONFERENCE OF THE FELLOWSHIP OF THE CONCERNED
CLARK COLLEGE
ATLANTA, GEORGIA
OCTOBER 16-17, 1958

I. We recommend that the Southern Regional Council take steps toward initiating a "Save Our Schools Campaign."

The first step would be to call a conference of the Southern business, educational, civic, professional and religious leaders, of both races, to form a permanent "Save Our Schools" organization.

This group should assume the responsibility to set up local counterparts.

We further recommend that in such a campaign the organization use all forms of mass media such as TV, Radio, Newspapers, Bill Boards, etc.

II. We recommend that the Director of the Fellowship of the Concerned be instructed with the help of such a committee as she desires to appoint, to send from this conference a letter to the President of the United States. In this letter we would wish to express:

a.) Our moral conviction of the injustice of segregation and the justice of integration;

b.) Our urgent desires that the president should use his great influence in a national effort to "Save Our Schools." To this end we would request that he call immediately a National Conference of concerned citizens to work together on the implementation of the Supreme Court Decisions on Public Schools. We would recommend that the concerned citizens include southern business educational, civic,

professional and religious leaders of both races, especially those who are assuming the responsibility for local leadership toward positive action to prevent further incitements to violence.

c.) We further recommend that we as individuals get as many others as possible to follow this up with personal letters to the President of the United States on this subject.

III. That each of us take responsibility for mobilizing individuals and groups with whom she is in contact to insure adequate representation of concerned citizens in all the preparatory groups for the 1960 White House Conference on Children and Youth. That in this effort we use the following methods:

1. Write Government Printing Office, Washington, D. C. for Booklet on 1960 White House Conference. Booklet is free.
2. Get local representation on city and state committees.

H.P. ✓ Return LEC (1)

Report - Meeting attended October 16, and 17th, 1958

The Fellowship of the Concerned, Southern Regional Council
Atlanta, Georgia

Meeting held: Kresge Hall, Clark College, Atlanta, Georgia

Attached to this report is the Work Book furnished each delegate to the meeting. I believe the work book is self explanatory. There were in attendance approximately 130. Most of these were women since it is a women's group. There were in attendance a good percentage of colored women. Among them were National leaders and also representated among them was the average women.

Mrs. M. E. Tilly, Director of Women's Work, Southern Regional Council, has long worked in this field. It happened that when the writer was appointed to attend the meeting and received the literature from the Southern Regional Council it seemed only right since She was known as a friend to call her to say I would be there. In the course of our conversation she asked if we had colored representation in our group and I told her yes. She then asked that I give her a name of one of our colored leaders. I told her that I felt this should be a recommendation from the Parish Moderator at St. Paul of the Cross and so I called Father Banks and he appointed Mrs. Agnes Freeland to be invited to the Conference. Mrs. Tilly issued Mrs. Freeland the invitation and Agenes attended the meeting on Thursday and was introduced to the group as our colored representative.

According to the wishes of Father Stapleton and His Excellency no discussion was entered into on a voluntary basis. I was very impressed with the fact that at no time during the two days was anyone "put on the spot" as far as what one group or religion is doing in the field of race relations. Mrs. Tilley from her personal knowledge of me did us the honor without mentioning it to me beforehand, to introduce me as

National Vice Chairman of Legislation of the National Council of Catholic Women. The other two National women's groups, the United Church Women and The National Council of Jewish Women were also represented at a national level.

At the opening of the meeting special message of sympathy was expressed to the Jewish women at the bombing of their temple.

Mrs. Tilly made a very beautiful talk on the death of Pope Pius XII. She read the letter which was sent to the Catholic Committee of the South expressing sympathy from the Southern Regional Council at the loss of our great and beloved leader. Copy of this letter is attached to this report.

Each session of the meeting was opened with thirty minutes devoted to worship. I was most impressed by the sincere spiritual approach to the subject matter. I was also impressed by the fact that in each half hour each of us was given a quiet time to pray for the subject matter of that particular session in our own manner.

At no time during the meeting was there any attempt that I could gather to inflict pre-conceived ideas on those in the group.

There was one white woman and one colored woman from Little Rock present at the meeting. Their contributions were made in a factual way and also, I thought, in a non-partisan way. They stated that people of good will in Arkansas have been persecuted in an economic as well as social way. The feeling in Little Rock is running high everywhere. The newpapers play up the sensational and the small groups who are meeting on an interracial basis to work out an equitable and sensible solution are being harrassed. Because of this the business leaders of Little Rock are afraid to speak out. In cases there leaders have done so, especially one lawyer was mentioned, he has been completely ruined financially. These women stated that good race relations were farther along in Little Rock than they are now in Atlanta before the school crisis. When the ~~sixts~~ crisis

began there was not the hate mongering that now exists.

In the first discussion group a list of subjects ~~to be considered was made up by the group~~:

1. Where do we go from here on the school situation.
   a. Type of activity we are engaging in communities where there are suits.
   b. Newspapers - editorialy and news - what can we do to make a better climate.
   c. What is going to happen to the economically underprivileged child where schools are closed?
      a. What about theses teachers?
      b. What about bombin and violence? What can we do?
2. What can be done about our politicians?
3. How does one go about organizing voices of good will to break the silence?
4. What about voting and Registration?
5. What can we do about the feeling of our young people on race relations?

The answers to these questions seemed to be that most of all we must not be afraid to state our moral convictions to others. Only by a campaign of speaking one to another can we create a better climate. There was a feeling that each of us had a responsibility to try through the proper channels to influence our newpapers editors to be strong in their convictions and to back to the fight for moral right regardless of popularity. It was the consensus of opinion that families can play the largest part for good in creating good climate by starting at home to educate their children in right thinking and to help them be unafraid in their dealings with colored children of their own age and their own background.

As far as voting and registration is concerned there is a

movement in all Voters groups to try to bring enough effort from these groups to see to it that the registration laws allow the colored to vote.

A colored participant stated that she felt that many of us as Christians were silent and peace loving and we must speak out because those who do no love peace are being so loud about what they have to say.

Rabbi Rothschild appeared on the afternoon of Thursday, October 16th. These are his words: The results of the bombing turned out to be:

1. The bomb released inhibitions of people of Atlanta and the South. The newspapers in Atlanta have been given a new freedom of spe

2. The magnificent response from the entire community has been overwhelming. The spontaneious welling up of feeling in the community against this violence is proof to him of the acceptance of all religio in our community, and that most people are decent.

4. He had been asked if his outspoken attitude on community problems could have any connection with the bombing and he said no, this did not have a connection.

5. He felt the bombing had no connection with integration. It is and seems to be a result of "A band of bigots whose direction is Anti Semitic. He said he had received a letter in which he was accused of: "being worse than the negro". He felt this is an outcome of a group who advocate violence and he stated that we must do something about this act because" If you counsel violence you no longer can control its direction." Nashville and Atlanta have been the only two cities where violence has been committed that there has been such a terrific indignation expressed when the violence was against a Jewish temple.

The President of the Southern Regional Council, Mr. Dabbs, stated that he knows there is a wealth of character in the south that is untapped. We have a heritage of love and we must uncover

that character to help solve our own problems. The virtue of justice is deeply rooted in the South and has never had an opportunity to flower. We must be the gardeners of good will to make this come about.

There were many comments on the fact that the colored minister is in the best position to help the problems of the schools because he can speak freely, but the white priest, minister and rabbi are in the position of being timid about speaking out because they lack the support of their congregations. It was very evident from the group discussion that there is no catholic clergy participation to speak of in the interracial groups that are meeting.

It would be my personal recommendation that as soon as possible a priest be appointed by his Excellency to attend the meetings of the Southern Regional Council and the Council on Human Relations. Mrs. Gilley told me that in Louisiana she has had wonderful support of the clergy and of course, in days past has worked very actively with the Catholic Committee of the South.

I was appointed to committee on resolutions (did not volunteer). There was one in the group who was very determined that any action stem from the national level down. Most of us who have been working in the South know that there has already been too much "top down". We all felt that a Regional program with leaders who have the problem would be more profitable. Needless to say we worked very hard to put our point across and came out with a compromise what we felt was workable. The recommended action from the committee is attached.

The reason I am convinced that good can come from participating in this group is that at no time in the two days did anyone offer to approach the problem with drum beating and loud voices. All of the planning was of a positive nature geared to doing what we can quietly and quickly.

Mrs. George Bain, President of the Virginia Diocesan Council of Catholic Women attended the meeting with her Diocesan Chairman of Social Action, Mrs. Thatcher.

All expenses to this meeting for all delegates were paid for by the Southern Regional Council.

There will be subsequent meetings by local groups to follow up the recommendations of the group.

Mrs. Leo M. Mervis
Thirty-four Audubon Boulevard
New Orleans 18, Louisiana

Oct 21, 1958.

Dear Mrs. Tilly:

I want to express my thanks to you and to the S.R.C. for the opportunity to attend and participate in your meetings last week.

I have heard so much about you and it was a privilege to meet you. Working in this most difficult area of human relations sometimes seems like a lonely activity, and meetings such as yours provides incentive to continue in company with the others whose goals are similar.

I hope when we meet again the total picture will be one of progress and optimism.

Sincerely,

Helen Mervis.

GEORGIA COUNCIL ON HUMAN RELATIONS

Walter C. Cowart
Executive Director

63 Auburn Avenue N. E.
Atlanta, Georgia
October 22, 1958

Members and Friends of our State Council:

We salute you!

Recent events on the Human Relations front may interest you.

A PUBLIC FORUM

Appears to be in the making. Your director invited a group of Inter-Agency representatives to our office September 18 for the purpose of finding a unified strategy in the field of better human relations in our communities. Out of our conference together a committee was appointed to explore the wisdom of a Public Forum in Atlanta to discuss both sides of crucial issues before us today as citizens.

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We hope to report on our findings very soon. Groups represented at our session were the Atlanta Christian Council, Georgia Council of Churches, the National Council of Churches, Anti-Defamation League, Catholic Women, Council of Jewish Women, League of Women Voters and United Church Women. Other groups will be included in this interracial endeavor. It is the hope of the committee to bring nationally known leaders to this Public Forum platform.

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"CHRISTIAN COMMUNITY RELATIONS"

Was the special study course led by the state director in Macon at a Christian Workers School September 29-October 3. The sessions were in the Mulberry Street Methodist Church. A responsive group worked diligently in ten sessions of fifty minutes each on community needs in Bibb County. The following areas were explored and reports were made upon each need: Mental Health, Problems of the Aged, Alcoholism, Housing, Juvenile Delinquency and Racial Relations. Fruitful discussions followed each report and it was evident that much interest was awakened in these areas of need. Mr. and Mrs. T. W. Timm, members of our Macon Council on Human Relations, attended the sessions.

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OUR ANNUAL BUDGET

Of $17,000 is now being underwritten by members and friends of our Council. Date of the campaign October 14-31. Many citizens, both of the conservative and liberal points of view, feel the need of such an organization working in our state in this hour of rapidly changing scenes. Sanity, poise, and definite commitment to law and order seem to be the only smart way out of the tangled web of the crisis we face.

Dr. and Mrs. E. C. Peters were guests of the Augusta Council on Human Relations Monday, October 13. Dr. Peters, our state chairman representing the state Council, urged the members to redouble their efforts in their witness in Augusta and surrounding areas. The group met at Paine College where Dr. Peters and Mrs. Peters served so ably for twenty-seven years. They have made a notable contribution to Negro education and to the leadership of Christian citizenship in the South.

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OUR STATE MEETING

Will be held in the Parish House of Christ Episcopal Church, Macon, Friday, October 31. The program will begin at 3:00 p.m. with Mr. Joe Parham, editor of the Macon News, speaking on the topic, "Facing the School Crisis from the Segregationist Point of View." A discussion period will follow his address. Dr. W. C. Cowart will discuss "The Strategy Needed for This Time." Rev. Edward E. Cahill, chairman of the Greater Atlanta Council on Human Relations, will speak on "What Practical Projects Can Local Interracial Groups Undertake?" The state B oard of Directors will meet at 2:00 p.m. in the same room. For those wishing it a hot dinner will be served at six o'clock for $1.00.

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DR. HARRY V. RICHARDSON

President of Gammon Theological Seminary, Atlanta, will be the featured speaker at 8:00 p.m. in Christ Church Parish House. MEMBERS AND FRIENDS of our Council are cordially invited to attend.

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OUT OF TRAGEDY GOOD MAY COME

Our state of Georgia, the South and the nation were shocked at the recent bombing of the Jewish Temple in Atlanta. Editor Ralph McGill writes in his column that this is a harvest. That we have been sowing hate and prejudice against the Negro race and now the seeds we have sown have brought violence to the white citizen as well. Columnist Harold Martin affirmed in his column that state politicians are responsible for the Temple bombing. That no man's house or business or house of worship is immune from the fury of race-haters.

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IT IS THE HOUR

For all good citizens to come to the help of their country; to stand shoulder to shoulder to be counted for law and order; to spread GOOD NEWS of just dealings, good will, mutual respect for the dignity of every man and above all concerted action for the common good of all citizens.

October 27, 1958

Miss Lois Reeves
Tuskegee Institute
Tuskegee, Alabama

Dear Miss Reeves:

Won't you hurry and send us a copy of the message you gave to the women of the Fellowship of the Concerned, so that we may mimeograph it and put it with the gleanings that are to be mailed out.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

(Dictated by Mrs. Tilly, signed in her absence)

October 27, 1958

Mr. James M. Dabbs
Rip Raps Plantation
Mayesville, South Carolina

Dear Mr. Dabbs:

I don't know how to thank you for giving so much time to the workshop of The Fellowship of The Concerned. I was most appreciative of your presence, your help, and especially of the message you gave to us.

I should have asked you for your manuscript that day. I hope you preserved it for we want to mimeograph it and enclose it with the gleanings that will be sent to the women.

I am leaving for Denver for the Assembly of the United Church Women, so I would appreciate it if you would send your message to Miss Lucl Cummings, who as you know is my secretary and she will mimeograph it.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc

(Dictated by Mrs. Tilly, signed in her absence)

October 27, 1958

Reverend Caxton Doggett
125 North Interlachen Avenue
Winter Park, Florida

Dear Mr. Doggett:

We are very grateful to you for making the strenuous trip to Atlanta and giving us the wonderful message to The Fellowship of The Concerned.

We have the manuscript of the message you gave to the Florida women. Are there any changes you want made in the message? If you will let us hear from you at an early date, it will be mimeographed and sent to those who were present.

It was so nice to have both you and Mrs. Doggett with us. Thank you for your presence and best wishes always.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

(Dictated by Mrs. Tilly, signed in her absence)

November 6, 1958

Rabbi Jacob Rothschild
1589 Peachtree Road, N. W.
Atlanta 9, Georgia

My dear Rabbi Rothschild:

The days are full of meetings and eight days going to Denver to the Assembly of United Church Women has delayed me expressing my thanks to you and the thanks I have had in my heart for your coming to us of the Fellowship of the Concerned on October 16-17. What you said to us was so full of hope and a realization that God brings good out of evil. It did much to strengthen our convictions. We have had a big task to do.

You go a second mile in your thanks. Mr. Tilly and I were so surprised to receive a note from you acknowledging our telegram. We wonder how you find time to answer the numerous telegrams and messages you receive.

Please accept the thanks of all of the women who were present for I am sure they would want me to convey them to you.

With thanks and best of wishes to you always, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 6, 1958

Miss Ethel Oliver
5302 Colorado Avenue, N. W.
Washington 11, D. C.

Dear Miss Oliver:

In the same mail you will find a letter to the Sorority that is late in being written, because of the heavy schedule that I have had continuously since you were with us.

You made such a nice contribution to our workshop by your very presence. It was wonderful of you to come all the way from Washington to see what we were doing, and I hope you feel justified in the expense and the time you gave to it.

We have had nice communications about the workshop and evidence that the women are working on our S.O.S. "Save Our Schools." We are calling a committee together here in Georgia in the next few days to see what we can do before the legislature meets.

It is so nice to know you and your kindness to me has touched me deeply. Thank you for all of it.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

November 6, 1958

Beta Sigma Chapter
Delta Sigma Theta Sorority
Washington, D. C.

Dear Sorors:

Just now I am having a breathing spell following our workshop of The Fellowship of the Concerned, the annual meeting of the United Church Women of Georgia, and the Assembly of the United Church Women at Denver, to really take stock of what we did October 16-17.

One of the most pleasant things that occured in those days was having Miss Oliver with us. She is so gracious and so good to look at, and then the crowning event of her appearance was handing me an envelop which she said contained a "token gift to the Fellowship of the Concerned." To the surprise of all of us, it was a check for one hundred dollars demonstrating to us your understanding and appreciation of what we in our section are trying to do to make liberty and justice be for all.

We are enclosing the acknowledgment and the receipt from the Southern Regional Council and assure you our organization appreciates the gift and the givers. Please accept my personal thanks for your sympathetic understanding expressed in the gift.

With the best wishes for the great work you are doing, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

BOARD OF CHRISTIAN EDUCATION

PRESBYTERIAN CHURCH IN THE UNITED STATES

MARSHALL C. DENDY, *Executive Secretary*

PRESBYTERIAN BUILDING • EIGHT NORTH SIXTH STREET

RICHMOND 9, VIRGINIA

Telephone: Milton 3-6691

DIVISION OF CHRISTIAN ACTION

MALCOLM P. CALHOUN, *Secretary*

November 14, 1958

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

This is just a note to extend my congratulations upon your recent citation by the United Women. Certainly, they found a worthy recipant in you. It must be a source of real satisfaction to you as you recount the many experiences in your life in trying to bring about a more Christian life for all people in the South.

We are finding the people here at the Board of Christian Education to be very friendly and helpful and we have good prospects that our work will prosper in the days ahead.

With every good wish for you, I remain

Sincerely yours,

Malcolm P. Calhoun /KN

Malcolm P. Calhoun

MPC:kn

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

MRS. LEIGHTON M. MCCUTCHEN, EXECUTIVE SECRETARY

MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

November 12, 1958

RECEIVED
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Mrs. M. E. Tilly
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

It was with real appreciation and pride that I read the announcement in the Atlanta Journal Friday, October 31 of your being honored at the Denver Assembly recently because of the splendid work which you have done in connection with "civil liberties," as the scroll referred to your service. This is an honor which is quite appropriate and one that is truly deserved, and as one of your friends and one who admires greatly your courage and your ability and your effective service, I want to say that I join with the millions of Protestant church members throughout this country in giving to you this honor and recognition.

I hope there will be occasion for us to be seeing and talking with each other; even though the official work may not bring me such association, as an individual I want to continue it.

My very best wishes,

Sincerely your friend,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

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MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

October 31, 1958

In 5-4878

Mrs. M. E. Tilly
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Mrs. Tilly:

We have heard such splendid comments regarding the conference held just at the time when our Board was meeting. We continue to be regretful that we did not have the opportunity to be with you because of obligations here in our office. Esther Stamats was the one talking to Janie McCutchen and Evelyn Green about the conference - how fine it was. She seemed to think it was the best of any of those that have been held to date. So, our gratitude for your vision and leadership, and congratulations to you on a most successful conference. If it is quite convenient we would like to have minutes or findings or any report of the conference which will be prepared by your office. That will atone in a way for our complete absence from the sessions.

And now, in order that you may maintain contact with this office, I am suggesting that you inform Mrs. Mable C. Morley, Director of Leadership Education, whenever such conferences are being planned, also Miss Janie McCutchen who is an Associate in the Program Department, and is very much interested in this phase of the work. If those two are notified I am sure something will be done. Janie especially has mentioned this to me and I am glad to ask you to think of her as contact person in the office.

Our loving good wishes to you at all times.

Sincerely your friend,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. E. V. ENNIS
Secretary of Wesleyan Service Guild
1536 HOLLAND AVENUE, NORFOLK 9, VIRGINIA

October 28, 1958

Dear Mrs. Tilley,

Please thank your husband for allowing me to read his copy of the Montgomery Story. No one could read it and think that Martin Luther King is anything but an upright Christian gentleman. I have had a number of chances to witness in his behalf since I read the book.

I am leaving in the morning for Cincinnati for a four day meeting and will return the book upon my return to Norfolk.

Also, the school situation will be delayed but as soon as I get back I will resume the clipping file for you.

If you prefer to have each clipping mounted I could do that--but maybe there are only a few that you will use and you could better judge which are valuabe to you--I try to send everything in each issue so you can see just how much of our paper covers the school story! For the past few days it if off the front page!

I truly appreciated being a part of the meeting of the Fellowship of the Concerned. Thank you for letting me attend. Capital Airline Strike changed my trip home a great deal but I managed to get her all right.

With love to you,

Return to

These are grand.
HCF

Dear Mrs. Tilly.

Since I had to leave the workshop before it was concluded I had no opportunity to say to you all the things which I wanted to say. I am so grateful to you for making this experience possible for me, and I find it difficult to express to you adequately just how much it meant to me to be a participant in the discussions and deliberations of such a group. I have reported this meeting already to the executive committee of Louisville Conference Woman's Society of Christian Service. ~~and~~ They showed much interest in it and all feel indebted to you for the way

great contribution you have made in this field, and that you are making now. I am impressed greatly by what I know you do, but I think what impresses me most is the gentle concern which characterizes everything you say. No wonder you are so beloved by so many.

I shall keep you in mind in the months ahead and pray God to grant you strength for your task. Please pray that I may do what I can, also.

Thank you again for the privilege of being among those present.

Sincerely,

Chauncey M. Powell
(Mrs. Paul A.)

Owensboro, Ky.
Oct. 26, 1958.

49 Claremont Ave. -6C
New York 27, N.Y.
Oct. 21, 1958

Dear Mrs. Tilly,

I want to say to you how grateful I am to have had the experience of being in the meeting of the Fellowship of the Concerned. I was very glad to see how some of the people in our part of the country were feeling about the problems we face there, as well as in other parts of the country. It was upsetting to see how defeated some of the people felt like the woman from Montgomery but the thing which impressed me most was the desire of people to find an acceptable way to do what ought to be done. I was very glad to get the Rabbi's reactions to the tragedy at his Temple.

One thing I would like to have seen in the meeting was a clear statement of the limits beyond which we cannot continue to compromise and keep our Christian faith. It seems to me that we have about reached the stage where arguments based on what it is expedient to do are not good enough and that we muat take our side and our stand and stick with it. It is only after we have faced this that we can stand with courage. It seems to me that this was an area where we would all need help.

It also gave me a bit of a jar that people were expecting someone else, the government or something, to solve their problem for them. Whatever we do about this problem we will have to do in the last analysis. We will have to do what seems the Christian thing to do and leave the outcome beyond that to God's purposes. It was this which bothered me about the asking for a meeting which was to be called by the government. If this had the people in power in the South in it and they wanted to really work out a solution which was just then it could be a help but with these things absent it did not make much sense to me. Even the calling of a meeting in the South won't help us much until we can get those who control the power structure interested in it or afraid for political reasons not to support it.

It seemed to me that the statements of the people from the areas where real difficulty has already started was a very good thing to have. It demonstrared to all who could read as they ran what could slip up on all of us. It was good for us to know what seemed to be the results of some of these ways of trying to avoid the law before we allowed them to happen in our communities. I would hope that someways can be found by The Southern Regional Council to help people understand the steps by which these things come and the terrible results they can have.

You will notice that my interest was certainly cought up in all that went on at the meeting. These are some of my thoughts as a result of the stirring which my mind and spirit got. Thanks again for what was done to make it possible for me.

I hope you are getting a bit of rest now that the meeting is over.

Sincerely,

Evelyn.

Evelyn Berry.

4235 Meadowlane Drive
Jackson, Mississippi

Dear Mrs. Tilly:

Thank you for the compliment to my daughter and to me. It was a wonderful opportunity for her, and meant much.... maybe too much... enough to make her impatient. She announced this morning that she has decided to go ahead and graduate next summer rather than stay in high school another year. We will try to discourage her for she is only 15, but we will not forbid it. She was a very sober young lady when she came in and talked to me until long past twelve. One of the ladies carried them around the city, with the Temple as one of the places visited.

I do hope that she was able to do what you wanted her to, and that she did it well. Of course Ann Ashmore would not tell me if she did not, so I suppose I will neger know; but I do know what it did for her, and I thank you.

The workbook looked so interesting and I shall look forward to the findings when they come out. I certainly did miss it, but it would have been impossible at the last even had I planned to come. I was sick with a cold, then had a desk piled out of sight and in circulation you just can not get behind.

When you have time, write me about the workshop and the people who attended. I understand it was the largest ever held.

We are putting you on the ADVOCATE mailing list. I really thought I had already done it. We have certainly run some very fine things in the past.

Thank you again for what you continue to mean to me and my family.

Love,

Martha Burt

November 17, 1958

Mrs. L. H. Foster
Tuskegee Institute
Tuskegee Institute, Alabama

Dear Mrs. Foster:

We need very much to have a copy of the worship service Miss Lois Reeves gave at our workshop October 16, in Atlanta. She promised it when she left and we have written to her since. Surely she must be sick. Please find out about this and if you can secure it - even her rough notes - please send it to us. This is holding up the gleanings from the workshop.

I regret so much that you were not with us in the workshop because it was really worthwhile.

Thank you in advance for this big favor.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 17, 1958

My report to The Fellowship of the Concerned in Atlanta in October: The school situation in Virginia at thid time is not good. Six Juhior and Senior High Schools in Norfolk have been closed by the Commonwealth and 10,000 children are scattered here and there. A few are in tutoring groups, some are in neighboring cities and communities, many have been sent "home to Grandma" to go to school, some have gone to Business College, trade schools, to work, while some have decided to get married and give up school. Teachers are sitting home, tutoring, visiting in other cities, etc., while drawing their salaries and waiting around to hear the results announced. Those that live out of town are afraid to go home and expect to be called to meetings for instructions so they are living in a very "unsettled state" at the present time.

All of this came about after the opening date of school had been three times postponed. Then when the show-down finally had to be faced the School Board decided to go ahead with their plan called "the Pupil Placement" plan where the qualified Negro students were to enter the schools where they had been assigned. There were 17 such children who had been given very rigid scholastic tests, had been graded on moral and social standing and found to be beyond question "eligible to enter white schools". These six schools to which the 17 had been assigned were slosed by order of Governor J. Lindsay Almond. Even the facilities, books, and equipment cannot be used.

Parents, teachers, and some interested persons have formed a group called The Norfolk Committee for Public Schools and have been working tirelessely getting signatures to a petition to the Governor to open the schools. (See attached petition) This committee hopes to have 5000 names to take to the Governor on next Friday and hope for results. (6000 names were secured) Then the Mothers have organized and planned for a Mother's Rally which was held Monday night. They had over 1000 present where they presented the petitions and plans to call on the Governor. I have talked with a member of the committee who reported a very successful rally. The Norfolk press did not give very good coverage to the Rally. But in past they have given especially good coverage to ~~the~~ and all plans that were directed toward opening public schools. It was reported to be felt that in this instance ppessure by a political group had been brought to withhold news of the efforts of the mpthers.

Small tutoring groups have hindered the desire on the part of some to work for opening of schools. Since the children involved in the groups are being cared for those parents are not concerned for others, and demonstrate a complacant attitude. It has been announced that after this one term or semester that no tutoring groups will be allowed, or that public school teachers will be restrained from assisting in this tutoring.

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katerhine m. ennis
As reported October 17, 1958

I urge you to use Little Rock as the "horrible example" of what could happen to any community. In Little Rock the four public high schools are closed by proclamation of the Governor; the private school plan for using former public school buildings and faculty was ruled out by the court; teachers in the public high schools report daily to empty classrooms with no knowledge of what will come next; five of the six-member school board bought up the superintendent's contract and resigned; school children are scattered over the entire United States; three so-called private schools are operating in make-shift quarters; a few children are taking correspondence courses in homes and churches; many children are receiving no instruction; a suit has been filed to stop payment on the bought-up contract of the school superintendent; a Congressman of 16 years standing was recently defeated by a write-in candidate simply because he believed in moderation and had made efforts at mediation in the Little Rock school crisis; a Women's Committee was formed in mid-September in an effort to preserve the public schools and has now grown from the original 60 members to over 800; the city faces an election on December 6 to choose a school board from a slate of 14, three women and 11 men. The Little Rock school crisis "boils and bubbles onward."

November 20, 1958

Velma Powell

Arkansas
Council On Human Relations

1220 W. CAPITOL TELEPHONE FR 4-4521

LITTLE ROCK. ARKANSAS

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in Arkansas.

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MRS. DOROTHY OTIS WYRE

November 20, 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, NE
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am sorry to have taken so long to answer your letter. This last week has been a very busy time for the women. I do want you to know how much I appreciate the privilege of having been able to be in Atlanta and take part in your meeting.

I remember only a few of the remarks I made at the meeting but possibly the attached statement will be of use.

We do not know what will happen now. We are hopeful about five of the people running for the school board. However, we have learned to try to "keep the lid on" our hopes until after results are tallied.

Please give my very best regards to your husband. I enjoyed meeting and visiting with him.

Sincerely,

Velma Powell
Mrs. J. O. Powell

vp
Enc.

The Women's Committee is becomming more and more active. It was instrumental in securing the "five good ones" for the school board slate. It is beginning to have some impact on "the men." Keep your fingers crossed for us.

November 25, 1958

Miss Dorothy Height
National YWCA
600 Lexington Avenue
New York 22, New York

Dear Miss Height:

Please won't you let us have the outline you presented to the women at our Workshop, October 16-17. We are holding up the gleanings for it. This outline means so much to the women and will be so valuable in their work that I do not want to send the gleanings without it.

I know you are busy but please steal some moments and do this piece of work.

urgent

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

December 17, 1958

Dear Friends:

I regret that this letter to you is so late but virus struck my family and finally it got me.

I have received copies of the Montgomery Home News and some letters telling me of attempted intimidation of you and the threat of reprisals on your husbands' businesses. I never knew a paper to stoop to any lower practices except the real hate sheets that come through the mails.

Surely God was in the making of the program of that great day we had, when we studied the heroic lives of the Bible women. They showed us how to face this intimidation. There was nothing that happened that day that anyone might not have heard. You cannot help from pitying the editor, our uninvited guest and the two men in the car. They should be added to our prayer list.

This is a hard time for you right now - but you may be sure great good will come out of it all. Reprisals have a way of striking back. I have found it all to be so. The men in the car, the uninvited guest and the editor are too little to intimidate praying women. Don't let them - defeat them. Don't give them that much power over your lives.

I suppose, I have had more unsigned ugly letters and more ugly anonymous telephone calls, and threats of violence, through the years, than anyone else. At first I suffered over them and many times fell in bed and prayed for strength and it always came.

I have found several ways to handle the telephone calls. I have a small record player on the telephone table, with the needle set to begin playing the Lord's Prayer. It always helps me and it silences the one at the other end of the phone. Repeating the 23rd Psalm is a great message to myself and I hope to the listener. "The Lord is my Shephers" has new meaning to me everytime.

Another way is to keep asking over and over "Who is speaking," giving him no time to talk. If he gets in a word, you will find he is utterly without imagination - his answer is or has been to me either "Smith" or "Jones" and then ask over and over what Smith - he will finally give you some initials and my answer is "Wait, and I'll look you up in the city directory." This gives me a chance to leave the phone and not come back.

(continued)

I never answer in the mood he is in. If he will tell, right at first, his name I will talk to him, holding in my hands a Bible, that at all times I may be true to the God I worship. I never just hang us on anyone. They will keep ringing the phone if I do.

I know also the sorrow of being shunned by friends. This hurts but it finally comes out all right. To save myself I had to build up into my conscience the fact they did not understand. It hurt worse when it happened in my church. I realized it was affecting my worship and most certainly others. To help I made the blocks from my house to my church "The path to my Father's house" and I soon never noticed the slights. But it is no more, my Haygood church showers blessings and gifts on me.

One thing I have learned is to bless every experience that comes to me, no matter how bitter it may be--and after awhile, out of it comes faith and strength and I can thank God the bitter as well as the good has come to me.

I hope you will find ways to bring business to those against whom reprisals may come. Please patronize that restaurant and send others there. Turn insurance, if you can, to the agency listed.

If things become too hard for anyone, let us know, it may be possible for the Southern Regional Council to help.

Do you remember what Mrs. Foster said to us? The things not to do - and those to do.

This is all hard, I know, but if we can stand firm, yet gentle - we will help our South in its need. You are not the sinners, they are those who took license tags, who made misrepresentation of the meeting and the editor.

It was a great meeting, we mustn't forget that and God still keep watch over His own.

Love and best wishes.

Sincerely,

Mrs. M. E. Tilly

THE CALL TO WITNESS

Anno Domini 1958

CALL TO WORSHIP.

Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths...Whom will he teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast? For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little.

Isaiah 2:3. 28:9-10.

THE PRAYERS. People seated and bowed.

O Lord, we know that we cannot be totally unmindful of tomorrow. Yet we know too that we must not allow the shadow of tomorrow to darken the sky of today. As we grow older, and as we grow up, Thy wisdom will require us to discard, every day, all the excess baggage with which we travel, "every weight, and the sin which doth so easily beset us..." infirmity ot temper, or shyness, a quick tongue, or indecision...which smother the immortal flame in our hearts. O God, help us to see that if we dwell in the midst of bitterness that we need not become bitter persons, because all bitterness can be changed by a love that is potent, and regnant, and persistent. We rejoice that there are no helpless cases in Thy clinic. Therefore, help us, O Lord, to retain faith in the orderliness of Thy creation, faith in the inherent goodness in people, faith in the dignity of persons, faith in ourselves, and faith in Thee Who hast made us for Thyself.

O God, Thou knowest that our greatest peril in life is not our wickedness, but our easy satisfactions, our low expectations which require of us only our second best. Therefore, we beseech Thee, stir us alive, O Lord, and keep us awake, and alert. Because when we are at our very best, then we can bring out the very best in others. Then what we are in kindliness, and in generosity, will speak so loudly, and so eloquently, that all our friends and our neighbors will be persuaded to hear the virtuous things that we may have to say. Hear us now, for Thy Name's sake. Amen

Bryan, John L., Little Prayers To Live By. Vol. II.

THE LORD'S PRAYER. Leader and People unite.

THE GLORIA PATRI. To be said by all the People standing.

SCRIPTURE LESSON.

The Times

First Reader.

The ox knows its owner and the ass its master's crib; but Israel does not know, my people does not understand... a people laden with iniquity, offsprings of evildoers, sons who deal corruptly! ... the faithful city has become a harlot, she that was full of justice! ... Everyone loves a bribe and runs after gifts. They do not defend the fatherless, and the widow's cause does not come to them...your leaders mislead you, and confuse the course of your paths...the daughters of Zion are haughty and walk with outstretched necks glancing wantonly with their eyes, mincing along as they go, tinkling with their feet;... women who are at ease...complacent ones:

The Lord of hosts has a day against all that is proud and lofty... the haughtiness of man...the pride of men...those who rise early in the morning, that they may run after strong drink, who tarry late into the evening till wine inflames them!...those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter!...who acquit the guilty for a bribe, and deprive the innocent of his right!

"Woe to the rebellious children" says the Lord, "who carry out plan, but not mine; who set out to go down to Egypt, without asking for my counsel, to take refuge in the protection of Pharaoh, and to seek shelter in the shadow of Egypt...the Egyptains are men, and not God; and their horses are flesh and not spirit."

Bring no more vain offerings; incense is an abomination to me. New moon and sabbath and the calling of assemblies -- I cannot endure iniquity and solemn assembly. Your new moons and appointed feasts my soul hates, they have become a burden to me, I am weary of bearing them...Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes, cease to do evil, learn to do good.

Isaiah 1:3, 4, 13, 14, 16, 21, 23.
2:12. 3:16. 5:11, 8. 9:16.
30:1-2. 31:2-3. 32:9-10.

SILENT MEDITATION. The People seated and bowed.

Sentences from the Message sent to the Churches from the Evanston Assembly of the World Council of Churches may be helpful in the Meditation.

"It is not enough that Christians should seek peace for themselves. They must seek justice for others. Great masses of people in many parts of the world are hungry for bread, and are compelled to live in conditions which mock their human worth. How can the Church remain silent before these things? Millions of men and women are suffering segregation and discrimination on the ground of race. "Is your Church willing to declare ...that this is contrary to the will of God?"

SCRIPTURE LESSON.

The Call

Second Reader.

In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim; each had six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called to another and said: "Holy, holy, holy is the Lord of host; the whole earth is full of his glory." And the foundations of the thresholds shook at the voice of him who called and the house was filled with smoke. And I said "Woe is me! For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for my eyes have seen the King, the Lord of hosts." Then flew one of the seraphim to me, having in his hand a burning coal which he had taken with tongs from the altar. And he touched my mouth, and said: "Behold, this has touched your lips; and your guilt is taken away, and your sin forgiven." And I heard the voice of the Lord saying, "Whom shall I send and who will go for us." Then I said, "Here I am! Send me."

Isaiah 6:1-8.

SILENT MEDITATION. The People seated and bowed.

Sentences from the Message sent to the Churches from the Evanston Assembly of the World Council of Churches may be helpful in the Meditation.

"Does your congregation live for itself or for the world around it and beyond it? Does its common life, and does the daily work of its members in the world, affirm the Lordship of Christ or deny it?"

GOD'S PURPOSES.

Third Reader.

The Spirit of the Lord God is upon me to bring good tidings to the afflicted: to proclaim liberty to the captives and the opening of the prison to those who are bound: to proclaim the year of the Lord's favor... and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more.

Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Harken diligently to me, and eat what is good...Incline your ear, and come to me; hear, that your soul may live; why do you say, O Jacob, and speak O Israel, "My way is hid from the Lord, and my right is disregarded by my God?" Have you not known? Have you not heard? The Lord is the everlasting God, the Creator of the ends of the earth. He does not faint or grow weary, His understanding is unsearchable. He gives power to the faint, and to him who has no might he increases strength. Even youths shall faint and be weary, and young men shall fall exhausted; but they who wait for the Lord shall renew their

strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint..." In returning and rest you shall be saved; in quietness and in trust shall be your strength."

Isaiah 2:4. 30:15. 40:27-31.
55:1-3. 61:1-2.

SILENT MEDITATION. The People seated and bowed.

Sentences from the Message sent to the Churches from the Evanston Assembly of the World Council of Churches may be helpful in the Meditation.

"Those who know that Christ is risen should have the courage to expect new power to break through every barrier. God does not leave any of us to stand alone. In every place He has gathered us together to be His family, in which His gifts and His forgiveness are received."

CALL TO CONFESSION. By the Leader, the People standing.

Dearly Beloved, the Scripture moveth us to acknowledge and confess our sins before Almighty God, our Heavenly Father, with a humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness, by His infinite goodness and mercy. Wherefore I pray and beseech you, as many as are here present to accompany me with a pure heart and a humble voice unto the throne of the Heavenly Grace. Let us pray.

Period of Intercession follows in which all are invited to join in short spoken prayers. People seated and bowed.

HYMN. "Heralds of Christ" No. 482
Tune: "National Hymn" Methodist Hymnal

Heralds of Christ, who bear the King's commands,
Immortal tidings in your mortal hands.
Pass on and carry swift the news ye bring;
Make straight, make straight the highway of the King.

Through desert ways, dark fen, and deep morass,
Through jungle, sluggish seas, and mountain pass,
Build ye the road, and falter not, nor stay,
Prepare across the earth the King's highway.

Lord, give us faith and strength the road to build,
To see the promise of the day fulfilled,
When war shall be no more and strife shall cease
Upon the highway of the Prince of Peace.

BENEDICTION.

Beloved, now are we the sons of God and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, we shall see him as he is. An every man that hath this hope in him purifieth himself even as he is pure. The Lord hath been mindful of us. He will bless us.

Revised Standard Version is used in this Service. Call to Confession taken from Sunday Service of John Wesley.

Benediction -- Closing Words used at Bennett College Sunday Vespers. First Epistle of John 3:2-3, Psalm 115:12.

Cut stories

HOW A FEW PEOPLE IN NORFOLK WORKED TO GET NORFOLK'S SCHOOLS OPEN 64
(February 2, 1959) 18

For a few weeks and months in Norfolk many different organizations, individuals, and interested groups worked for a common cause - to open the schools.

1. Some groups went before local legislators.

2. Many groups and individuals wrote or wired the Governor.

   a. League of Women Voters
   b. Wpman's Council for Interracial Cooperation
   c. American Association of Univerzity Women
   d. Ministers

3. Norfolk Virginian-Pilot (Morning paper) printed splendid editorials often.

4. Legal proceedings of the NAACP and court actions put Norfolk under federal injunction to begin desegregation June 1958.

5. Individual telephone calls to enlist others in:
   a. Attending school board meetings
   b. Attending City Council meetings

6. Norfolk Committee for Public Schools fas organized with the members being those interested persons with a common cause.

   a. Met with the Mayor
   b. Publicized the idea schools would not open
   c. Statement of purpose
   d. Published "purpose" and list of Executive Board in paper
   e. Received telephone calls, letters, money
   f. Membership included teachers, parents, professors, doctors, realtors, hourswives, and women active in civic organizations
   g. Second large adv. in paper requesting City Council to "request the Governor to let us have our schools back"
   h. Objected to Referendum and its misleading and slanting wording.
   i. Worked to get voters out to polls
   j. Made door-to-door canvass of various communities to get signatures to the "statement of purpose" to present to the Governor--got 6,190 Norfolk citizens to sign, "we want public schools".
      1. He agreed there were but two choices open to Norfolk: (1) Public Schools with integration as ordered by the court. (2) No tax supported public or private schools. He said, "the Federal Courts will force them open."
   k. Representatives appeared before Governor's Perrow Committee (Study group) and reported.

7. Woman's Council for Interracial Cooperation

This is an organization organized for 14 years working to build brifges of understanding between races. 400 members with 432 of them registered voters. This is the group that had done the most ground work before the "blow" came.

1. Called in speakers such as Dr.George Mitchell and Mrs. Floyd Crawfors to explain what was happenedg in other areas and worked to get good audiences.

2. Made study of Negro Elementary schools to learn what facilities were lacking--reported to school board and administration as a basis for improving Negro High Schools.

3. 1955 held six -weeks integrated nursery school for children of the organization's members.

4. Seminar - materials for raising children of good character--displayed materials--urged use of it.
5. Furnished encouragement before and during ordeal to the 17 Negro students not admitted to schools.
6. Furnished school and teachers to set up classes for those 17 students.

8. Another group of white citizens sued for the right-to-education for their children. This happened only in Norfolk where a suit was brought in behalf of white plaintiffs.

a. In the first case the parents represented 10 families who named the Governor of Virginia and the Norfolk School Board as defendants under the 14th Amendment of the Constitution. Heard by three-judge court. Jan. 19, 1959 the Federal Judges ruled Governor Almond could not keep the schools of Norfolk closed under state's "massive resistance" laws. (On the same day the "massive resistance" laws were declared unconstitutional by the Virginia Supreme Court of Appeals.)

b. Second suit filed by 80 white persons against Norfolk City Council which, on January 13, 1959, passed a resolution to cut off city funds from all junior and senior high schools. Jusgment went against City Council. They appealed--lost.

9. Teachers

a. Norfolk branch of National Education Association in secret ballot, voted 3 to 1 to back administration and ~~xxxxxx xxxxxxxxxxxx~~ the school board inaall efforts to open schools.

b. Refused to go into segregated private schools to teach.

c. Assisted in tutoring groups and continued to impress the children it was only temporary.

10. N A A C P worked with the 17 Negro students preparing them
    a. psychologically to enter integrated schools--also to accept refusal of admission.

    b. Set up temporary school for them

11. REFERENDUM: "gave us two ways to vote against public schools and no way to vote for them"! The result was 8,712 to 12,340 to open segregated or against opening integrated.

12. PTAs of most all schools worked in various ways.

13. Norfolk Ministerial Union appeared before City Council. Declared Day of Prayer to be city-wide.

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mrs. e. v. ennis

F.O.C

May 8, 1959

Rev. Miss Annie Campbell
673 Piedmont Avenue, N. E.
Atlanta, Georgia

Dear Miss Campbell:

The dates for the workshop of the Fellowship of the Concerned will be November 5th and 6th. This as you see will include the World Community Day but we are expecting Dr. French from the United Church Women to be with us. She has been a missionary in Africa and will tell us of one world and whatever is good or bad in one spot makes for good or bad in the whole world.

Please give me a list of those of your church that should be invited and again we do have funds for travel and entertainment. Please mark these dates on your calender and keep them in tact.

Sometime soon I want the leaders who are in Atlanta to come together to help plan for our workshop.

I want you to know I appreciate your help and cooperation all through the years and it has been a joy to work with you.

With best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

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Christian Social Relations

MISS MARGARET KUHN
Philadelphia, Penna.
Chairman

MRS. D. ELLWOOD WILLIAMS, Jr.
Annapolis, Maryland
May Fellowship Day

May 11, 1959

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

How nice to have a letter from you in the office even though the letter was written to Eleanor French, our new director of Christian Social Relations. We are forwarding the letter on to Miss French (11 A Powell Avenue, Toronto, Canada). Miss French will not be in the office until September 1st but she can perhaps let you know before that time whether or not she will be able to come to your workshop on November 5th and 6th. I am sure she will want to continue the cooperation of United Church Women with the Southern Regional Council. We are especially concerned about the Council in these days when its courageous action is more than ever needed. We pray that you all may have great wisdom in the meeting of these days.

According to your request we are sending you the names and addresses of the Christian Social Relations chairmen of the states you have listed.

We hope we can participate in the workshop in November. It is unfortunate that the workshop comes on the very date of World Community Day since this will affect the women from all of the states. However, we do hope that they will be able to arrange to participate in both efforts for both are so important.

With every good wish and hoping that our paths may cross one of these days again so we may have a visit.

Ever so cordially,

Myrta Ross

Mrs. Emory Ross
Acting Director
Christian Social Relations

MPR:go
c.c. Mrs. MacLeod
Miss French

Enclos.

Mrs. Arthur Stynes
262 Peachtree Hill
N.C.

UNITED CHURCH WOMEN
CHRISTIAN SOCIAL RELATIONS

STATE CHAIRMEN

Mrs. N. L. Fullmer
Rt. 3 "Woodawood"
Conyers, Ga

Mrs. C. R. Avera
Roberta, Ga.

Mrs. William Stewart
110 Forrest Blvd.
Decatur, GEORGIA

hold

Mrs. C. E. Biggerstaff
4906 Adamson Street
Orlando, FLORIDA

on coast

Mrs. Charles Goldthwaite
2112 Ridge Road
Raleigh, NORTH CAROLINA

hold

Miss Priscilla Shaw
5 Folsom Street
Sumpter, SOUTH CAROLINA

Mrs. R. P. Richardson
1951 Lyndale
Memphis 12, TENNESSEE

Mrs. Millon Randolph
Dept. of Family Worship
The Upper Room
1908 Grand Ave
Nash. 5, Tenn.

hold

Mrs. Leon D. Sanborne
11 Alpine Dr. Co.,
Fort Mitchell, Kentucky

hold

Mrs. Gordon Goodall
1022 - 28th Place So.,
Birmingham, Alabama

hold

Mrs. Alvis McNeill
428 Gilbraltar Drive
Jackson, Mississippi

hold

Mrs. I. W. Russek,
C. Keever Street
Sulphur, Louisiana

5/12/59

* Mailed 6-18-59

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary of Christian Social Relations
2205 OLD KNOXVILLE HY., LINCOLN PARK
MARYVILLE, TENNESSEE

May 13, 1959

Mrs. M. E. Tilly
Director of Women's Work
Southern R gional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

In reply to your request for the names and leaders of the Methodist women that might be invited to the workshop of the Fellowship of the Concerned, November 5and 6 1959, from the states of Georgia, Florida, Virginia, the Carolinas, Alabama, Mississippi, Tennessee and Kentucky I will list below the names and addresses of those that I feel would be interested in attending:

M Cordes (cont)

Mrs. E. Clayton Calhoun (Conf. Sec. of C.S.R.) 5-21-59
1235 Fifteenth Street
Paine College
Augusta, Georgia
Mrs. E. W. Robinson 6-15-59

Mrs. W.R. Bragg (Conf. Sec. of C.S.R.)
1206 N. Madison Avenue
Albany, Georgia

Mrs. H. B. Trimble
Box 725
Emory University
Atlanta 22, Goergia

Mrs. Thomas M. Rickards, Jr. (Conf. Sec. of C.S.R.)
721 Kanuga Drive
West Palm Beach, Florida

Mrs. David J. Cathcart (President of Women's Society - S. E. Jurisdiction).
127 East Maxwell Street
Lakeland, Florida

Mrs. William C. Smith (Conf. Sec. of C.S.R.)
231 Broad Street
Portsmouth, Virginia

cont

Mrs. Raymond E. Musser (attended last year)
1801 Rodneau
Portsmouth, Virginia

Mrs. E. V. Ennis (Sec. of Wesleyan Service Guild for S. E. Jurisdiction).
1536 Holland Avenue
Norfolk 9, Virginia

Mrs. J. Boyd Tyrrell (Attended last year)
2624 Fairway Drive
Roanoke, Virginia

card Mrs. S. W. Anderson (Conf. Sec. of C. S. R.)
Whitakers, North Carolina

Mrs. H. S. Howie (Conf. Sec. of C. S. R.)
110 Argonne Drive
Greenville, South Carolina

card Mrs. Ralph T. Wilson, Sr.
402 Forrest Drive
Laurens, South Carolina

Mrs. W. C. Carter (Conf. Sec. of C. S. R.)
Box 143
Prattville, Alabama

Mrs. Herbert Stewart (Conf. Sec. of C. S. R.)
159 South 9th. Street
Gadsden, Alabama

Mrs. Leslie E. Barndhart (Conf. Sec. of C. S. R.)
5830 Creola Road
Charlotte, N. C.

card Mrs. O. D. Thomas
2011 Eleventh Street
Tuscaloosa, Alabama

Mrs. J. W. Patrick, Jr. (Conf. Sec. of C. S. R.)
Box 395
Brandon, Mississippi

card Mrs. Thomas H. Fore
105 Arlington Avenue
Natchez, Mississippi

Mrs. Horace Williams (Conf. Sec. of C. S. R.)
1903 Lombardy Lane
Nashville, Tennessee

Mrs. Broughton Hutchins (Conf. Sec. of C. S. R.)
1508 Watauga Street
Kingsport, Tennessee

card Mrs. Wayne A. Lamb (Conf. Sec. of C. S. R.)
2408 Union Avenue
Memphis, Tennessee

card Mrs. C. V. Beard (Represents all the Guilds in C. S. R.)
2813 Sherbourne Drive
Nashville 4, Tennessee

Mrs. J. Ward Rees (Conf. Sec. of C. S. R.)
Millersburg, Kentucky

Mrs. Paul S. Powell (Conf. Sec. of C.S.R.J.)
400 Wesleyan Place
Owensboro, Kentucky

Miss Mary Lena Wisehart
25 West Villa Place
Fort Thomas, Kentucky

The Methodist women always look forward to this workshop. I have already committed myself to an assignment in the Western North Carolina Conference Nov. 1-5, 1959. It is very disappointing to me to know that I will have to miss the Fellowship of Concerned Workshop.

The schedule of C.S.R. activities in other confernces prevented my attendance at the last meeting of the Southern Agencies working for better race relations in the South. I will be glad to know the dates established for the next meeting; so, I can include it on my calendar.

Best wishes to Mr. Tilly and you as you work so diligently every day,

Sincerely,

Mrs. Robert L. Wilcox

Mrs. Robert L. Wilcox

Answer Thursday

1341 CONNECTICUT AVENUE, NORTHWEST
WASHINGTON 6, D. C. DECATUR 2-7754

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JOHN R. WOODS

May 19, 1959

Mrs. M. E. Tilly
1013 Highland View, NE
Atlanta, Georgia

Dear Mrs. Tilly:

All of us in ADA are delighted that you have joined the National Board. I am sorry that I did not have an opportunity to have the kind of discussion which I had hoped to be able to have with you during the Convention. I hope you agree with me that the Convention--as much of it as you were able to see--was a highly successful one, and that you enjoyed it as much as I did. As soon as it is possible for us to pull together all of the details of policy action taken there, you will be sent a full report.

I know that you are familiar with a good many of the people on the National Board of ADA, but since you are a new member I thought you would be interested in a "Who's Who" of our Board, which I enclose.

As you know, Samuel Beer, of the Department of Government of Harvard, has succeeded me as National Chairman; I have agreed to serve as Acting Chairman until the fall when he will be free of writing commitments previously undertaken.

I look forward to seeing you at our next Board meeting in September, but I hope you will be in touch with us between now and then.

Regards,

Sincerely,

Robert R. Nathan

Robert R. Nathan

Enclosure

100

May 21, 1959

Dr. James Brawley
President
Clark College
Atlanta, Georgia

Dear Dr. Brawley:

I am giving you in writing the request I made to you over the phone. The Southwide workshop of the Fellowship of the Concerned is to be November 5 and 6, and we would like so much to meet at Clark College as we did last year. I hope your schedule is such that your facilities will be available to us.

Clark College is the most delightful place in which we can meet. We are very appreciative of the lunches that were served to us and all the other courtesies extended, and so we are asking to come back again.

Would appreciate hearing from you.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Board of Social and Economic Relations

The Methodist Church

Ret to J.

PRESIDENT
BISHOP LLOYD C. WICKE
RECORDING SECRETARY
JAMES P. BRAWLEY
TREASURER
MRS. EDWARD R. BARTLETT

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
GENERAL SECRETARY
EMERSON W. SMITH
ASSOCIATE SECRETARY

MAY 22, 1959

MEMORANDUM TO:

METHODIST DELEGATES
CONFERENCE OF RELIGIOUS LEADERS
PRESIDENT'S COMMITTEE ON GOVERNMENT CONTRACTS
MAY 11, 1959
WASHINGTON, D. C.

DEAR FRIENDS:

WE HAD A GOOD AND INSTRUCTIVE TIME IN WASHINGTON THE OTHER DAY, AND I AM SO HAPPY THAT YOU WERE ABLE TO BE THERE.

AT THE CONCLUSION, MANY OF US SAT AROUND AND CHATTED AS TO WHAT COULD HAPPEN IN OUR METHODIST CHURCH. JIM BRISTAH TOOK THE MINUTES OF THE MEETING AND I AM GIVING YOU A COPY OF THESE FOR YOUR USE AND ALSO A COPY OF AN ARTICLE WHICH JIM WROTE FOR THE MICHIGAN CHRISTIAN ADVOCATE.

THIS GENERAL BOARD AND ITS GROUPS WITHIN THE ANNUAL CONFERENCES, I AM SURE, WILL BE MOST HAPPY TO HELP YOU IMPLEMENT ANY OF THESE ACTIONS WHICH WERE SUGGESTED.

WITH VERY BEST REGARDS AND A PLEDGE TO SERVE YOU WELL, I AM

SINCERELY,

A. Dudley Ward

A. DUDLEY WARD

ADW:KA
ENCLOSURES

MEETING OF METHODIST DELEGATES TO

RELIGIOUS LEADERS CONFERENCE,

PRESIDENT'S COMMITTEE ON GOVERNMENT CONTRACTS
WASHINGTON, D. C.
MAY 11, 1959

THE INFORMAL MEETING WAS CALLED TOGETHER BY A. DUDLEY WARD.

THE SUGGESTIONS FOR FOLLOW-UP INCLUDED:

1. THE GENERAL & CONFERENCE BOARDS OF SOCIAL & ECONOMIC RELATIONS NEEDED TO BECOME ACTIVELY ENGAGED IN CONNECTION WITH SECURING PRACTICE OF MERIT EMPLOYMENT.

2. MORE COULD BE DONE THROUGH LOCAL CHURCHES, ESPECIALLY BY THE MINISTER TO COUNSEL WITH LAYMEN, PARTICULARLY THOSE IN MANAGEMENT AND IN THE TRADE UNIONS REGARDING:

(1) SOURCE OF NEGRO EMPLOYEES: COLLEGES, ETC.

(2) THEIR OWN EMPLOYMENT POLICIES IN THEIR COMPANY

(3) THE POLICIES OF THEIR TRADE UNION ABOUT THIS.

3. IN SPECIFIC AND STRATEGIC AREAS THE GENERAL BOARD OF SOCIAL & ECONOMIC RELATIONS, AND/OR CONFERENCE BOARDS OF SOCIAL & ECONOMIC RELATIONS COULD SET UP "PILOT PROJECTS" FOR PLACING MINORITY PERSONS IN JOBS WHERE PREVIOUSLY THEY HAD NOT BEEN EMPLOYED. AN EXAMPLE OF SUCH AN UNDERTAKING IS THE WORK OF THE AMERICAN FRIENDS SERVICE COMMITTEE.

4. IN CERTAIN AREAS OF THE NATION IT MIGHT BE WISER TO USE EXISTING COMMUNITY RESOURCES SUCH AS THE URBAN LEAGUE'S OR THE NAACP.

5. THE WOMAN'S DIVISION, THE GENERAL BOARD OF SOCIAL & ECONOMIC RELATIONS, AND OTHER CHANNELS OF THE CHURCH SHOULD BE USED TO CIRCULATE INFORMATION ABOUT THE WORK OF THE PRESIDENT'S COMMITTEE AND THE KNOWLEDGE OF THEIR COMPLAINT PROCEDURE.

(1) IN STATES WHERE THERE ARE SOUND ENFORCEABLE FAIR EMPLOYMENT PRACTICES LAWS, THE METHODIST CONFERENCES SHOULD SUPPORT, AND WORK WITH, AND INFORM ITS PEOPLE ABOUT THIS.

(2) IN STATES WHERE THERE IS NOT ADEQUATE FEPC LEGISLATIONS, METHODIST CHURCHES AND LEADERSHIP SHOULD SUPPORT ANY EFFECTIVE ACTIVITY WORKING FOR SUCH LEGISLATION.

(3) THROUGH METHODIST CHANNELS WE SHOULD BE INFORMED AND ADVISED ABOUT SUCH FEDERAL LEGISLATION AS THAT OF HR 4348 AND 5942, WHICH WOULD ESTABLISH BY LEGISLATION A COMMISSION ON EQUAL JOB OPPORTUNITIES UNDER GOVERNMENT CONTRACTS.

6. THE SUBJECT OF MERIT EMPLOYMENT SHOULD BE ON THE PROGRAM OF THE METHODIST CONFERENCE ON HUMAN RELATIONS, TO BE HELD IN DALLAS, TEXAS, AUGUST 31 - SEPT. 4, 1959.

7. IF, AS IT APPEARS, THERE WILL BE A PART OF THE NEXT QUADRENNIAL EMPHASIS THE AREA OF CHRISTIAN SOCIAL RELATIONS AND PARTICULARLY RACIAL BROTHERHOOD, THE MATTER OF MERIT EMPLOYMENT SHOULD BE A PART OF SUCH AN EMPHASIS.

8. THE CENTRAL JURISDICTION, THROUGH ITS CLERGY, COLLEGES, ETC. CAN CONTINUE TO ENCOURAGE NEGRO YOUTH TO PREPARE FOR NEW JOB OPPORTUNITIES, EVEN IF AT THE MOMENT THESE DON'T SEEM TO BE OPEN TO THEM.

9. METHODIST INSTITUTIONS CAN BE CHALLENGED TO PRACTICE MERIT EMPLOYMENT REGARDING THEIR OWN EMPLOYMENT POLICIES.

KA
5/20/59

RELIGIOUS LEADERS CHALLENGED TO WORK FOR EQUAL JOB OPPORTUNITIES

(PREPARED BY THE REVEREND JAMES BRISTAH)

NEARLY 500 RELIGIOUS LEADERS, CATHOLIC, PROTESTANT, JEWISH, MET IN WASHINGTON, MAY 11, AT THE INVITATION OF VICE-PRESIDENT, RICHARD NIXON. THIS RELIGIOUS LEADERS CONFERENCE WAS CALLED BY THE PRESIDENT'S COMMITTEE ON GOVERNMENT CONTRACTS FOR TWO REASONS: (1) TO SPREAD INFORMATION ABOUT THE WORK OF THIS COMMITTEE, WHICH IS TO SECURE EMPLOYMENT ON THE BASIS OF MERIT AND NOT ON RACE, RELIGION OR NATIONAL ORIGIN IN ALL GOVERNMENT CONTRACTS AND (2) TO RECEIVE ADVICE AND SUGGESTIONS FROM RELIGIOUS LEADERS IN ORDER TO ADVANCE THE PROGRAM OF EQUAL JOB OPPORTUNITIES.

METHODISTS WERE WELL-REPRESENTED WITH A DELEGATION OF NEARLY 50 FROM ALL SECTIONS OF THE UNITED STATES. BISHOP EDGAR LOVE WAS ON THE PROGRAM AT THE LUNCHEON AND THE REVEREND A. DUDLEY WARD PRESIDED AT ONE OF THE FIVE WORKSHOPS.

THE NEED FOR SUCH A CONFERENCE IS SHOWN IN THAT THE WORK OF THIS COMMITTEE IS LITTLE KNOWN. ONE LEADING METHODIST FROM NEW YORK CONFESSED HE HAD NEVER HEARD ABOUT THE COMMITTEE AND CALLED TWO CONGRESSMAN FROM HIS STATE TO DISCOVER THEY KNEW NOTHING ABOUT IT AS WELL. WITH SUCH LACK OF INFORMATION IT IS UNDERSTANDABLE THAT THE COMMITTEE HAS RECEIVED ONLY 644 COMPLAINTS OF JOB DISCRIMINATION IN ITS FIRST FIVE YEARS OF OPERATION. IT NEEDS TO BE MORE GENERALLY KNOWN THAT IN EVERY GOVERNMENT CONTRACT THERE IS A CLAUSE WHICH STATES THERE SHALL BE NO DISCRIMINATION IN EMPLOYMENT. IF A PERSON BELIEVES HE HAS BEEN DISCRIMINATED AGAINST BY A BUSINESS WITH A GOVERNMENT CONTRACT, HE CAN FILE A COMPLAINT WITH THE PRESIDENT'S COMMITTEE. THE COMMITTEE ALSO CAN CONDUCT A "COMPLIANCE REVIEW" EVEN BEFORE A COMPLAINT, TO DISCOVER THE EMPLOYMENT POLICY OF A GIVEN INDUSTRY. IT IS HAMPERED BY TOO SMALL A STAFF TO DO A THOROUGH JOB IN THIS. LIKEWISE, IT IS HAMPERED IN THAT IT HAS NO LEGAL ENFORCEMENT POWERS. IT CAN ONLY RECOMMEND TO THE GOVERNMENT AGENCY GRANTING THE CONTRACT. THROUGH THIS VOLUNTARY PROCEDURE SOME PROGRESS HAS BEEN MADE IN CERTAIN INDUSTRIES ALL OVER THE NATION INCLUDING, MARYLAND, TENNESSEE AND TEXAS.

THOSE OF US COMING FROM STATES LIKE MICHIGAN, WHICH HAVE EFFECTIVE AND ENFORCEABLE FAIR EMPLOYMENT PRACTICES COMMISSIONS, REALIZE THE SHORT COMINGS OF THE FEDERAL PROGRAM. IN MICHIGAN OUR FEPC PROGRAM HAS RECEIVED OVER 700 COMPLAINTS IN THE FIRST THREE YEARS OF ITS OPERATION AND HAS SETTLED ALL BUT ONE BY CONSULTATION AND CONCILIATION. ONLY ONE CASE HAS HAD TO GO TO COURT. IN ADDITION IT HAS CARRIED ON A MOST EFFECTIVE EDUCATIONAL PROGRAM THROUGH LOCAL ADVISORY COMMITTEES TO SECURE COMPLIANCE WITH THE LAW AND ENCOURAGING MINORITY YOUTH TO PREPARE FOR ALL TYPES OF JOB OPPORTUNITIES.

IN THE WORKSHOP GROUPS THE RELIGIOUS LEADERS WERE VERY FRANK IN POINTING OUT THE WEAKNESSES OF THE FEDERAL PROGRAM, THOUGH ACKNOWLEDGING GAINS HAD BEEN MADE. IT WAS POINTED OUT THAT AS YET, THE PRESIDENT'S COMMISSION HAD NOT SECURED ONE CANCELLATION OF A CONTRACT WHEN

DISCRIMINATION HAS BEEN FOUND, AND THIS ACT ITSELF WOULD BE A TREMENDOUSLY EDUCATIONAL EXPERIENCE FOR OTHER BUSINESSES TO LET THEM KNOW THE FEDERAL GOVERNMENT TOOK SERIOUSLY ITS CLAUSE REGARDING NON-DISCRIMINATION IN EMPLOYMENT. ALSO, IT WAS MENTIONED THAT THE FEDERAL GOVERNMENT CONTINUES TO PRACTICE DISCRIMINATION IN ITS OWN EMPLOYMENT, DESPITE SOME PROGRESS IN THIS FIELD. APPARENTLY, MINORITY WORKERS SELDOM PASS BEYOND A CERTAIN JOB CLASSIFICATION AND IN CERTAIN SECTIONS OF THE COUNTRY DISCRIMINATION IN FEDERAL JOBS IS QUITE EVIDENT.

THE SPEAKERS TO THE CONFERENCE WERE OF HIGH CALIBER. VICE-PRESIDENT NIXON, WHO IS THE ACTIVE CHAIRMAN OF THE PRESIDENT'S COMMITTEE, IMPRESSED MANY OF THE CHURCHMEN. AFTER POINTING OUT THE POLITICAL AND ECONOMIC ASPECTS, HE STRESSED THAT JOB DISCRIMINATION WAS BASICALLY A MORAL ISSUE AND THAT RELIGIOUS LEADERS HAD A GREAT RESPONSIBILITY IN HELPING TO ELIMINATE DISCRIMINATION IN EMPLOYMENT. HE POINTED OUT THAT SUCH DISCRIMINATION HAMPERS OUR RELATIONSHIPS WITH THE PEOPLE OF AFRICA AND ASIA. HE AS WELL AS, THE OTHER SPEAKERS, APPEALED TO THE RELIGIOUS LEADERS TO HELP IN THE TASK OF GAINING EQUAL JOB OPPORTUNITIES, BECAUSE POLITICAL AND LEGAL SOLUTIONS COULD ONLY ACCOMPLISH SO MUCH BEFORE MORALITY AND ATTITUDES HAD TO TAKE OVER. HE CHALLENGED THE RELIGIOUS LEADERS AS MOLDERS OF PUBLIC OPINION BY SAYING, "IN THIS ROOM THERE IS A TREMENDOUS AMOUNT OF POWER, POWER FOR GOOD."

DR. MARTIN LUTHER KING IN ADDRESSING THE GROUP POINTED OUT THE EFFECTS OF JOB DISCRIMINATION RESULTED IN THAT ONLY 12% OF NEGRO FAMILIES RECEIVE AN ANNUAL INCOME OF OVER $5,000, WHILE 40% OF THE WHITE FAMILIES ARE SO FAVORED. LIKEWISE, HE STRESSED THAT THE CHURCH IS THE CUSTODIAN OF THE MORALS OF A COMMUNITY AND THAT THE WAY PEOPLE ARE TREATED IN EMPLOYMENT IS A MORAL ISSUE.

MR. A. PHILIP RANDOLPH, VICE-PRESIDENT, AFL-CIO, POINTED OUT THAT RACISM IS COSTING THIS NATION $30 BILLION PER YEAR. HE STRESSED THE IDEA THAT NEITHER UNEMPLOYMENT NOR JOB DISCRIMINATION ARE INEVITABLE BUT DUE TO THE TYPES OF DECISIONS PEOPLE MAKE. MR. ALFRED DRISCOLL, FORMER GOVERNOR OF NEW JERSEY AND PRESIDENT OF A PHARMACEUTICAL COMPANY SHARED THE EXPERIENCE OF HIS OWN COMPANY WHICH HAS NO DISCRIMINATION IN ITS EMPLOYMENT POLICIES AND BELIEVES THIS IS BOTH GOOD BUSINESS AND GOOD MORALITY. MR. JAMES ROOSEVELT, BUSINESS MAN, AND ONE OF THE MEMBERS OF THE PRESIDENT'S COMMITTEE SPOKE ON THE WORK OF THE COMMITTEE ITSELF, WHICH INCLUDES THE PRODUCING OF SEVERAL EXCELLENT MOVIES AVAILABLE FOR EDUCATIONAL PURPOSES.

THE METHODISTS MET INFORMALLY AND RECOMMENDED THAT AS A CHURCH WE CAN DO SOME OF THE FOLLOWING:

1. SUPPORT HR 4348 AND S 942 WHICH WOULD ESTABLISH BY LEGISLATION A COMMISSION ON EQUAL JOB OPPORTUNITIES IN GOVERNMENT CONTRACTS.

2. SUPPORT STATE FAIR EMPLOYMENT PRACTICE COMMISSIONS WHERE SUCH

EXIST AND WORK FOR THEM WHERE THEY DON'T.

3. COUNSEL OUR LAYMEN WHO ARE IN BUSINESS AND TRADE UNIONS REGARDING THEIR POLICIES IN HIRING WITHOUT DISCRIMINATION.

4. ASK CENTRAL JURISDICTION CLERGY AND OUR COLLEGES TO CONTINUE TO ENCOURAGE NEGRO YOUTH TO PREPARE FOR JOBS, EVEN IF IT IS THOUGHT NO SUCH OPPORTUNITIES ARE OPEN.

5. THAT IN STRATEGIC AREAS, THE GENERAL BOARD OF SOCIAL AND ECONOMIC RELATIONS, AND CONFERENCE BOARDS SET UP "PILOT PROJECTS" OF GETTING VOLUNTARY COMPLIANCE WITH A PROGRAM OF EQUAL JOB OPPORTUNITIES AND SECURE THE PLACING OF MINORITY WORKERS WHERE THEY HAD NOT BEEN EMPLOYED PREVIOUSLY.

6. TO SHARE THROUGH METHODIST CHANNELS INFORMATION ABOUT THE WORK OF THE PRESIDENT'S COMMITTEE AND STATE FAIR EMPLOYMENT PRACTICES COMMISSIONS.

7. TO SECURE COMPLIANCE IN OUR OWN METHODIST INSTITUTIONS WITH AN EMPLOYMENT POLICY ON THE BASIS OF MERIT AND NOT RACE OR NATIONAL ORIGIN.

KA
5/20/59

Same letter to:

Miss Ella Virginia Courtney
Miss Rosemary Scheureman
Miss Betty Moss Bailey
Miss Helen Carter

June 16, 1959

Miss Thelma Smalley
Lincolnton, Georgia

Dear Miss Smalley:

The workshop of the Fellowship of the Concerned will be November 5 and 6, at Clark College. Again you will have the privilege of staying either at Atlanta University or at the Piedmont Hotel. Of course all your expenses will be paid as heretofore.

Here is a big emergency request from me. Under President Roosevelt I served in Washington as chairman of the emergency farm production and had to deal with the tenant farmers, and then as secretary of Christian Social Relations I rode over the farms with persons from the Farm Security Administration, and have kept up with the program every since. Now I find I am called back to the farm program and am doing an article in the World Outlook.

What I am asking of you is two questions. In a few words tell me what has happened to the rural church and rural community since the Soil Bank program has been launched and the family farm seems to be on the way out. Secondly, what has happened to the tenant and the share-cropper? What has happened to the small towns? You need not write at length just give me a few things.

Miss Scheureman gave a good report in the minutes of WSCS of the North Georgia Conference. Something along that order is what I want. I know this will require some time especially with vacations coming, but please take a little time to jot down a few things. If you have any stories to tell me, you can take a little longer time and give them to me.

Sincerely,

Mrs. M. E. Tilly

MET:lec

Director of Women's Work

hold for Mrs. J.

SOUTHEASTERN REGIONAL OFFICE

ANTI-DEFAMATION LEAGUE

Of B'nai B'rith

41 EXCHANGE PLACE, S.E., ATLANTA 3, GEORGIA

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Executive Assistant

June 22, 1959

Mrs. M. E. Tilly
63 Auburn Avenue, NE
Atlanta, Ga.

Dear Mrs. Tilly:

I am enclosing for your information the suggested names of women to be invited to your Fellowship of the Concerned meeting, submitted from our Florida office.

Mr. Perlmutter, the director of our Florida office, indicated that if at all possible, he would like to see Mrs. Laufman invited as well as Mrs. Supworth although Mrs. Supworth is listed as first choice for an invitation.

I'll be sending the other names to you as they come into the office.

Sincerely,

Bee Wild

Bee Wild

/bw

Art Levin

Nate Perlmutter (Dictated but not read)

June 19, 1959

Fellowship of the Concerned

10 x 2 = 20

1. Flora Supworth, 719 Paradiso Ave., Coral Gables, Fla.
2. Jean Laufman, 429 So. 26th Ave., Hollywood, Fla.
3. Flossie Gluckman, 1000 Cordova Drive, Orlando, Fla.

Send for lists
Monday

ADL

SOUTHEASTERN OFFICE
41 Exchange Pl., S. E., Atlanta 3, Ga.

For your information

Mrs. Tilly

Invitations to be extended in order of numbered priority (1, 2, 3, etc.) for each state, with the exception of Atlanta.

Art Levin

Marie 6-25-59

Mrs. Howard Aronin
5517 Kay Lane, N. E.
Atlanta, Ga.

Mrs. Martin Draluck
4120 Peachtree Rd., N.E., Apt. 5C
Atlanta 19, Ga.

Mrs. Irving Kaler
1455 S. Johnson Ferry Rd. NW
Atlanta, Ga.

Mrs. Bernard Facher
1665 Noble Drive, N. E.
Atlanta, Georgia

Mrs. Morton Kahn
4053 Rhodehaven Dr. NW
Atlanta, Ga.

Mrs. William Longwater
1990 Lenox Road, NE
Atlanta, Ga.

Mrs. I. Wilen
915 Berkshire Road, N.E.
Atlanta, Ga.

Mrs. Emanuel Greenberg
4 Montevallo Terrace
Birmingham, Ala. (3)

Mrs. Sylvan Laufman
115 Richmar Dr.
Birmingham 13, Ala. (5)

~~Mrs. David Staff~~
~~3420 Mountain Park Drive~~
~~Birmingham, Ala.~~

Mrs. David Staff
3420 Mountain Park Drive
Birmingham, Ala. (1)

Mrs. Marvin Cohn
221 S. 9th St. East
Gadsden, Ala. (4)

Mrs. B. Rosenbush
300 Thomas
Tuscaloosa, Ala. (6)

Mrs. William P. Bloom
5 Dearing Place
Tuscaloosa, Ala. (2)

Mrs. Gerald Greene
3897 The Prado
Macon, Ga.
(4)

Mrs. Harry Torch
Winship Gardens
Macon, Ga.
(3)

Mrs. Irwin Giffen
406 E. 50th St.
Savannah, Ga.
(1)

[redacted]

Mrs. Joel Levy
3007 Chinaberry Drive
Columbia, S. C.
(2)

Mrs. Pat Muskin
1520 Butler St.
Columbia, S. C.
(1)

Mrs. Nathan Thorp
Oakland Gardens
Johnson City, Tenn.
(1)

Mrs. Meyer H. Marx
920 Iskagna Dr., S. W.
Knoxville, Tenn.
(4)

Mrs. I. Rosenblatt
2012 Fairmont Blvd., N. E.
Knoxville, Tennessee
(3)

Mrs. Alfred A. Robinson
7106 Sheffield Dr.
Knoxville, Tenn.
(6)

Mrs. Harry Strauss
2001 Emoriland Blvd.
Knoxville, Tenn.
Check
(1) correct.
Cert allow

Mrs. M. Ettingoff
395 N. Graham #26
Memphis, Tenn.
(2)

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

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MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

July 1, 1959

Mrs. M. E. Tilly
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

This is to follow through on my letter of May 19 to you in which I stated at a later date I would send you a list of leaders in the nine states you mentioned that you would like to invite to the South-wide meeting of the Fellowship of the Concerned November 5 and 6. I am sorry to be so long in getting this list to you but I have been out of town a great deal since the middle of May and have not been able to attend to correspondence promptly.

At a Staff Council meeting of our Board on May 21 we discussed the names to send to you. The following names were those agreed upon by our group. If the first person listed from each state cannot come you have a second name from every state and in some cases a third name to whom you can write.

Mrs. J. K. Fancher, 3308 Chatham Rd. N.W., Atlanta, Georgia
Mrs. Jas. O. Cobb, 241 Brown Circle, Smyrna, Georgia

Mrs. E. F. Montgomery, 131 W.St. Johns St., Lake City, Florida
Mrs. Norwood M. Phelps, 2405 Pineridge, Jacksonville, Florida
Mrs. J. M. Edengield, 2908 Post Rd., Apt. 1, Jacksonville, Florida

Mrs. Jas. McBride Dabbs, Maysville, South Carolina
Mrs. Dana Waters, 2604 Heyward St., Columbia, South Carolina
Mrs. Gayle Rankin McArthur, Jr., Rock Hill, South Carolina (1206 Hermitage Rd.)

Mrs. Ernest B. Hunter, 2315 Selwyn Ave., Charlotte, North Carolina
Mrs. R. A. Willis, Jr., 605 S. Hayne St., Monroe, North Carolina

Mrs. John T. McCall, 3728 West End Ave., Nashville, Tennessee
Mrs. T. B. Schabel, 1755 Forrest, Memphis, Tennessee

Mrs. Carl M. Conrad, 3839 State Street Dr., New Orleans 25, Louisiana
Mrs. J. O. McKinnon, 439 Fairway Dr., New Orleans, Louisiana
Mrs. H. G. Rose, Jr., 5126 Piety Dr., New Orleans 26, Louisiana

Mrs. E. G. Sheppard, Box 730, Springville, Alabama
Mrs. John Calvin Chestnut, Camden, Alabama

Mrs. Mac Turnage, 1st Presbyterian Church, Pontotoc, Mississippi
Mrs. Spencer Murray, Amory, Mississippi

Mrs. Harry G. Goodykoontz, 1811 Sils Ave., Louisville, Kentucky
Mrs. J. W. Baldridge, 132 McCready Ave., Louisville 6, Kentucky
Miss Marietta Yarnell, Box 777, Hazard, Kentucky.

Mailed 7-2-59

Mrs. M. E. Tilly

I was just too optimistic in thinking I would be able to attend the meeting to which you invited me Friday morning, May 29. We had a planning session for our November issue of Presbyterian Women that began that morning at 9:30 and we did not complete it until nearly noon.

The members of our Staff will be leaving July 9 for Montreat, North Carolina where we will be for two weeks. I hope you are keeping well and having a good summer.

With sincere good wishes,

Cordially yours,

Mable Morley

Mable C. Morley, Director
Leadership Education Department

MCM/s

SOUTHEASTERN REGIONAL OFFICE

ANTI-DEFAMATION LEAGUE

Of B'nai B'rith

41 EXCHANGE PLACE, S.E., ATLANTA 3, GEORGIA

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Administration
LESTER J. WALDMAN
Executive Assistant

Mailed 10-16-59

July 2, 1959

Mrs. M. E. Tilly
63 Auburn Avenue
Atlanta, Ga.

Dear Mrs. Tilly:

We just received a memo from our New Orleans office listing suggested names for your conference of The Fellowship of the Concerned. These are the names suggested by Irv Shulman on a 1-2-3 basis with number one to be asked first in each case:

Mississippi

✓ Mrs. Adolph Botnick, 2010 Evergreen Lane, Hattiesburg
Mrs. Arnold Turner, Arnold's Spur, Webb
✓ Mrs. James E. Deutsch, 322 So. 24th St., Hattiesburg

Louisiana

✓ Mrs. William Haspel, Jr., 141 Homestead Ave., Metairie
Mrs. H. Leon Mintz, 4279 Vendome Pl., New Orleans
Mrs. Alvin B. Rubin, P. O. Box 1588, Baton Rouge

Arkansas

✓ Mrs. Lee Kretchman, 2 Beverly Place, Little Rock
Mrs. Ed Mendel, 5300 Crestwood Dr., Little Rock
Mrs. Ruben Gilden, 2908 Magnolia, Texarkana

Irv indicated that if more names are needed he would be happy to furnish them. Kindest regards.

Sincerely,

Murray L. Shapiro
m

Murray L. Shapiro
Education Director

mls/sm

Young Women's Christian Association of the United States of America
National Board
600 LEXINGTON AVENUE NEW YORK 22, N. Y. PLAZA 3-4700 CABLE: EMISSARIUS, N. Y.

Mrs. Robert E. Speer
Honorary President

Miss Lilace Reid Barnes
President

Mrs. Paul McClellan Jones
Vice President

Mrs. Earl Cranston
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Mrs. Archie D. Marvel
Vice President, Chairman, Central Region

Mrs. Edwin E. Aubrey
Vice President, Chairman, Eastern Region

Mrs. Paul E. Pfuetze
Vice President, Chairman, Southern Region

Mrs. Everett S. Calhoun
Vice President, Chairman, Western Region

Mrs. Howard Stone Anderson
Secretary

Mrs. Wandell M. Mooney
Treasurer

Mrs. Arthur Lord Nash
Assistant Treasurer

Miss Mildred H. Esgar
General Secretary (ad interim)

National Board, YWCA
Southern Region
41 Exchange Place, S. E., Suite 201
Atlanta 3, Georgia
Telephone: JAckson 5-2381

July 3, 1959

Mrs. M. E. Tilley
Director of Women's Work
Southern Regional Council
63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear Mrs. Tilley:

After Miss Harris had left town and after I had mailed her letter of July 2 to you, we received some suggestions for Florida YWCA members who might be interested in attending the November meeting of the Fellowship of the Concerned. They are:

mcd 7.7.59

Mrs. Raymond Lee, Box 656, Clearwater, Florida
Mrs. Robert Palmer, Route 2, Box 351, Holly Hill, Daytona Beach, Florida
Mrs. Stanley Biedron, 513 Majorca Avenue, Coral Gables 24, Florida
Mrs. William Hough, 201 Coffee Pot, St. Petersburg, Florida
Mrs. Raymond Prahl, 4465 Country Club Road, Jacksonville, Florida

Will you please add these to the list of names already sent?

Sincerely,

Edna Comfort

Edna Comfort, Secretary
to Florence Harris

Young Women's Christian Association of the United States of America
National Board
600 LEXINGTON AVENUE NEW YORK 22, N. Y. PLAZA 3-4700 CABLE: EMISSARIUS, N. Y.

ancord

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Atlanta 3, Georgia
Telephone: JAckson 5-2381

July 2, 1959

Marcia 7/7/59

Mrs. M.E. Tilley
Director of Women's Work
Southern Regional Council
63 Auburn Avenue N.E.
Atlanta 3, Georgia

Dear Mrs. Tilley:

I appreciate greatly the opportunity for members of the YWCA to receive budget help to attend the meeting of the Fellowship of the Concerned. We are listing more than one person from several places in order that you will have some alternates, if necessary, and also think that there would be an advantage in having a Negro woman and a white woman from the same place. You will have to be guided by budget as to how many of these people you invite.

Tennessee

Mrs. C.P.Street, Golf Club Lane, Nashville 12, Tennessee
President YWCA. Member of panel on inclusiveness at Tennessee Neighborhood Meeting. Has a real concern.
Mrs. John McCall, 3728 West End Avenue, Nashville, Tennessee.
Mrs. John C. Hull, 1616 - 17th Avenue North, Nashville, Tennessee.
Member of Nashville YWCA and volunteer in Blue Triangle Branch there.

Georgia

Mrs. George F. Mill, 225 East 59th Street, Savannah, Georgia
Mrs. Hill D. Weathers, 809 Bolton Street, East; Savannah, Georgia
(I would suggest the above two as a team)

Mrs. T.C. Irwin, Jr., President Atlanta YWCA, 907 Piedmont Avenue, N.E., Atlanta, Georgia
Mrs. L.M.Awtrey, President of Cobb County YWCA., 400 Dallas Street, Marietta, Georgia

Louisiana

Mrs. Harry P. Schwartz, 538 St. Peter Street, New Orleans, Louisiana.
Newly elected YWCA president.
Mrs. William Griffith, 360 Audubon, New Orleans, Louisiana
YWCA Board Member.
Mrs. John Lewis, 1101 Speed Street, Monroe, La. (Board Member)

Louisiana

Mrs. F.M. Baird, Jr., 9125 Ridgewood Drive, Baton Rouge, Louisiana

Kentucky

Mrs. William J. Goodwin, 91 Warrior Road, Louisville, Kentucky
President YWCA.
Mrs. George Mahin, 4311 Winnrose Way, Louisville, Kentucky
Chairman of Committee on Administration
Mrs. George H. Beddoe, 305 Cochran Avenue, Louisville, Kentucky

North Carolina

Mrs. Willie O. Moore, 194 Asheland Avenue, Asheville, North Carolina
Branch Executive
Mrs. Wellington Corey, 61 Inglewood Road, Asheville, N. Carolina
(The above two suggested as a team)

Mrs. K. C. Beatty, Jr., 323 Shepherd Street, Raleigh, N. Carolina
Miss Pauline Newton, North Carolina College, Durham, North Carolina
(Ex-Chairman of Committee on Administration

South Carolina

Miss Virginia Morris, 605 Pendleton Street, Greenville, S. Carolina (President)
Mrs. Lena White, 214 Echols Street, Greenville, S. Carolina
Chairman of Committee on Administration
(Above two suggested as a team)

Mrs. Curtis Edwards, 1002 Kerr Street, Aiken, South Carolina

Mrs. M.A.Baxley, 1327 Greeg Street., Columbia, South Carolina
Chairman of Committee on Administration
Mrs. T. M. Roddey, 147 Edisto, Columbia, S. Carolina (President YWCA)
(Above two suggested as a team.)

Virginia

Mrs. I. B. Sawyer, 940 Cambridge Place, Norfolk, Virginia (Vice-President YWCA)
Mrs. Irma Brown, 830 Hayes Street, Norfolk, Virginia (Chairman of Committee on Administration). (Another good team)

Miss Sophie Lowe, 750 Main Street, Danville, Virginia (Executive Director)
Mrs. R. O.Wilson, 220 Ross Street, Danville, Virginia (Personnel Chairman)
(Suggested as team)

If Arkansas is to be included, I would suggest:

Miss Helen Lamkin, 401 Lexington Avenue, Ft. Smith, Arkansas (Executive)
Mrs. Humphrey Batson, 715 North H Street, Ft. Smith, (Executive of Margie K. Harrison Center
(These would make a good team)

I sincerely hope you will be able to interest some of these YWCA members in attending the meeting.

With all good wishes.

Sincerely,

Florence Harris/c

Florence C. Harris, Correlator
Southern Region

FCH:c

Signed in Miss Harris' absence.

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July 7, 1959

Mrs. M. E. Tilley
Director of Women's Work
The Southern Regional Council
63 Auburn, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilley:

In the absence of Miss Florence Harris, who has been in correspondence with you regarding YWCA members who might be invited to attend the meeting of the Fellowship Concerned, I am writing to correct an error in the address of one of the YWCA members listed in her letter of July 2nd to you.

On page two of her letter she lists Mrs. George H. Beddoe, the address given you for Mrs. Beddoe is incorrect. Her correct address is 1309 Bath Avenue, Ashland, Kentucky. We apologize for this error and hope that the correction has arrived in time to be useful in your mailing.

With all good wishes, I remain

Sincerely yours,

Mary A. Gay

Mary A. Gay
Field Staff
Community Division

MAG:pk

Mailed 7-15-59

Representatives to the Fellowship of the Concerned

The Central Jurisdiction of The Methodist Church

Alabama ;

Mrs. Mayme Shealey
606 South St.
Roanoke, Ala.

Mrs. Nellie C. Davis
304½ Reynolds St.
Everfreen , Ala.

The group mailed 10-12-59

Georgia

Miss Susie Cunningham
396 Edwards St. N.W.
Atlanta, Ga.

Mrs. Sara Hardeman
P.O. Box 506
Covington, Ga.

Florida

Mrs. E.L.D. Smallwood
735 West Broadway
Ocala, Fla.

Mrs. Josie Lang
P.O. Box 447
Newberry, Fla.

Louisiana

Mrs. E.S. Johnson
3540 Virgil Blvd.
New Orleans, La.

Mrs. Mericedes Davis
Dillard University
New Orleans, La.

Mississippi

Mrs. C.H. Dubra
Box 497
Gulfport , Miss.

Mrs. Emma Thornton
1228 - 13th Ave.
Meridian, Miss.

Upper Mississippi

Mrs. E.A. Smith
Rust College
Holly Springs, Miss.

Mrs. John W. Smith
P.O. Box 246
Lexington, Miss.

South Carolina

Mrs. H.E. Hill

Seneca, S.C.

Mrs. Katie Smith
Claflin College
Orangeburg, S.C.

South West

Mrs. C.G. Washington
1216 N. 8th St.
Ft. Smith, Ark.

Mrs. G.H. Rumph
1718 So. Elm St.
Little Rock, Ark.

North Carolina

Mrs. W.S. McLeod
811 Richardson St.
High Point, N.C.

Mrs. L.M. Mayfield
911 East 12½ St.
Winston Salem, N.C.

Tennessee

Mrs. E.D.Willis
430 E. State St.
Murfreesboro, Tenn.

Mrs. Susie Roberts
1402 Hawkins St.
Nashville, Tenn.

East Tennessee

Mrs. T.E. Taylor
1112 - 6th Ave.
Chattanooga, Tenn

Mrs. P.C. Holland
1025 Fuller St.
Knoxville, Tenn.

Not at address

RECEIVED
JUL 20 1959

824 Tusculum Boulevard
Greeneville, Tennessee
July 17, 1959

Mrs. M. E. Tilly
Southern Regional Council
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I must once again apologize for my delay in sending you the names of Presbyterian women to be invited to the November workshop. As I have explained before, our women don't change office until the middle of June, and getting new lists takes some time.

I notice that the workshop is scheduled for the same day as World Community Day and wonder if this may not mean that some women who would be interested may not be able to attend.

I shall write the following women letters telling them to expect to hear from you:

Mailed 7/28/59

~~Not~~ contacted

✓ Mrs. Marion Mansell
Box 120
Rockwood, Tennessee

✓ Mrs. R. M. Hunt
2434 N.E. 8th Court
Ft. Lauderdale, Florida

✓ Mrs. T. L. Illery
Rt. 5, Box 111
Sumter, South Carolina

✓ Mrs. Thomas A. Jenkins
317 Carmel Street
Charlotte, N.C.

✓ Mrs. James Hudley
Rt. 2, Box 238
Chase City, Virginia

✓ Mrs. Ralph J. Hawley
907 Rosemary Drive
Louisville 13, Ky.

✓ Mrs. Frank McMillin
Rt. 1
Louisville, Mississippi

✓ Mrs. L. J. Dennison
455 Mt. Paran Road
Atlanta, Georgia

✓ Mrs. Robert Elly
1509 29th St. W.
Birmingham, Alabama

Mrs. Norman Sharp
2013 N.E. 32 Ave
Ft. Lauderdale, Fla

I don't know how you go about making room assignments, but last year a couple of our Negro women ended up at the Piedmont, so much as I dislike racial tags, I have checked the names of our women who are Negroes.

BEST COPY AVAILABLE

I shall plan to attend the workshop on my own as I have done in the past, in order that another woman from Tennessee may have an opportunity to attend. If there is anything I can do to help, don't hesitate to call on me.

With love,

Jean

Mrs. Ben Russell

BEST COPY AVAILABLE

August 6, 1959

Mr. R. L. Hunt
Executive Director
Department of Religion & Public Education
National Council of Churches
257 - 4th Avenue
New York 10, New York

Dear Mr. Hunt:

This is to remind you that we are expecting you in Atlanta for the Workshop of the Fellowship of the Concerned, November 5 and 6. I believe you stated you could not be with us on the 6th. We will give time for you at the morning session for you to do some of the same thing you did for us at Blue Ridge. As someone said, you brought out a lot of snakes for us to kill.

It was good to be with you and I am so glad to find you were Milner, Georgia born.

Best wishes to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

NATIONAL COUNCIL OF JEWISH WOMEN

ATLANTA SECTION

Aug. 18, 1959

Mrs. M. E. Tilley
1013 Highland View Dr. N.E.
Atlanta, Ga.

Dear Mrs. Tilley:

Here are the names and addresses of the Section presidents in other Georgia Council Sections:

Mrs. D. A. Byck, Jr.
2 East 51st St.
Savannah, Ga.

Sent invitation on cards 10-12-89

Mrs. Milton Cohn
Fourth Ave.
West Point, Ga. (This one may not be the current president, but she can forward it if she is not.)

Yours sincerely,

Karlen Goldstein

Mrs. Max J. Goldstein
President

KMG:EOK

11

WHY ME ? a dramatic Presentation

Cual

BY

E. JERRY WALKER

A DRAMATIC INTERPRETATION

OF THE CONFERENCE MESSAGE —
METHODIST CONFERENCE ON HUMAN RELATIONS
SOUTHERN METHODIST UNIVERSITY, DALLAS,
TEXAS, AUGUST 31 TO SEPTEMBER 4, 1959

used as closing for Work Shop.

INTRODUCTION

This dramatization was written and staged during the Methodist Conference on Human Relations in Dallas, Texas, August 31 to Spetember 4, 1959. Its content grew out of the deliberations and the personal struggle with convictions on the part of the delegates themselves.

The conflict of the conference, it seemed to the author, was more personal than social. Rather than group against group, it was principle against practice.

Each of the Delegates was caughy within the tension between his own convictions and his own living patterns.

He could see what he ought to do. And the very understanding of this revealed how far he was from the ideal in his own relations with his fellows.

In the dramatization, this conflict on the part of two delegates - one white, one Negro - is projected through the persons of two external characters:

First, the Narrator who represents the ideal. He is the voice of the conference. He presents its message and challenges the delegates to see that for them Christian inclusiveness is inevitable.

The other side of the conflict is personalized by a cynic who with sarcasm, taunts and sometimes rediculous rationalizations presents the case for fear, moderation and or status quo.

STAGING IS KEPT SIMPLE.

THE NARRATOR CONTINUES SPEAKING FROM THE ROSTRUM WHERE HE HAS PRESENTED THE MESSAGE FOR THE UNANIMOUS VOTE OF APPROVAL, WHICH IT RECEIVES. IN THIS WAY, IN THE DRAMATIZATION, HIS IDENTITY ALREADY HAD BEEN ESTABLISHED.

THE CYNIC IS SET APART, ABOVE AND TO THE REAR OF THE STAGE, BALANCED ACROSS FROM THE NARRATOR.

THE TWO DELEGATES SPEAK FROM THE SAME FLOOR MICROPHONES OTHER DELEGATES HAVE PREVIOUSLY USED TO QUESTION OR DEBATE DURING THE CONFERENCE. THEY ARE THUS IDENTIFIED WITH THE DELEGATES THEY REPRESENT.

omit

FOR VARIETY, THE TWO DELEGATES ALTERNATE BETWEEN THREE MICROPHONES.

LIGHTING, TOO, IS SIMPLE. WITH THE HOUSE LIGHTS OUT DIRECTLY AFTER ADOPTION OF THE MESSAGE, THE STAGE, WITH ITS CENTRAL CROSS, IS ILLUMINATED BY FOOTLIGHTS. A SPOTLIGHT CONTINUES ON THE NARRATOR. OTHER SPOTS, IN TURN, PICK UP THE DELEGATES AT THEIR MICROPHONES AND THE CYNIC AT HERS.

IN STAGING FOR A LOCAL GROUP THIS SAME SIMPLICITY EASILY CAN BE ACHIEVED. IF THERE ARE NO SPOTLIGHTS AVAILABLE, EVEN FLOOR LIGHTS BESIDE THE CHARACTERS, TURNED ON AND OFF AT THE PROPER TIMES FROM A REMOTE PLACE, WILL DIRECT ATTENTION TO THE POLES OF CONFLICT.

TO BE TRULY EFFECTIVE, THE AUDIENCE MUST FEEL THAT THE DELEGATES ARE SPEAKING FOR THEM; PORTRAYING THEIR OWN STRUGGLE TO BE CHRISTIAN IN HUMAN RELATIONS.) omit

E.J.W.

per 10/19/59

CHANGES AND ADDITIONS IN COPY FOR "WHY ME?"

PAGE 2: 1) CHANGE "CAST" TO READ "ORIGINAL CAST"

2) ADD:

THIS IS AN ADAPTION FOR USE IN LOCAL CHURCHES; STUDENT, M.Y.F., WOMAN'S SOCIETY OF CHRISTIAN SERVICE GROUPS; ANNUAL OR DISTRICT CONFERENCES; GROUP MEETINGS OF VARIOUS AGENCIES ETC.

PAGE 2 OR LAST PAGE: (PERHAPS THIS SHOULD BE DECIDED AFTER TYPE IS SET AND WE KNOW JUST HOW THE COPY RUNS)

IN ADDITION TO THE DRAMATIC INTERPRETATION THERE WILL BE AT LEAST THESE TOHER PRODUCTS FROM THE CONFERENCE:

THE MESSAGE ADOPTED BY THE CONFERENCE
NOW AVAILABLE IN PRINTED FORM.

"LET CHRIST ANSWER CAIN."
THE KEYNOTE ADDRESS BY BISHOP RICHARD C. RAINES

PREPARATORY PACKET
THE BASIC MATERIAL USED BY THE DELEGATES

CONSOLIDATED REPORT AND ACTION PACKAGE
FOR THE LOCAL CHURCH

ORDER ALL MATERIALS THROUGH:

CONFERENCE OFFICE
ROOM 305, 740 RUSH STREET
CHICAGO 11, ILLINOIS
TELEPHONE MICHIGAN 2-3707

PRICE: ----------(TO BE SUPPLIED)

CAST

NARRATOR.....DOW KIRKPATRICK, ATLANTA, GEORGIA

Miss Connie Daniel

CYNIC.....RHODA JORDAN, HOLLYWOOD, CALIFORNIA

Jesse McDade

NEGRO DELEGATE .....EDWARD McGOWAN, WASHINGTON, D. C.

WHITE DELEGATE ..... E. JERRY WALKER, CHICAGO, ILLINOIS

SOLOIST.....C. EDWARD STALLINGS, OAKLAND, CALIFORNIA

STAGE AND LIGHTING ..... FRANK E. SHULER, MIDDLETOWN, OHIO

WHY ME? - by Jerry Walker

(SETTING: AN AUDITORIUM. A PULPIT OR LECTURN IS TO ONE SIDE OF THE PLATFORM. A CROSS OR ALTAR DOMINATES THE CENTER OF THE PLATFORM, OPPOSITE FROM THE PULPIT AND OFF, BUT ABOVE THE PLATFORM - POSSIBLY THE CHOIR LOFT - IS THE STATION OF THE CYNIC. DELEGATES SPEAK FROM THE AUDIENCE, TWO THIRDS OF THE WAY FORWARD, IN OPPOSITE AISLES. WHERE POSSIBLE, THE AUDITORIUM SHOULD BE DARKENED AND THE CHARACTERS SPOTLIGHTED DURING THEIR SCENES.)

LIGHTS: HOUSE LIGHTS OUT. SPOT ON PULPIT

NARRATOR: (FROM THE PULPIT) THIS IS OUR MESSAGE ...

WE BELIEVE.

WE BELIEVE IN GOD.

WE BELIEVE IN THE LOVE HE SHOWN US THROUGH JESUS CHRIST.

THIS IS OUR MESSAGE. ~~IT HAS BEEN ADOPTED.~~ AND NOW...
AND NOW, WHAT WILL YOU DO WITH IT?

LIGHTS: SPOT ON WHITE DELEGATE - MIKE WEST SIDE

WHITE DELEGATE: (SLOWLY) I MUST CONFESS, I AM CONFUSED. I'VE WRITTEN SOME THINGS DOWN HERE AND (WITH RISING CONVICTION)

I DO NOT SEE WHAT THIS HAS TO DO WITH ME.

I AM A CHRISTIAN.

I AM A CHURCH MEMBER.

I WANT SINCERELY TO FIND GOD'S WILL FOR MY LIFE
AND I AM READY TO SEEK GOD'S WILL FOR SOCIETY.

I CAN SEE THE TENSIONS AND CONFLICTS IN RACIAL RELATIONSHIPS.

I KNOW HOW THEY RESULT IN NON-CHRISTIAN BEHAVIOUR. PEOPLE, HUMAN BEINGS, CHILDREN OF GOD, ARE HURT.

I REGRET THIS.

IT TROUBLES ME...

LIGHTS: SPOT ON CYNIC

CYNIC: (~~WITH APPARENT UNDERSTANDING AND SYMPATHY~~) YOU REGRET IT.

BUT REALLY, WHAT DOES IT HAVE TO DO WITH YOU?

YOU HAVE NOT CONSCIOUSLY HURT ANYONE.

YOU HAVE NOT KEPT ANOTHER FROM LIVING WHERE HE CHOOSES.

YOU HAVE NOT PREVENTED A MAN FROM FINDING A JOB.

YOU DID NOT MAKE THE LAWS OR THE SOCIAL CUSTOMS OF SEGREGATION OR DISCRIMINATION.

WHAT DOES IT HAVE TO DO WITH YOU?

WHITE DELEGATE: WELL, I WANT TO BE CHRISTIAN ...

(GRASPING AT CYNIC'S WAY OUT) BUT, LIKE YOU SAY, IT IS TRUE! I DO LIVE IN A WORLD WHERE CERTAIN FACTS EXIST.

I CANNOT CHANGE CIRCUMSTANCE! NOT SINGLE HANDED!

NARRATOR: BUT WAIT! DOES NOT THE WILL OF GOD HAVE SOMETHING TO SAY ABOUT CIRCUMSTANCE?

WHITE DELEGATE: HOW SO?

NARRATOR: GOD LOVES US. THROUGH JESUS CHRIST WE LEARN THAT IT IS HIS NATURE TO LOVE. AND IF WE ARE AWARE OF THE TRANSFORMING POWER OF HIS LOVE, WILL IT NOT REACH BEYOND CIRCUMSTANCE?

WHITE DELEGATE: BUT HOW? I HAVE NO CONTACT BEYOND MY OWN CIRCUMSTANCE! HOW CAN MY LOVE REACH ACROSS SUCH BARRIERS.

CYNIC: (GLIBLY) SHOULD YOU REALLY TRY? IF GOD WANTED US ALL TO BE ALIKE, HE WOULD HAVE MADE US ALIKE.

OUR DIFFERENCES ARE GOD'S DOING, NOT OURS!

WHITE DELEGATE: YES, THAT MUST BE SO.

NARRATOR: DID GOD MAKE US DIFFERENT? FUNDAMENTALLY DIFFERENT?

THE SCRIPTURES SAY: GOD HATH MADE OF ONE BLOOD ALL NATIONS - GOD SHOWS NO PARTIALITY ...

IF GOD SHOWS NO PARTIALITY, SHALL WE?

WHITE DELEGATE: I WANT TO DO WHAT IS RIGHT.

NARRATOR: (THE NEXT SPEECHES TO THE END OF THE SCENE ARE TO RISE ONE ABOVE THE OTHER, EACH MORE FORCEFUL THAN THE LAST, UNTIL IN DESPARATION THE DELEGATE EXCLAIMS HIS CONFUSION)

YOU ARE THE LIGHT OF THE WORLD, CHRIST SAID.

CYNIC: THE WORLD WALKS IN DARKNESS.

NARRATOR: YOU ARE THE SALT OF THE EARTH.

CYNIC: LIFE FOR MANY IS SO TASTELESS.

NARRATOR: YOU ARE THE BODY OF CHRIST.

CYNIC: THAT BODY IS DIVIDED...

LIGHTS: SPOT OUT ON CYNIC

WHITE DELEGATE: OH, GOD! I GET SO CONFUSED. HELP ME TO KNOW THY WILL!

LIGHTS: SPOT OUT ON WHITE DELEGATE

NARRATOR: (THIS SPEECH, WHICH REPEATS AS A LITANY, SHOULD CARRY THE SAME QUIET SPIRIT OF MEDITATION, ALMOST PRAYER, EACH TIME IT IS REPEATED) HELP ME TO KNOW THY WILL.

TO DO THY WILL,

TO LOVE AS CHRIST FIRST LOVED US.

LIGHTS: SPOT ON NEGRO DELEGATE - MIKE EAST SIDE

NEGRO DELEGATE: I, TOO, HAVE WRITTEN SOME THINGS DOWN AND I'M NOT SURE WHAT THIS HAS TO DO WITH ME.

I HAVE NO CONTACT WITH WHITE PEOPLE ...

THEY STAY IN THEIR PLACE. I KNOW MINE...

LIGHTS: SPOT ON CYNIC

CYNIC: THAT IS THE HONEST WAY. KNOW YOUR PLACE. STAY IN IT!

NEGRO DELEGATE: And yet... if I am a son of God...

If he meant for me to have these things ...

Equality of opportunity

Personal fulfillment

Christian brotherhood

If God said I am his child ...

CYNIC: (sarcastically) Maybe God says so ... But the white folks did not hear him ...

NEGRO DELEGATE: (quietly) The white folks. I know only a few. They seem friendly. (with more conviction) This message. They helped with it and it seems sincere ...

CYNIC: Don't be fooled! You can't trust them.

NEGRO DELEGATE: (with feeling) But this message! It says so much for which I hope. For which I hope to the depths of my soul.

NARRATOR: (with force) Then believe! Dare to believe! Run the risk by faith, by confidence in what you hope for!

NEGRO DELEGATE: I'm afraid.

NARRATOR: The Scriptures say: "In Jesus Christ you are all sons of God."

CYNIC: (sneering) Brotherhood? Cain and Abel were brothers. What of Abel?

LIGHTS: SPOT OUT ON CYNIC

NARRATOR: "Behold how pleasant it is when brothers dwell in unity."

NEGRO DELEGATE: Oh God! I get so confused! Help me to know thy will!

LIGHTS: SPOT OUT ON NEGRO DELEGATE

NARRATOR: Help me to know thy will.

To do thy will,

To love.

LIGHTS: SPOT ON WHITE DELEGATE — MIKE IN CENTER

WHITE DELEGATE: HOUSING, EDUCATION, EMPLOYMENT.

THERE MUST BE AND ANSWER SOMEWHERE. SOMEBODY OUGHT TO DO SOMETHING.

(PLEADING WITH NARRATOR) BUT HONESTLY, ARE THESE MY PROBLEMS? MY PERSONAL PROBLEMS?

I'VE NEVER PREVENTED ANYONE FROM GETTING A JOB.'

I DON'T THREATEN THE SCHOOL BOARD.

THERE ARE NO "KEEP OUT" SIGNS ON MY LAWN.

I'VE NEVER TOLD ANYONE TO STAY AWAY BECAUSE MY NEIGHBOURS WOULDN'T LIKE HIM IN MY NEIGHBORHOOD.

NARRATOR: NO SIGNS ON YOUR LAWN? MAY I ASK, HOW MANY FRIENDS OF OTHER RACES YOUJ HAVE ENTERTAINED IN YOUR HOME?

WHITE DELEGATE: (EMBARRASSED) WELL, IT JUST HAPPENS, I DON'T KNOW ANY PEOPLE OF OTHER RACES WELL ENOUGH TO INVITE THEM ...

NARRATOR: WHY IS THAT?

WHITE DELEGATE: WHY? WELL,... I DON'T KNOW. THERE JUST AREN'T ANY IN MY NEIGHBORHOOD, I GUESS. THEY DON'T ATTEND MY CHURCH ...

LIGHTS: SPOT ON CYNIC

NARRATORY WHY NOT?

CYNIC: THAT IS SIMPLE. THEY PREFER TO LIVE IN THEIR OWN NEIGHBORHOODS. THEY WOULD RATHER BE WITH THEIR OWN KIND. IT'S MORE "COMFORTABLE" THAT WAY.

WHITE DELEGATE: (SOFTLY) YES! THAT MUST BE IT. I HAVE HEARD IT MANY TIMES. (AGGRESSIVELY) IT IS NOT MY RESPONSIBILITY AT ALL, YOU SEE. THEY WOULD RATHER HAVE IT THAT WAY ...

CYNIC: (THE NEXT SPEECHES RISE IN ~~SEXMXX~~ TEMPO TO CLIMAX AT THE FAUS

CYNIC: (The next speeches rise in tempo to climax at the pause before delegate's line, "Well, ... I...") Of course, they would! They particularly like to live all jammed up close together in the city's poorer neighborhoods. Five and six times as many in a house as in your kind of a neighborhood.

NARRATOR: But why?
Do people really want to live that way?
Afraid for their children to go out and play?
Overcrowded schools -
30 to a single bathroom ...

WHITE DELEGATE: (with desperation) Then, why don't they get out?
Move somewhere else. Get into a decent neighboorhood!

NARRATOR: (pointed) Into your neighborhood perhaps?

WHITE DELEGATE: (Pause. Then softly, stammering) Well, ... I...

CYINC: Yes, why don't they move into your neighborhood?
Who keeps them out? The real estate people?
The banks who won't make mortgages?
Or could it be you?

WHITE DELEGATE: (striking back) Me? I don't have any influence over a bank!

NARRATOR: Oh, don't you? Are you sure of this?
You said you are a church member.
Doesn't your church preach Christ's love?

WHITE DELEGATE: But why me?

NARRATOR: (speeches now rise towards climax) Because you are the body of Christ.

CYNIC: That body is weak ... divided...

NARRATOR: THROUGH CHRIST WE ARE MORE THAN CONQUERORS ...

CYNIC: CHRIST IS DEAD!

LIGHTS: SPOT OUT ON CYNIC

NARRATOR: HE ROSE FROM THE DEAD AND HE LIVES!

LET HIM LIVE THROUGH YOU!

WHITE DELEGATE: OH, GOD! HELP ME TO KNOW THY WILL!

LIGHTS: SPOT OUT ON WHITE DELEGATE

NARRATOR: HELP ME TO KNOW THY WILL.

TO DO THY WILL,

TO LOVE AS CHRIST LOVED.

LIGHTS: SPOT ON NEGRO DELEGATE — MIKE WEST SIDE

NEGRO DELEGATE: I AM ALMOST PERSUADED.

THE CONCERN EXPRESSED HERE IMPRESSED ME AS SINCERE.

THE EXTENDED HAND IS ONE I THINK I OUGHT TO GRASP IN MY OWN.

LIGHTS: SPOT ON CYNIC

CYNIC: NOT TOO HURRIEDLY NOW. WHAT OF YOUR BROTHERS?

NEGRO DELEGATE: MY BROTHERS?

CYNIC: THOSE IN YOUR OWN GROUP. WILL YOU DESERT THEM?

TURN TRAITOR? THEY MIGHT NOT UNDERSTAND...

NEGRO DELEGATE: I'M NOT TURNING TRAITOR. ISN'T THIS WHAT WE WANT?

WHAT WE'VE BEEN ASKING?

CYNIC: YOU WILL LOOSE STATUS. YOU'LL BE LESS THAN THE BOTTOM

OF THE NEW GROUP. AND IN YOUR OWN - YOU WILL LOOSE ALL

YOUR PRESTIGE.

NARRATOR: IT IS A DILEMMA. AN AMERICAN DILEMMA. A BLACK

AMERICAN DILEMMA... "FROM HIM WHO HAS NOT WILL BE TAKEN

AWAY EVEN THAT WHICH HE HAS..."

CYNIC: (SNEER) AMEN!

NARRATOR: (TOPPING THE "AMEN") TO HIM WHO HAS ... WILL MORE BE GIVEN. IF YOU HAVE GOODWILL ... SATISFACTION IN CHRIST'S LOVE ...

WILL NOT MORE SATISFACTION BE ADDED?

WILL NOT LOVE BE ANSWERED?

CYNIC: THEY'LL CALL YOU TRAITOR.

YOU WILL LOOSE STATUS.

NARRATOR: WHO LOOSES LIFE, GAINS LIFE ...

CYNIC: BUT WHY TAKE THE CHANCE?

LIGHTS: SPOT OUT ON CYNIC

NARRATOR: WHAT SHALL IT PROFIT A MAN IF HE GAIN THE WHOLE WORLD, BUT LOOSE HIS OWN SOUL ...

NEGRO DELEGATE: OH GOD! HELP ME TO KNOW THY WILL!

LIGHTS: SPOT OUT ON NEGRO DELEGATE

NARRATOR: HELP ME TO KNOW THEY WILL.

TO DO THY WILL

TO LOVE

LIGHTS: SPOT ON WHITE DELEGATE -- MIKE EAST SIDE

WHITE DELEGATE: IS IT FAIR? WHEN MY FRIENDS DO NOT SHARE THESE VIEWS, IS IT FAIR TO THE STRANGER?

NARRATOR: FAIR TO THE STRANGER?

WHITE DELEGATE: YES. SUPPOSE ONE OF ... (EMBARRASSED FOR WORDS) ... OF THE OTHER GROUP ASKS TO JOIN MY CHURCH. MY FRIENDS, MY FELLOW MEMBERS, WHO DO NOT SHARE ~~MY~~ these VIEWS.

WON'T THEY SNUB HIM, SHUN HIM, HURT HIM ...

WOULDN'T THE STRANGER RATHER ...

LIGHTS: SPOT ON CYNIC

CYNIC: (INTERRUPTING) OF COURSE HE WOULD!
SO BE HONEST WITH THE STRANGER.
TELL HIM, HE WILL BE HAPPIER WITH HIS OWN.
TELL HIM IT IS FOR HIS OWN GOOD.
HIS CULTURE, HIS EDUCATION, HIS WAYH OF RELIGION
IS DIFFERENT FROM YOURS.

NARRATOR: BUT SUPPOSE HE IS NOT DIFFERENT IN THESE WAYS?
SUPPOSE HE IS EDUCATED ... HE IS A MAN OF CULTURE,
OF ECONOMIC MEANS...
DOES HE NOT QUALIFY THEN?

CYNIC: DON'T ROB HIM OF HIS DUTY.

WHITE DELEGATE: HIS DUTY?

CYNIC: TO GO BACK AND BE AN EXAMPLE TO HIS OWN.
TO LEAD THE WAY IN RAISING THEIR CULTURAL LEVEL.

WHITE DELEGATE: BUT THIS MESSAGE ... THIS MESSAGE OF LOVE ...
HOW CAN I IN CONSCIENCE TURN HIM AWAY IF I AM TO LOVE
AS GOD LOVED ME?

CYNIC: YOU WILL HURT YOURSELF.

WHITE DELEGATE: HURT MYSELF?

CYNIC: YOUR FRIENDS ... THEY'LL LEAVE YOU.
YOU'LL BE A LEADER ... BUT YOU'LL HAVE NO FOLLOWERS.
AND THINK OF YOUR WORK. IT WILL BE IN JEOPARDY.

WHITE DELEGATE: MY WORK IN JEOPARDY?

CYNIC: OF COURSE! HOW MUCH OF A MESS DO YOU THINK YOU CAN
MAKE OF THINGS WHITHOUT YOUR SUPERIORS DECIDING.
YOU ARE NOT THE MAN FOR ~~THE~~ YOUR PLACE
THANK MAN ... YOU HAVE MUCH TO LOOSE...

LIGHTS: SPOT OUT ON CYNIC

NARRATOR: And Christ's love to gain!

If you don't live in love, who will?

In your home, your neighborhood, your vocation ...

If you don't carry this witness of love,

Even unto suffering ...

If you do not show Christ's love, who will?

WHITE DELEGATE: (slowly, with deliberation) Yes - if I don't, who will?

Oh God! What shall I do?

Grant me wisdom -

Grant me courage -

Help me to know thy will!

LIGHTS: SPOT OUT ON WHITE DELEGATE

NARRATOR: Help me to know thy will.

To do thy will

To love as Christ has loved me.

Our Father, who art in heaven ... hear our prayer!

LIGHTS: UP ON CROSS. SPOT OUT ON PULPIT

SOLO: ~~Our Father, who art in heaven.~~" THE LORD'S PRAYER".

(During this, a lone spot is on the big white cross. Quietly, the White Delegate and the Negro Delegate come up each side of the platform. They face each other in front of the cross. They look at each other, hesitantly. Then, simultaneously, they move together, grasp hands. For a moment they hold this tableau, then they turn and kneel side by side before the cross, until the blackout at the end of the solo.)

LIGHTS: BLACKOUT. THEN THE HOUSE LIGHTS UP

FOX RIVER

The Southern Interstate Regional
Of The
NATIONAL COUNCIL OF JEWISH WOMEN

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271 GROVE STREET
CHARLESTON, S. C.
MRS. CHARLES STICH
38 NEWCOMB BLVD.
NEW ORLEANS, LA.

September 5, 1958

Mrs. M. E. Tilley, Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilley:

I was delighted to have received your invitation to participate in the 1958 Workshop to be held in Atlanta. However, I was more than disappointed when I realized that the dates conflict with the National Board Meeting of the National Council of Jewish Women which I have to attend in New York from October 13 through 17.

I have heard such fine things about the work you are doing and hope that in the future I will be able to enjoy participation in some of your work.

The following is the list of women who are active in the Southern Interstate Regional (SIR) of the National Council of Jewish Women:

In ALABAMA	Mrs. Samuel Baum (Treasurer - SIR) 1222 Augusta Street, Montgomery
alternate	Mrs. David Feldman 3020 Sterling Road, Birmingham
in FLORIDA	Mrs. Levine Turbow (Recording Secretary - SIR) 3601 Hendricks Avenue, Jacksonville
alternate	Mrs. Lewis Schall, Jr. 1843 Challen Avenue, Jacksonville (5)
in GEORGIA	Mrs. Niels Jacobson (2nd Vice-President - SIR) 3536 Kingsboro Road, N.E. Atlanta
alternate	Mrs. Max J. Goldstein (President, Atlanta Section) already invited 3728 Peachtree Road, N.E. Atlanta
in KENTUCKY	Mrs. Leopold Fleischaker (President-Elect - SIR) 2348 Saratoga Drive, Louisville
alternate	Mrs. Maurice T. Fliegelman (President, Louisville Section) 1703 Clayton Road, Louisville
in LOUISIANA	Mrs. Charles Stich (Director - SIR) 38 Newcomb Boulevard, New Orleans
alternate	Mrs. Lazar Levy (State Legislation Chairman) 517 Lowerline, New Orleans

in SOUTH CAROLINA Mrs. Mitchell Needle (Director - SIR)
271 Grove Street, Charleston
alternate Mrs. Joseph Stillman (President, Charleston Section)
719 Confederate Circle, South Windemere, Charleston

in TENNESSEE Mrs. Nathan Dermon (1st Vice-President - SIR)
3634 Poplar, Memphis
alternate Mrs. Max Schwartz
2180 Albany Drive, Memphis

We do have Arkansas within our Regional and I could suggest:
Mrs. James Kempner (Director - SIR)
17 Edgehill Road, Little Rock

We do not have Mississippi, North Carolina or Virginia in our Regional. I am certain that our National office will give you information on key people in these States.

I would like to emphasize that Mrs. Jacobson, who resides in Atlanta, would be a logical representative for Council. I do hope, however, that others may be able to attend. I will write to Mrs. Jacobson and urge her participation.

May I extend my best wishes for a fruitful Workshop, filled with thoughtful deliberations which can, somehow, help all concerned in these troubled times.

Sincerely yours,

Myra Farr

Mrs. Aaron Farr
President

MF/mf
c.c: Chernoff

September 11, 1959

Honorable Richard Nixon
The Vice President of the United States
Washington, D. C.

Dear Vice President Nixon:

I happen to be one of those who attended the Religious Leaders Conference which was held in Washington, May 11, 1959.

On November 5-6, we will bring together under the auspices of the Southern Regional Council, a group of church women leaders in the field of Social Action, from the Southern states in a workshop on problems of Human Relations. I would like very much to have a speaker on Government Contracts on the afternoon of November 5, if at all possible. This is a very strong group of church women of the South, selected by their own denominations to attend the workshop. We have been holding similar workshops for a great many years, until we have come to call ourselves the Fellowship of the Concerned--Southern Women Concerned About Their South. And we do want you to know that we are concerned about employment for all people.

We will be most grateful to you if you will help us with our program in this manner.

I wish to express my appreciation of the Religious Leaders Conference sponsored by The President's Committee on Government Contracts.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lee

Preachers

Same

Dr Bramley

Dr Kirby

Harold Fleming

Mrs. Morley

Rev. David Allen Bender

Mrs L. L. Jackson

September 11, 1959

Robinson

Miss Eleanor French
175 Fifth Avenue
New York 10, New York

Dear Miss French:

The Fellowship of the Concerned--Southern Women Concerned About Their South, will have its workshop at Clark College which is a beautiful Negro college built by the Pfeiffers. If you wish you may stay there or at the Piedmont Hotel if it is more convenient to you in any way.

The workshop begins at 11:00 a.m. on November 5th. The morning session will be finding out who we are, presentation of problems we must face. We have lunch right in that same room. The afternoon will be devoted to the workshop groups. Mrs. Bender will be the leader. We will need you in one of the groups. At the evening session, Dr. Lewis Deer, a member of the National Board of The Christian Church will speak to help us plant our feet on a strong spiritual basis. Then we would like for you to speak out of your great experience - the tie-up of our problem with the world picture. Name your subject, and you can speak as long as you wish. night

The next day is on World Community Day and we will have the neighboring community with us, with you as leader. This should take about an hour. Give us a challenge in this as only one who knows the world as one community can do. Sudan

We are so glad you are coming.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

September 11, 1959

Mr. Lewis Deer
222 South Downey Avenue
Indianapolis 7, Indiana

Dear Mr. Deer:

I am in and out of the office through the summer, but get in every now and then. It was such a joy to find your letter telling me you would be with us during the workshop of The Fellowship of the Concerned. The dates as you know are November 5 and 6, and we meet at Clark College. You can have a room out there or at the Piedmont Hotel. Let me know and I will make reservation for you.

We begin at 11:00 a.m. on the 5th. The workshop groups definitely get down to work in the afternoon. Not only do we want you to be a leader of one of the groups, but aid in the discussion from the floor.

That evening we are counting on you to help us find an abiding spiritual basis for what we must do. The general theme we are working on is "American Conscience." The cover page of the workbook is a tree and its roots in outline and through it are verses of scripture-that show us roots of democracy planted by God through ancient Israel and Jesus. Name your subject for me.

The next day happens to be World Community Day and will give an hour to it--the workshop groups continue.

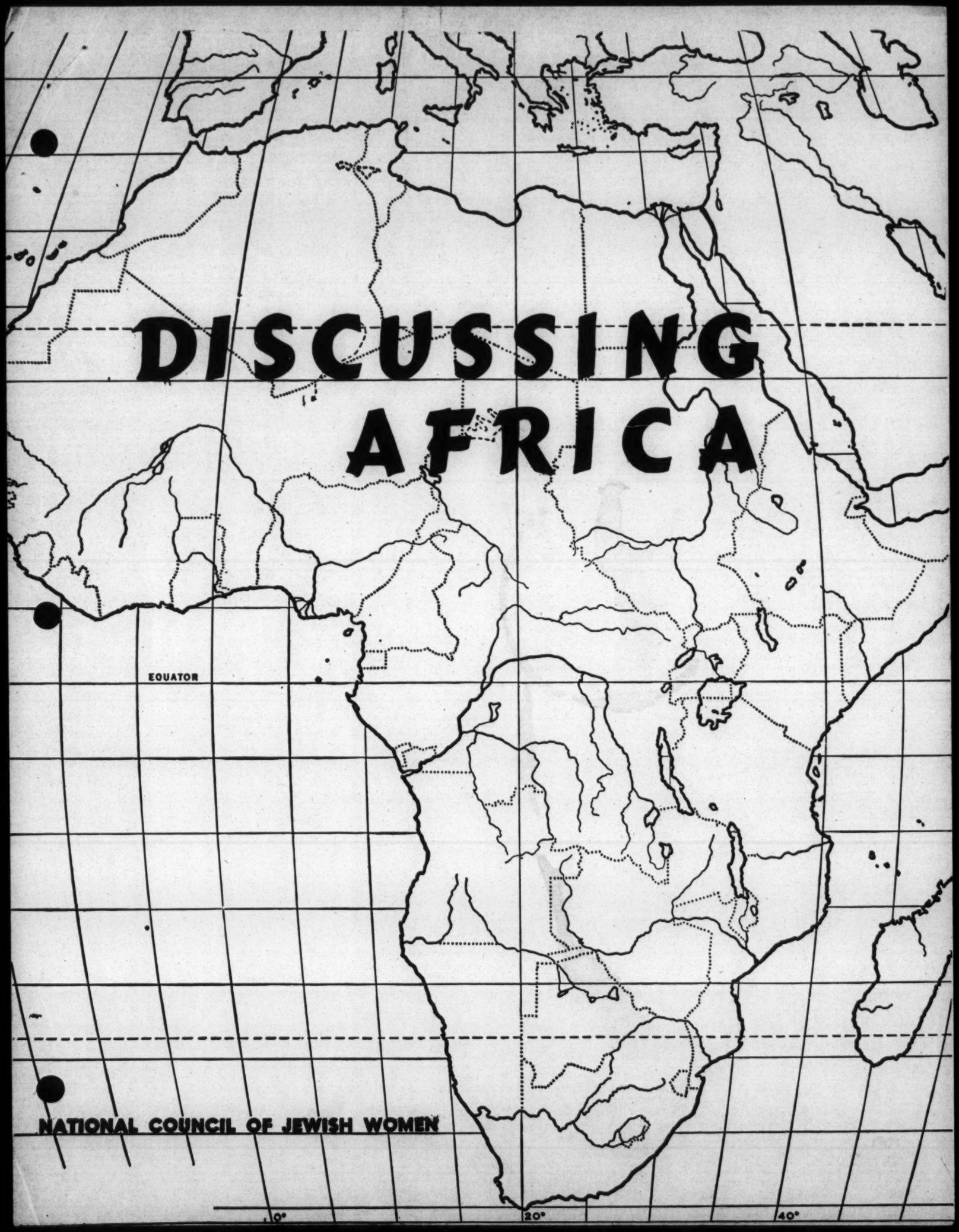
I am personally looking forward with a great deal of joy of having you with us. I know our women will rejoice also.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

DISCUSSING AFRICA



NATIONAL COUNCIL OF JEWISH WOMEN

DISCUSSING

AFRICA

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Prepared by: Dorothy Groeling

September 1959

National Council of Jewish Women, Inc.
One West 47th Street, New York 36, N. Y.

INTRODUCTION and PROCEDURE

> "No matter how overwhelming other world problems may appear to us because of their proximity, it is possible that the future will attach greater importance to the rebirth of Asia and Africa in the historical evolution of the present epoch than to the questions now uppermost in the news." - Dag Hammerskjold

It seems to be generally agreed that Africa is of growing importance to the world, including the United States, and also that few of us know very much about it. It would take more time than most of us have to become familiar with the varied peoples, problems and prospects of Africa. However, a specific period of concentration on Africa can give enough background so that new ideas and facts can be better assimilated over the years.

"Fascinating", although an overworked word, can be applied to much of the material on Africa. The swiftness of the changes that have overtaken, and are still overtaking vast numbers of people is unlike anything the world has seen. Novels, stories and biographical material also adds greatly to the interest of the subject.

Most authorities recognize that the northern rim of Africa, with its contacts with the Mediterranean and Europe, can be treated separately from the rest of the continent. To limit the scope of the following material, emphasis is on Africa south of the Sahara. And although the term Africa is often used as if it were a unit, even a brief acquaintance with its people, problems and prospects will show their tremendous variety.

Before starting to use this study guide, it is important to understand how it is intended to be used. It is not a step-by-step outline of content or procedure. It cannot be used without study of resource material or without careful planning. It can only be of value if each member of the discussion group does advance reading.

It is therefore suggested that well before the first group meeting, the leader and resource people meet to plan the sessions. This would include:

1. A study of one or more of the following basic sources* listed under Resources, pages 12 and 13.

   American Assembly - The United States and Africa

   John Scott - Africa; World's Last Frontier

   Atlantic Monthly special issue, "Africa South of the Sahara"

   Current History special issue, "New States of Africa"

2. A selection of which discussion questions to emphasize. It will almost certainly not be possible to discuss all the topics listed, but since the interests of groups may vary, it has been left to each group to decide for itself what they want to stress.

3. Ask other members of the group to read and be prepared to report on other books listed under Resources.

SUGGESTED PROCEDURE

The guide suggests that four meetings be planned for the discussion of Africa. Each discussion group will, of course, make its own adaptation depending on its needs and interest. In general, however, it is suggested that:

The first two meetings be devoted to understanding what Africa is like today and how it got that way. Since most people need a good deal of background before they can begin to discuss African problems, the procedure suggested here concentrates on how information may be given to the group most effectively.

The third and fourth meeting can concentrate on group discussion, but always rely on resource people and "experts" to supply facts and information.

WHAT AFRICA IS LIKE

(Two Meetings)

SOME WAYS
TO PROCEED

/Using a film for background/. Films should always be previewed and ways of follow-up planned, such as questions for a panel or the whole group to discuss. A short film could be combined with some of the following suggestions at the first meeting. (See NCJW "Guide to Program Planning" for suggestions on how to use films most effectively). The listings below are only a few of the possibilities. Annotations are from Selected Films on Africa, cited under Resources.

Report from Africa, Part I, produced by Edward R. Murrow, 1956. 54 min. Deals with Gold Coast, Libya, Kenya, Belgian Congo, Union of South Africa, Rhodesia. Rental $10 from World Affairs Center (address in Resources). Part II covers North Africa and rents for $10, or the two parts for $18.

The Colonies Look Ahead, produced by National Film Board of Canada, 1957. 30 min. Excellent survey of economic development, education and race relations in various British Colonial territories. Progress assessed on the basis of their ability to manage their own affairs. Rental $7.00 from Contemporary Films, Inc., 267 West 25th St., New York, N. Y.

African Heritage, produced by California Texas Oil Co. 20 min. Color. Daily life of the African - the means by which he is able to supply himself with food and shelter, his leisure activities, his art. A way of life that is passing in parts of Africa. Free Loan from Caltex, 380 Madison Ave., New York, N. Y.

Challenge in Nigeria, produced by British Information Services, 1947. 20 min. Although old, an excellent background film illustraing the difficulties of preparing Africa for self-government. Pictures the problems and conditions in Nigeria in order to throw light on the question of how soon can Nigeria become an independent nation within the British Commonwealth. Rental $2.50 from World Affairs Center.

Daybreak in Udi, produced by British Information Services. 45 min. An excellent film which tells of the building of a maternity home by the efforts of the natives themselves. Attendant trials are vividly portrayed. Rental from Contemporary Films, address above.

/Talk by a resource person/ who has had close contact with some part or parts of Africa. Speakers Bureau of Foreign Policy Association lists speakers with varying fees. A nearby college or university may also be able to supply a capable resource person.

/Sharing books on Africa/. Instead of "skim the surface" book reviews, each person can share the new understanding he has gained from novels or other books. Reading a few passages and explaining their setting can help to give the flavor of a book and a country.

/A display of materials can be very educational/. It could be loaned later to the public library, schools or other organizations. Besides books and pamphlets, maps, arts and crafts and mounted color photos could be included. A map of Africa can be marked to show stages in political development - colonies, UN Trusteeship, independent nations, etc. A display of Africa's products can be arranged, with ribbons leading from the sample items to the country where they came from. See list of principal commodities imported by the U.S., 1953-1955 in American Assembly Report, page 227.

/Using the quiz on pages 10-11/. Two teams might compete or each member could check her own copy as this is mainly an educational device.

/Africa in the news/. Keeping up with current happenings via newspapers and weekly news magazines, and sometimes radio and television, shows the wide range of problems and adds interest to meetings. Scrapbooks, bulletin boards and reports could be made. Here are only some of the headlines on Africa in The New York Times for three weeks beginning at the end of June 1959:

"Algeria Put to UN by Africa-Asia Bloc"
"Whites in Africa Suspect U.S. Aims"
"Ghanians Speed Volta Dam Plan"
"Turkish Foreign Minister Calls Africa Target of Soviet"
"World Bank Aids Mining in Africa?"
"De Gaulle Declares France Won't Leave Somaliland"
"Ghana is Divided on Type of Rule"
"President Touré of Guinea Criticizes U.S. on Its Colonial Attitudes"
"African Leaders Discussing Unity"
"Africa Plagued by Tribal Strife"
"Nigerian Premier Praises Fight by N.A.A.C.P."
... and for old times' sake: "Elephants Attack Game Scouts Rescuing Them in African Lake"

SOME TOPICS
TO CONSIDER

For independent study, reports, talks by "resources":

:Africa before World War II - brief historical survey.

:Why Africa emerged so late.

:The impact of the West since the days of the slave trade.

:Economies, cultures, educational systems, forms of government.

:U.S. strategic interests; Africa as a source of vital raw materials.

:The many Africas today.

:Growth of towns and cities and its signigicance.

:Migrant labor in Africa.

:African influences on the West.

WHAT AFRICA NEEDS AND WANTS

(Third Meeting)

SOME WAYS
TO PROCEED

Select one or two countries or cultures (see American Assembly Report ch. 7 on Masai, Ashanti, Sebei) or some of Africa's leaders, for example, Kwame Nkrumah of Ghana, Tom Mboya of Kenya, Fulbert Youlou of Belgian Congo, Chief Hosea Kutako of South West Africa, Chief Luthuli of South Africa. A more concentrated study of one area or group can provide background for discussing some of the larger topics listed below. If not used before one of the films in the list cited under Resources could be used in connection with these case studies or with questions facing African nations.

SOME TOPICS TO CONSIDER

The Forces Operating in Africa: Nationalism, Pan Africanism, neutralism, democracy, communism, Christianity, industrialism, Islam. Elements and factors supporting each.

Need for African Leaders: For politics as well as civil service. Some of the ways of developing leadership.

Africa's Economic Needs: Better food, technical assistance and capital for economic development, diversification of economies, increased productivity. What should have priority? See discussion in Scott pamphlet, pp. 35-36.

Africa's Educational Needs: As preparation for modern economic life, self-government, individual development.

The Drive For Independence: For status, for acceptance as equals. Significance of Bandung Conference, 1955, of subsequent governmental and non-governmental conferences.

The United Nations Trusteeship System: What it has accomplished.

The UN Technical Assistance Program: The Special Fund. What has been accomplished through the specialized agencies.

The Economic Commission for Africa: Work to date and prospects.

How the UN Has Been Affected By the New Member Nations: How cohesive is the Asian-African bloc? Votes on colonial questions, on "self-determination."

Different Methods of Colonial Powers: Britain, France, Belgium, Portugal - in regard to centralization of power, training for self-government, education, exploiting resources, racial problems, nationalist movements. Merits of different approaches.

Questions For Discussion

1. "When the first steam engine was constructed, the roads of the races of the world parted, and we have never found one another since." - Isak Dinesen. Do you agree?

2. When is a nation "ready" for independence and how do we know when this point is reached? Was the U.S. ready? Brazil? Indonesia? Ghana?

3. Sir Roy Welensky, prime minister of the Federation of Rhodesia and Nyasaland recently said that the big problem in Africa is not the restriction of nationalist aspirations but poverty. Do you agree? Why?

4. To what extent do "nations" exist in Africa as compared to Asia?

5. "When the colonial relationship comes to an end the problems of Africa will not be solved; they will only change their form." - Vernon McKay. What are some of the forms these problems will take?

6. Here is another statement by Vernon McKay: "From the Soviet point of view, the United Nations is perhaps more useful in the colonial field than any other." What does the statement mean, do you agree, and what can be done about it?

7. How would you explain the willingness of the French colonies - except for Guinea - to stay in the French Union? Do you think that Guinea's decision was a wise one?

8. What do you think would be best for Africa and the world: for her to line up with the Western nations; to form a "third force" of neutral nations; to become a "fourth force?" What would be the implications of your choice and what are its prospects for becoming effective?

9. What are the prospects for democracy in Africa and what modifications of the democratic system may be necessary? Are any of these modications desirable, or should they be accepted only as a last resort?

WHAT THE WEST CAN DO

(Fourth Meeting)

SOME WAYS
TO PROCEED

By the time this fourth meeting takes place, members should have enough background for good group discussion, perhaps first in small groups, each reporting its conclusions to the whole. Resource persons could be ready with facts as needed during the discussions.

QUESTIONS FOR DISCUSSION

1. What should be the West's motives for aiding African nations, to fight communism or for positive goals? What specific goals?

2. "Our traditional belief in self-determination ... has fallen victim to the prevailing doctrine of Realpolitik." - Vera Micheles Dean, 1955. Do you agree? How much weight should the U.S. give to views of its European allies when colonial questions are up for discussion?

3. Do you consider Egypt a possible counterweight to the influence of the Soviet Union in Africa, and if it is, how should this affect U.S. policies?

4. In what ways does the U.S. influence Africa and affect its future? What are some of the possible bridges between the U.S. and Africa? How far do progress and setbacks in race relations in the U.S. affect our relations with Africa?

5. Is the U.S. in any way responsible for Africa's future and if so, on what basis? How can our responsibilities be carried out? What elements in U.S. experience can be useful in African development? Will this development be to our advantage?

6. In what fields of economic and technical assistance would you think that the U.S. could give the greatest aid to African countries? How much of this aid should be channeled through the United Nations? Why has so little aid been given by the U.S. to date? Should colonial powers fear U.S. or UN aid?

7. How can Israel's experience be of value in the development of Africa?

8. "The bulk of the issues with which Africa confronts the United States would be substantially the same if the Soviet Union had never come into existence." - Rupert Emerson. Do you agree? What are the issues?

9. In what African countries are large numbers of white settlers a factor in delaying granting of independence, and is delay on this basis justified?

10. Do you think that good feelings that exist toward the West among Africans can survive the damage done by white men in the Union of South Africa and Rhodesia?

11. Was colonialism in Africa worth its price to all concerned?

12. "The choice in Africa today is not between white states, black states or partnership. It is only between black states and partnership." - David M. Cole. Do you agree? Can the Union of South Africa be encouraged to change its policies, and if so, how? What is the difference between a "European" in Africa and a "White African"?

13. Would you favor more federations or unions of African countries now independent or on the way to independence? What types of federations or unions? What are the basic differences between the Federation of Rhodesia and Nyasaland and the Community of Independent African States proposed for 1960 by Liberia, Ghana and Guinea?

14. Do you think that some of the present African colonies should be placed under the United Nations Trusteeship System and how would this be done? In what other ways can the United Nations exert influence toward independence or self-government?

15. Why do they say in Ghana, "God bless the mosquito"? (Because of the mosquito and the climate in general, few white men settled in Ghana and it is now independent. The situation is very different in the White Highlands of Kenya and the Union of South Africa.)

Q
U
I
Z

WHO KNOWS WHAT ABOUT AFRICA?

1. How many of the six African nations born or reborn since 1951 can you name? (Libya, 1951; Sudan, Morocco, Tunisia, 1956; Ghana, 1957; Guinea, 1958)

2. What four other nations make up the ten independent African countries belonging to the United Nations? (Union of South Africa, United Arab Republic, Ethiopia, Liberia)

3. Which four nations are scheduled for independence in 1960? (French Cameroons, French Togoland, Nigeria, Somalia. British Cameroons are administered as part of Nigeria.)

4. How many of the six UN trusteeships in Africa can you name? (Tanganyika and British Cameroons, UK; French Cameroons and French Togoland; Somalia, formerly Somaliland, Italy; Ruanda-Urundi, Belgium. The seventh, British Togoland, became part of independent Ghana)

5. Four newly named French Republics have appeared on the map: Chad, Central African Republic, Gabon and Republic of Congo. What one name did they formerly have? (French Equatorial Africa)

6. France now has 8____ 10____ 14____ territories in Africa (14)

7. There are 1,500____ 3,500____ 6,500____ 10,500____ 15,000____ American missionaries in Africa today (6,500)

8. The UN expanded program of technical assistance is spending in Africa this year about $4 million____ $8 million____ $12 million____ ($4 million)

9. U.S. economic and technical aid is going to about 8____ 10____ 13____ 16____ African countries and territories (13)

10. U.S. investments in Africa are about 4%____14%____ 24%____ of our total investments abroad (4%)

11. Which African country is the best customer for U.S. goods? (Union of South Africa) Second best? (Belgian Congo) Which sells us the most? (Belgian Congo) Next most? (Union of South Africa)

12. Which of the following types of imports into the U.S. from Africa ranks highest and which second: rubber
cocoa
coffee
diamonds and other minerals
copper and other metals?
(Copper and metals first, coffee second)

Q
U
I
Z (contd.)

True or False?

1. Africa comprises one-fifth of the land area of the world (T)

2. Africa is the third largest continent (F-second)

3. The soil of Africa is very fertile (F)

4. Coffee comprises almost 30% of our imports from Africa (T)

5. There are more Indians than Europeans in Kenya (T - 50,000 Europeans, 140,000 Asians, most of whom are Indians)

6. There's no TV in Africa South of the Sahara (T)

7. The average income per person in Africa is about $300 a year (F-$100)

8. The population of Africa isn't much larger than that of the U.S. (T - 220 million)

9. Over half of the six million white people in Africa live in the Union of South Africa (T)

10. While U.S. aid to Africa is increasing it still plays a very secondary role there (T)

11. A major aim of the U.S. Information Program in Africa is to counter communist propaganda (T)

12. There are more language dialects in Africa than in the rest of the world put together (T - 700 or 800)

1 - T.
2 - F. 2nd
3. F
4 T.
5 - T - (50,000 Europeans
6 - T
7 - F. ($100)
8 - T.
9 - T -
10 - T -
11 - T -
12

RESOURCES

Evolving Africa in World Affairs. World Affairs Center for the United States, United Nations Plaza at 47th St., New York 17, N.Y. 1959. 25¢. Annotated reading list. Some of the following annotations are from this list.

Selected Films on Africa. World Affairs Center, 1959. 25¢ Descriptions, sources and prices of over 30 films.

****

*American Assembly, The United States and Africa. New York, Columbia University, 1958. 252 pp. $1.00. Eight articles covering politics, economy, racial issues, cultures, interests of the U.S.

Chester Bowles, Africa's Challenge to America. Berkeley, Univ. of California Press, 1956. 134 pp. $2.75. Asserts that the economic, political and ideological challenge of Africa requires that the U.S. and the Atlantic nations champion a new and free Africa.

Vera M. Dean, The Nature of the Non-Western World. New York, Mentor Books, New American Library, 50¢ Chapter "Africa: the Impact of the West" by Vernon McKay, 19 pp.

Isak Dinesen, Out of Africa. N.Y. Random House, 1938, and Modern Library $1.25 Life on a coffee farm near Nairobi from 1914 to 1931, written by a sensitive and poetic Danish woman. Gives a feeling for the people, the country and background for some of today's problems.

Foreign Policy Association, Great Decisions 1960. Fact Sheet, "How Should the U.S. Deal with Africa's Leaders?" 15¢. 345 East 46th St. New York 17, N.Y. 1958 Fact Sheet "Awakening Africa - Threat or Promise?" emphasizes challenges to U.S. and includes large map. 15¢

John Gunther, Inside Africa. N.Y. Harper, 1955. 952 pp. $6.00 A Gunther "Inside" book giving personal impressions and analyses of problems with popularly written background material. Some sections are already dated by events.

Elspeth Huxley, The Flame Trees of Thika: Memories of an African Childhood. N.Y. Morrow, 1959. 288 pp. $4.00. An excellently written and charming story of the wonder, beauty and strangeness of a young girl living on a farm in Kenya in 1912 and the year following.

Kwame Nkrumah, Ghana: the Autobiography of Kwame Nkrumah. N.Y. Nelson, 1957. 302 pp. $5.00. Autobiography of the first Prime Minister of Ghana, describing the struggle for self-government that culminated in independence.

Alan Paton, Hope for South Africa. N.Y. Praeger, 1959. 94 pp. $2.50. A non-fiction extension of "Cry, the Beloved Country." Explains position of the Liberal Party.

Tom Mboya, "Key Questions for Awakening Africa." New York Times Magazine, June 28, 1959. Problems that trouble Americans about the drive for African freedom.

James K. Penfield, "The Role of the United States in Africa: Our Interests and Operations." 8 pp. Dept. of State Bulletin. June 8, 1959. Govt. Printing Office, Washington 25, D.C. 25¢.

Arnold Rivkin, "Israel and the Afro-Asian World". Foreign Affairs, April 1959.

*John Scott, Africa: World's Last Frontier. Headline Series, Foreign Policy Assn., 345 East 46th St., New York 17, N.Y. May 1959. 62 pp. 35¢. Africa's troubled history, the harvest of colonialism, problems of free Africa, prospects for democracy, responsibilities of the U.S. Resource list includes annotations of 17 films.

United Nations, A Sacred Trust: The Work of the United Nations for Dependent Peoples. Int'l Documents Service, 2960 Broadway, New York 27, N.Y. 1956. 40 pp. 15¢. How the machinery works, peoples of the trust territories, other dependent peoples, attainment of self-government.

****

SPECIAL ISSUES

*Atlantic Monthly special issue "Africa South of the Sahara", April 1959. 8 Arlington St., Boston 8, Mass. 60¢. Includes general articles by Barbara Ward and John Scott, the latter a resumé of his Headline series pamphlet; an article by Tom Mboya on "The African Revolution" which he sees as primarily economic; a discussion of the prospects for "partnership" in areas of white settlement; a plea by a Ghanian for patience in the conflict of cultures; a biography of Chief Luthuli of South Africa by Nadine Gordimer; articles on the bushmen of South-West Africa, on the need for conservation of wild life, on archaeology, sculpture, music and dancing; map; poetry, short stories by two Nigerian novelists. Also review of Barbara Ward's Five Ideas that Changed the World, page 130.

*Current History special issue "New States of Africa", July 1959. 1822 Ludlow St., Philadelphia 3, Pa. 85¢. "A United States Policy for the New Africa" by Vernon McKay; articles on Libya, Guinea, Ghana, North Africa and Sudan; text of resolutions of the All African People's Congress, Accra, December 1958, on racialism and discrimination, tribalism and religious separatism, frontiers, boundaries and federations.

Holiday special issue April 1959. Independence Square, Philadelphia 5, Pa., 50¢. Articles on the peoples and specific problems - such as apartheid - by Peter Abrahams, Romain Gary, Nadine Gordimer, John Gunther and others. Section on African travel. Color photos.

****

NOVELS

Peter Abrahams, Tell Freedom and a Wreath for Udomo
Chinua Achebe, Things Fall Apart
Harry Bloom, Episode in the Transvaal
Joyce Cary, Mr. Johnson
Romain Gary, Roots of Heaven
Elspeth Huxley, Red Strangers
Amos Tutuola, The Palm-Wine Drinkard
Richard Wright, Black Power

****

Africa Special Report, African American Institute, Washington, D.C. $1.00 a year Newsletter on developments in Africa and African-American relations.

Hammond Map of Africa, World Affairs Center, United Nations Plaza at 47th St. New York 17, N.Y. $1.00.

Rose H. Wright, Fun and Festival in Africa. Friendship Press, 156 Fifth Ave., New York 10, N.Y. 1952. 50¢. Prepared for young people in Protestant churches, has ideas for decorations and activities.

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. E. V. ENNIS
Secretary of Wesleyan Service Guild
1536 HOLLAND AVENUE, NORFOLK 9, VIRGINIA

September 30--Oct. 1, 1959

Dear Mrs. Tilley,

I finally got the North Mississippi Chairman's name and address to add to the list.

Mrs. H. G. Howell
Aberdeen, Mississippi

10-12-59
Mailed

If she cannot attend the I suggest the immediate past Chairman who is a brilliant woman--done a lot for foreign students, in a position of responsibility in community and church--teaches at University Mississippi:

Dr. Blanche Tansil
Department of Home Economics
University, Mississippi

Thanks for the copy of your fine letter which came today.

Be sure to include Mrs. Carraway from North Carolina. I made a sad mistake in my form letter and mentioned that N.C. would not be represented!

Most sincerely,

Katherine

MRS. E. V. ENNIS

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA
JAckson 2-8764

HAROLD C. FLEMING
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

OCT 2 1959

Dear Friend:

I think you have received the news that The Fellowship of the Concerned--Southern Women Concerned About Their South, will give their yearly workshop at Clark College, November 5 and 6, beginning at 10:00 a.m. on the 5th and closing at 1:00 p.m. on the 6th.

We hope you will be with us. We have funds for your travel and entertainment. You may stay at the Piedmont Hotel or Atlanta University -- but I must know immediately that I may turn in your reservation. We have in reserve at both places, double rooms with twin beds.

Participants in the workshop will be Miss Eleanor French from the United Church Women; Mrs. Margaret Bender, an official observer of U. N.; Vice-President Nixon is sending us a speaker on Government Contracts; Dr. Lewis Deer of the Disciples of Christ, the Catholic Bishop of this diocese; Mrs. E. U. Robinson; Rabbi Epstein will give us a spiritual foundation "for the facing of these days"; and Mr. R. L. Hunt of the National Council of Churches.

The general theme is "Roots of Freedom."

Looking forward to having you with us, I remain

Yours sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Dear Dorothy,
I will stay at Atlanta University.
Thanks for invitation to come.
Devotedly Penelope Hardy

Chase City, Virginia
Route # 2, Box 238
5 October 1959

Dear Mrs. Tilly:

Thank you very much for the notice I received today concerning the Fellowship of the Concerned. As a member of the Flelowship of Southern Churchmen, I am deeply concerned about Our South. As week-day Bible Teacher I often teach my pupils that so much is to be done that we can do. The first thing as I see it is to get rid of many of our fears and our prejudices. You know that they exist on both sides.

I have made plans to attend . I plan to come by plane, as that will make it possible for me to hold all of my classes. However, I shall submit only the cost of my travel by train.

I certainly plan to stay the whole time. From the list of names that you submitted, we seem to have a very representative group as leaders. You cannot know how pleased and also humbled I am to have been chosen to represent the Presbyterian Women of Virginia.

I have had some friends to be put out of jobs that they had held for 20 years because they wanted to live the Christian way. I am sure that you have heard about the Coxes and the Minters who operated a cooperative farm in Cruger, Missippi.

Travel by bus would be the cheapest way. I have no objections to the ride, but the bus stations are deplorable. That is why I am getting the facts about train fare, round trip, for I shall return by train.

I await the time when I shall meet the many friends who have corresponded with me concerning this meeting.

Yours very truly,

Grayce S. Hudley

Mrs. James Hudley, DCE
Chase City U. P. Church

MET

REVISED - OCTOBER 7, 1959

TOKEN DESEGREGATION
VIRGINIA, NORTH CAROLINA, AND TENNESSEE

VIRGINIA	1957-58	1958-59	1959-60
Alexandria	-	9	9
Arlington	-	4	23
Charlottesville	-	-	12
Norfolk	-	17	22
Warren County	-	21	20
	-	51	86
TENNESSEE			
Nashville	19 registered 11 completed	34 registered 28 completed	41 registered 16
State Total (includes Clinton, Oak Ridge)		82	121
NORTH CAROLINA			
Charlotte	4 *	4	1
Durham (Durham County)	-	-	7
Greensboro	6	5	6
Goldsboro (Wayne County)	-	1	14
High Point-Guilford	-	-	2
Havelock (Cherry Point, Craven County)	-	-	17
Winston Salem	1	4	7
Total	11	14	54
Total, 3 areas **	30 (registered)	147 (registered)	261 (registered)

* One withdrew after harassment

** Total includes Clinton and Oak Ridge, Tenn., although they are not listed in the breakdown.

BEST COPY AVAILABLE

October 7, 1959

Mr. Jacob Seidenberg
Executive Director
The President's Committee on
Government Contracts
Washington 25, D. C.

Dear Mr. Seidenberg:

I regret that absence from the office has delayed my reply to your gracious letter of September 21.

We will be more than glad to have Mr. Irving Ferman, the Executive Vice Chairman of the President's Committee on Government Contracts, speak to The Fellowship of the Concerned of the Southern Regional Council. It is made up of women from the various Protestant, Catholic and Jewish groups, all selected by their over head boards, and they come from all the Southeastern states.

There will be about one hundred women but they represent leadership, therefore we felt it important that we should be concerned about the problems of government contracts.

The workship will be held at Kresge Hall, Clark College. If Mr. Ferman wishes us to make a reservation for him, we will be glad to do so.

We are very grateful to you for making these plans for us.

Best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/lsc

October 7, 1959

The Most Reverend Francis E. Hyland
Bishop of Atlanta
2699 Peachtree Street
Atlanta 5, Georgia

Most Reverend and Dear Bishop Hyland:

Thank you so much for your most gracious reception of me and your kindness in consenting to be with The Fellowship of the Concerned of the Southern Regional Council, at Clark College at 11:00 on November 6. I regret that I did not find ~~out~~just where your Nurses meeting will be, because we will send someone for you and see that you get back to your office.

This is what the women want as they said it:

> "We seek a conviction that will not let us rest,
> A faith that will not shrink,
> Courage that will not waver."

I am glad that you too think this is what we of the South should be seeking.

The Fellowship of the Concerned is made us of women from the various Protestant groups, the Catholic women, B'nai B'rith, the Council of Jewish Women and Temple Sisterhood. It also includes members of both races.

Attached you will find a reprint from the Congressional Record that gives some story of Southern Regional Council, and also I am attaching a sheet that gives something of the work of The Fellowship of the Concerned.

It is with a great deal of anticipation and pleasure that we look forward to having you with us, sharing with us your concern for all people, and God's will for us in this work.

With good wishes, I beg to remain, dear Bishop

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosures

put on cards 10-9-59

Mrs. E.M.Bailey
206 Dalton Street
Acworth, Ga.

Mrs. Ray Puckett
912 Pineknoll Lane
Albany, Ga.

Mrs. B. W. Burton
124 Tillman Lane
Athens, Ga.

Mrs. W. E. Letts
1327 Peachtree St.
Atlanta 9, Ga.

Mrs. Henry Heins
2157 Richmond Ave.
Augusta, Ga.

Mrs. J. Herbert Jones
Cassville Road.
Cartersville, Ga.

Mrs. W. A. Acree
217 Jule Peek
Cedartown, Ga.

~~XXXXXX~~
Mrs. W. G. Chunn
194 College Street
Forest Park, Ga.

Mrs. T.K.Kendrick
2203 Springdale Drive
Columbus, Ga.

Mrs. W. D. Bohannon, Sr.
Moreland, Ga.

Mrs. Austin Awbrey
220 Fort Hill Terrace
Dalton, Ga.

Mrs. Golbert Gragg
104 Shotwell Street
Bainbridge, Ga.

Mrs. Dean King
132 West Hill Street
Decatur, Ga.

Mrs. R. W. Smith, Jr.
108 Morningside Drive
Gainesville, Ga.

Mrs. J.F.Pridgen
606 Biegest Street
Griffin, Ga.

Mrs. Billy Gibbs
Hampton, Ga.

Mrs. George W. Peake
4739 Revoli Drive
Macon, Ga.

Mrs. J.B.Reiber
206 McCord Street
Marietta, Ga.

Mrs. Howell Breedlove
Monroe, Ga.

Mrs. N.E.Freeman
RFD #3
Conyers, Ga.

Mrs. Theo Jackson
Winder, Ga.

Mrs. Gordon Elliot
6 Benvenue Drive
Rome, Ga.

Mrs. Samuel L. Varandoe
633 E. 45th Street
Savannah, Ga.

Mrs. James O. Cobb
241 Brown Circle
Smyrna, Ga.

Mrs. Robert F. McClure
1141 Beach View Drive
St. Simons, Georgia

Mrs. Scott Walters
506 N. Semmes
East Point, Ga.

Mrs. W. W. Ferguson
Box 548
Warner Robbins, Ga.

Mrs. W.B.Smith
1701 Denora Drive
Waycross, Ga.

Mrs. Leslie Scroggs
501 East Seventh St.
West Point, Ga.

BEST COPY AVAILABLE

[illegible]

[illegible]

[illegible]

att.

Mrs. Phillip Schulhoffer

Mrs Lenore Hood

Mrs. Hood

Mrs. Herman Bergman

Mrs. Rebecca Bergman

put on cards 10-9-59

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415 Emory Drive, N. E. (7)

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132 Westminister Drive, N. E. (9)

PUBLIC RELATIONS:
Mrs. W. B. Suddeth
1106 Virginia Ave., N.E.
Atlanta, Ga.

Newsletter Editor
Mrs. A. S. Dickerson
1507 Mozely Place, S.W.
Atlanta, Ga.
Mrs. J. W. E. Bowen
1197 Fountain Dr., S.W.
Atlanta, Ga.

Scrapbook:
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Atlanta, Ga.

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Fulton County Court House
505 Manford Rd., S.W.
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Atlanta, Ga.

Youth Service:
Mrs. W. Sheffield Owen
3785 N. Stratford Rd., N.E.
Atlanta, Ga.
Mrs. Henry Toombs
2871 Normandy Drive, N.W.
Atlanta 5, Ga.

Mental Health Studies:
Mrs. E. Rex Neely
1714 W. Sussex Road, N.E.
Atlanta, Ga.

Milledgeville Project
Day Rooms:
Mrs. L. L. Austin
1174 Zimmer Drive, N.E.
Atlanta, Ga.

CHRISTIAN WORLD MISSIONS:

World Day of Prayer:
Mrs. Ben Milner
58 Sheridan Drive, N.E.

Mission Study:
Mrs. John B. Tate
2212 Dartmouth Rd.
Augusta, Ga.

Foreign Students:
Mrs. C. H. Whetstone
1333 Lanier Blvd., N.E.
Atlanta, Ga.

CHRISTIAN WORLD RELATIONS:
Mrs. Ross M. Hoffman
1004 Forrest Glen Road
Albany, Ga.

World Community Day

United Nations:
Mrs. Chester E. Martin
300 Blackland Rd., N.W.
Atlanta, Ga.

Christian Women's
Action for Peace:
Mrs. Edgar M. Dunstan
710 Pinetree Drive
Decatur, Georgia

CHRISTIAN SOCIAL RELATIONS:
Mrs. N. E. Freeman
Conyers, Ga.

May Fellowship Day:

Legislation:
Mrs. Walter Stancil
Dalton, Ga., Box 635
Mrs. Calvin Moser
530 Hillside Dr., N.W.
Atlanta, Ga.

CHRISTIAN CITIZENSHIP:
Mrs. C. M. Weston
2052 Edinburgh Ter., N.E.
Atlanta, Ga.
Mrs. John M. Alexander
441 Superior Ave.
Decatur, Ga.
Mrs. Jack R. Bozeman
1572 Mt. Vernon Rd.
Dunwoody, Ga.
Mrs. M. Howard Bradley, Jr.
2006 Azalea Circle
Decatur, Ga.
Mrs. James O. Cobb
241 Brown Circle
Smyrna, Ga.
Mrs. J. O. Thomas
212 Griffin St., N.W.
Atlanta, Ga.

Emphases
1. Public School Education
2. Minority Groups
3. Race Relations

ECONOMIC AND INDUSTRIAL RELATIONS:
Mrs. Cynthia R. Polychrone
70 10th Street, N.W.
Atlanta, Ga.
Mrs. S. F. Crank
242 Boulevard, N.E.
Atlanta, Ga.

Parliamentary
Advisor
Mrs. R. L. Turman, Sr.
37 Camden Rd., N.W.
Atlanta, Ga.

Constitution and By-Laws:
Mrs. Martin Gruber
1164 Rosedale Rd., N.E.
Atlanta, Ga.

Nominating:
Mrs. W. B. McClary
130 Lyle Avenue
College Park, Ga.

Hospitality:
Mrs. Lester Rumble, Sr.
33 Walker Terrace, N.E.
Atlanta, Ga.

* * * * *

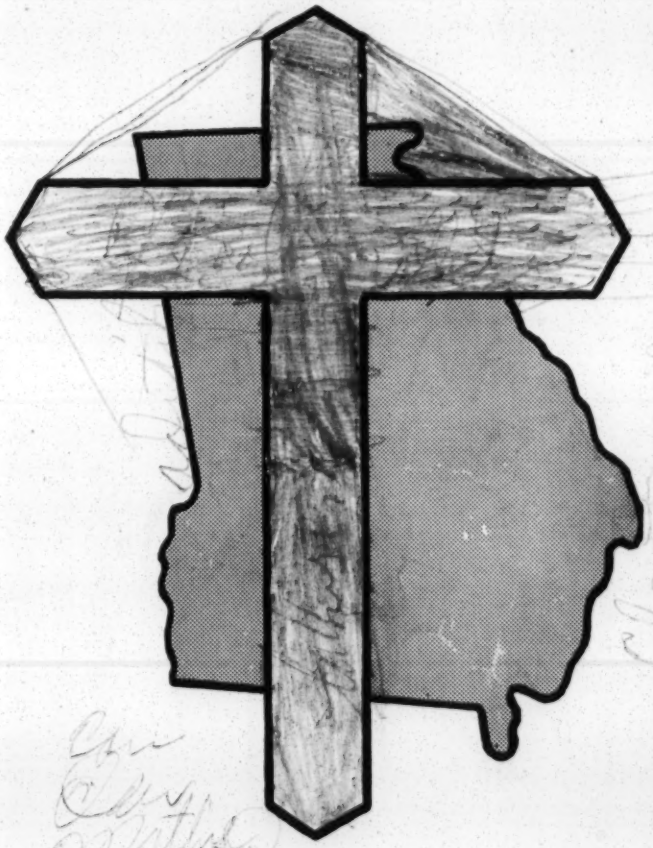
Members of the National Board:
Mrs. Fred W. Patterson
2959 Andrews Drive, N.W.
Atlanta, Ga.
Mrs. M. E. Tilley
1013 Highland View Dr., N.E.
Atlanta, Ga.
Mrs. C. C. Sapp
519 Pine Ave.
Albany, Georgia
Mrs. Stewart Colley
Grantville, Georgia

United Church Women of Georgia

Affiliated with

The General Department of United Church Women

National Council of the Churches of Christ in the United States



PURPOSE

The Purpose of this organization shall be:

To unite Church Women in their allegiance to their Lord and Saviour Jesus Christ and to the building of a World Christian Community.

AGREED TO DIFFER
RESOLVED TO LOVE
UNITED TO SERVE

PUBLIC RELATIONS

The work of United Church Women in the areas of Press, Radio, Television, Films, and Visual Aids.

PURPOSE:

The purpose of the program of United Church Women in public relations is to relate the public (men, women, youth, children) to the presence and power of the Christian religion at all times. It is the further special function of this public relations program to interpret UNITED Christian work to the entire community, religious and secular, with enthusiasm and persuasiveness, gaining its confidence and goodwill, until it becomes an ally in active Christian faith and living.

PUBLICATIONS

THE CHURCH WOMAN

The Church Woman is the official magazine of the General Department of United Church Women.

$1.00 per year

The Church Woman is more than a tie. It is a journal, tool, tie, all three, joined together to create a spirit—a spirit of oneness, fellowship, widened horizons, and unit in effort among church women.

UNITED CHURCH WOMEN OF GEORGIA NEWSLETTER

MEMBERSHIP

"All women who believe in and support its purpose are invited to become members.

The United Church Women of Georgia is made up of local Councils in every part of the State.

General Membership	$ 1.00
Contributing Memberships	$ 5.00
Sustaining Memberships	$ 10.00
Life Memberships	$100.00

The work of United Church Women is supported by Local Council Affiliation Dues, Individual Membership, Offerings from Special Meetings.

So we, being many, are one body in Christ, and everyone members one of another.—Romans 12:5.

THEME FOR 1959-60

Christianity and Freedom

In times like these, when tensions between people, races, and nations fill the headlines, the Christian Church has an unparalleled opportunity to exercise its ministry of reconciliation. Freedom is one of the great rallying cries of conflicting groups. As Christians we must be very sure of the meaning of freedom which is a gift of God, in order that we may do our part to help our world find practical ways of expressing true and responsible freedom.

LEADERSHIP EDUCATION

Leadership Training for United Church Women seeks to enlist and develop women for leadership in cooperative Christian service to do a work worthy of the cause we serve. It includes workshops, caravans, institutes, seminars, Day-Aparts and conferences covering the total range of the program.

Fellowship teams of state leaders are available to answer the call of all local Councils in the above list of services.

All who believe were together.
Acts 2: 44

WORLD WIDE OBSERVANCES

of

THREE GREAT DAYS

I—WORLD DAY OF PRAYER

First Friday in Lent

PURPOSE:

To unite all Christians in a bond of prayer, to give individuals an opportunity to share in a fellowship of prayer with others around the world, and to witness to their belief that prayer has the power to bring the hearts of men into conformity with God's will.

In the United States to make an offering for ecumenical missions projects.

II—MAY FELLOWSHIP DAY

First Friday in May

PURPOSE:

May Fellowship Day provides an opportunity for Christian women to unite locally in fellowship and action to become a working part of the ecumenical movement in the community. It provides a time for interfaith groups to come together for fellowship and action.

III—WORLD COMMUNITY DAY

First Friday in November

PURPOSE:

World Community Day is built around the belief that all men are children of God, that life is of one piece, that all humanity is bound up together, and that neither segments of life nor branches of the human family can be divided off for separate treatment. It also provides an opportunity for women to gain a greater understanding of international brotherhood as it helps to meet human needs.

THREE DEPARTMENTS OF WORK

CHRISTIAN WORLD MISSIONS
PURPOSE:

To further Christ's call to Missions by strengthening the understanding and support of interdenominational Missions at home and abroad; and by sponsoring and promoting the World Day of Prayer. To provide helps for educating and inspiring church women to answer the needs, opportunities, and obligations facing Christians today; and for developing a new understanding of the ecumenical nature of their task.

OFFERINGS SUPPORT
HOME MISSIONS:

A. Migrant Labor (work in 25 states)
B. Christian literature in foreign fields.
C. Sharecroppers.
D. Indians.

FOREIGN MISSIONS:

A. Eight Union Christian Colleges for women.
B. Christian literature in foreign fields.
C. Christian Service to over 40,000 foreign students in the United States.
D. Mission Study Institutes in Local Councils.

CHRISTIAN SOCIAL RELATIONS
PURPOSE:

Through its Christian Social Relations Department, Church Women are concerned about human relationships and social problems—their cause and effect on local Communities and National life through the observance of May Fellowship Day. The offering given on this day supports the local and state Councils. One-half remains in the local Council and one half is sent to the state Council.

Christian responsibility in social relations includes three indispensable factors:

Service to persons in need;
Christian social education;
Community action.

FIELD OUTREACH

The responsibilities of leadership education and field outreach are very closely related. Field outreach involves correlation of work, and is concerned with organization and strengthening of local Councils.

Through Area Meetings, we shall seek, under the guidance of the Holy Spirit, to discover

the meaning of freedom

the dimensions of freedom

the imperatives of freedom

CHRISTIAN WORLD RELATIONS

CHRISTIAN WORLD RELATIONS
PURPOSE:

Through its Christian World Relations emphasis, United Church Women seeks:

To unite Church Women in a new understanding of the world and its needs;

To promote work together among church women which will speed progress toward lasting world peace;

To express the concern of the churches for the welfare of the peoples in other countries, and for the building of a Christian world order based on justice under law.

To observe World Community Day—first Friday in November. The offering taken at this time is sent to United Church Women for support of:

I. Church World Service
Vitamins and medicines for war-torn countries.

II. Refugee work.
Support of United Nations Observer.

"Parcels for Peace"—each year a different project.

Study of United Nations.

Christian Women's Action for Peace.

STATE PROJECTS

I—Mental Health Studies in cooperation with the Georgia Association for Mental Health.

II—Welfare work at Milledgeville State Hospital. Day room project.

III—Prison project:

A study of Georgia's prison system with especial attention to juvenile corrective measures. The sponsoring of a system of juvenile detention homes for Georgia.

IV—Youth Service.

Each local council may have its own project.

On exam - all inuited

MEETINGS

MEETINGS LOCAL

LOCAL COUNCILS OBSERVE:

I—World Day of Prayer
First Friday in Lent

II—May Fellowship Day
First Friday in May

III—World Community Day
First Friday in November

(at least four meetings a year is suggested)

STATE MEETINGS

Spiritual Day-Apart

Fall Open Meeting

Annual Meeting

Board meetings.

United Church Women of Georgia is governed by a Board of Directors composed of Officers, Area Chairman, Local Presidents, State Presidents of affiliating denominations, Committee Chairman, and Department Chairman.

OFFICERS OF UNITED CHURCH WOMEN OF GEORGIA—1959-1960

President:
Mrs. John T. Patton
1745 West Wesley Road, N.W.
Atlanta, Ga.

First Vice President:
Mrs. E. [illegible]
803 [illegible] Street
Atlanta, Ga.

Second Vice President:
Mrs. Carl Bliem
827 E. Rock Springs Road, N.E.
Atlanta 6, Ga.

Recording Secretary:
Mrs. Dick H. Hall, Jr.
627 East Ponce de Leon
Decatur, Ga.

Corresponding Secretary:
Mrs. Van P. Enloe
28 Collier Rd., N.W.
Atlanta 9, Ga.

Treasurer:
Mrs. Fleming Ragsdale
1067 North Pine
Knoll Drive
Macon, Ga.

Finance Chairman:
Mrs. John J. Eagan
1327 Peachtree St., N.E.
Atlanta, Ga.

Fellowship Fund:
Mrs. A. H. Sterne
132 Westminster Dr., N.E.
Atlanta, Ga.

Spiritual Life:
Mrs. C. C. Sapp
519 Pine Avenue
Albany, Georgia

Leadership Education and Field Outreach
Mrs. E. L. Askren, Jr.
170 Laurel Forest Dr., N.E.
Atlanta, Ga.

Mrs. Paul [illegible]
710 Oglethorpe Ave.
Athens, Ga.

October 12, 1959

AIR MAIL SPECIAL

Miss Rhoda Jordan
5946 Haas Avenue
Los Angeles 47, California

Dear Miss Jordan:

Dr. Dow Kirkpatrick has told me the good news that you can be with us on November 5 and 6, and do for "The Fellowship of the Concerned" what you did for us at Dallas.

Our Work Shop will be in Kresge Hall, Clark College, Atlanta, beginning at 10:00 a.m. on November 5, and will close at lunch time on November 6.

"The Fellowship of the Concerned - Southern Women Concerned About Their South" that is the challenge of its problems to us who live here and the impact of these problems on the world-wide evangelistic program and the impact of these problems on world peace.

I am enclosing a Congressional Record story of The Southern Regional Council and a sheet explaining the Fellowship of the Concerned. This group is inter-racial and inter-faith. A Catholic Bishop and a Jewish Rabbi as well as Protestant ministers will be with us.

Each year over head Boards of the various denominations send us a list of women to be invited. These for the most part are women who are doing their best to lead in the field of human relations, and they come from eleven Southern states.

They have expressed what they needed to come out of the Work Shop thus:

We seek,
A Conviction that will not let us rest,
A Faith that will not shrink,
A Courage that will not waver.

I would like for you to do agter each session something like you did at Dallas and Dow has told you we want to end with the dramatic presentation you three did at Dallas.

Dr. Jerry Walker has agreed to come. Of course, Dow told yuu your travel and entertainment will be cared for. He will meet you and bring you to the College.

God is marvelously good to me to put it in your heart to come here where we need you so much. It was wonderful to be at Dallas and hear you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:led

October 12, 1959

Mr. R. L. Hunt, Executive Director
Department of Religion and Public Education
National Council of the Churches of Christ
257 Fourth Avenue
New York 10, New York

Dear Mr. Hunt:

Don't worry about your expense. We will most certainly take care of it.

This group will be inter-racial, Catholic, Jewish, and Protestant. A Catholic Bishop and a Jewish Rabbi will have a part in it.

Our general theme is "Roots of Democracy." What we need most is the role of church in times of crisis like this. At a workshop in Nashville a week ago, an Episcopal minister said the minister could not mix in problems of labor, race, etc. That was the job of the laymen.

Charles Allen (you may know him) says if the school close he feels it is his duty to open a school in his church for he has a responsibility for the children of his membership. His church happens to be surrounded with both Negro and white slums. Has the church no responsibility for the community? If schools close and a church opens a school, would it not be also in defiance of the Supreme Court? You know far better than I how to set us all thinking.

We will want you to be the first speaker on November 5th to throw out the challenges to the women to discuss in the workshop.

We begin registration at 10:00 a.m. and the session will begin at 10:30.

We've had a great deal on the question of taxes but you'll know what to do.

It is so good of you to come to us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 15, 1959

Mrs. David Allen
Scarritt College
Nashville, Tennessee

Dear Frances:

We are delighted that you two are going to be with us. A royal welcome awaits you from all of us: Mildred, Lu, Ruth, John and myself. We will have the welcome bell ready to ring when you come.

You were late writing to us so now I want David to lead one of the workshop groups for us and if you wish you can be a reporter for his session, or if you prefer to be a reporter in another workshop let us know. At any rate, you know we want you here.

Ruth reminded me to tell you that your expenses will be paid. We will put you up at Atlanta University.

We are anxiously waiting to see both of you. Don't you fail us.

Sincerely,

Mrs. M.E. Tilly
Director of Women's Work

MET:lec

October 3, 1959

Dear Mrs. Tilly,

I enjoyed talking with you over the phone so much - also Lou. I tried to call John and Ruth also, but couldn't get either one of them. And I gave out of dimes too!

We have gotten well under way here at Scarritt and our studies keep us busy most of the time - especially learning French. Neither of us ever had any French - I had Spanish and David had Spanish, Latin, & German, but not French! And it's the one that we need. In less than a year, we have to enter the Univ. of Brussels with courses taught in French! But we are enjoying every minute of it and like Scarritt very much. We have become quite good friends here with a Doctor & his wife who are going to Angola, Africa; so at least we'll have some friends within a few thousand miles!

We are looking forward to coming to the meeting in November, but don't know yet exactly what you want us to do. David will be glad to give a devotion like you mentioned, but in all fairness I must tell you that I didn't quite understand the duties of the "Scribe"! If you wanted me to take down all that was said at the meetings (speeches, etc.), then I'll have to admit that my shorthand isn't good enough. I wish that it were! It has become quite rusty since my days at SRC (it wasn't good then - I don't know how I ever fooled you!), and I haven't had occasion to use it much since. Once in a while I manage to take a few class notes in shorthand, but that's all. So it would be impossible for me to take down speeches, etc. But I could do something like taking minutes if that's what you meant - something that wouldn't require going so fast and I could translate before it got too cold! I hope you aren't disappointed in me, but I thought I'd better tell you this before you paid my way down there and then found out I couldn't do what you wanted me to do. So, if you have to get another "Scribe" then I'll pay my own way, but I'm still coming!! I want to see everybody there at SRC also.

We don't think we'll have any trouble cutting our classes for one day here - the teachers are pretty considerate - and they all seem to know you!

Let us know what you want us to do, and when we should come.

Sincerely,

Frances

October 16, 1959

Dr. Lynette Saine
Atlanta University
Atlanta, Georgia

Dear Dr. Saine:

We are so delighted that you have accepted our invitation to speak to the Fellowship of the Concerned of Southen Regional Council at Kresge Hall, Clark College, November 5, at the morning session. We wish you will give us just the same talk you gave at Glenn Memorial Church. It is exactly what we need to hear.

We hope you can be with us the whole time. The workshop will run through the next day with lunch both days and dinner the night of the 5th right there at Clark.

Thanking you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 16, 1959

Dr. Harrison McMains
702 E. Densley Drive
Atlanta, Georgia

Dear Dr. McMains:

The Fellowship of the Concerned of Southern Regional Council is having its annual workshop at Kresge Hall, Clark College, November 5 and 6. One of our main leaders is Dr. Lewis Deer of your church. While he will be with us all day, he really gives his main speech on the evening of November 5. If possible for you, I would like very much to have you introduce him to the group.

This is an invitation to you to be with us throughout the sessions, commencing at 10:30 on the 5th running through noon of the 6th. Lunch will be served both days and dinner on the evening of the 5th, all at Clark.

Through all the years you have been such a help to me that it is a heart warming experience to call your name or to think of you. For all of this I thank you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA
JAckson 2-3764

HAROLD C. FLEMING
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

OCT 21 1959

Dear Friend:

We have not had a response from you to our letter inviting you to the workshop of The Fellowship of the Concerned to be held at Kresge Hall, Clark College, November 5 and 6. We hope you are coming, but we do need to know so that we can make reservation for you. We have funds for your travel (plane or train) and for your entertainment.

If you cannot come, please let us know quickly so that an invitation may be sent to some one in your place.

If you are coming, please advise if you want to stay at the Piedmont Hotel or Atlanta University; will you have lunch with us at Clark College both days and dinner in the evening of the 5th. yes -

yes room 949 Single

Thanking you for a quick reply, I remain

Yours sincerely,

Mrs. M. E. Tilly

Mrs. M. E. Tilly
Director of Women's Work

MET/lec

Mrs. C.O. Williams

Mrs. C.O.Williams

West Point, Georgia

so---s--O----sorry. I've been in N.Y. to the National Committtee meetings of the United Council of Church Women and just arrived home. Stayed in room 949 at Piedmont Hotel when I was grounded by Jet and bad weather. I am writing for it or similar room again. Virginia

ans

National Council of the Churches of Christ
in the United States of America

GENERAL DEPARTMENT OF United Church Women

175 FIFTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ALgonquin 4-7110

REV. EDWIN T. DAHLBERG
President

REV. ROY G. ROSS
General Secretary

R. H. EDWIN ESPY
Associate General Secretary

CHARLES E. WILSON
Treasurer

MRS. WILLIAM SALE TERRELL
Chairman

MRS. W. MURDOCH MacLEOD
General Director

Christian Social Relations

MISS MARGARET KUHN
Philadelphia, Penna.
Chairman

MRS. D. ELLWOOD WILLIAMS, Jr.
Annapolis, Maryland
May Fellowship Day

October 22, 1959

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you very much for your recent letter giving more details of the workshop. I am looking forward so very much to being with you at that time.

I should love to stay at Clark College. Let me know if there is anything I should do about making reservations for a room there.

From your letter I realize that you want me to make two presentations:

1. On the evening of November 5th.

2. On World Community Day

It would be helpful if you could tell me who the group will be for the World Community Day talk. Any leads as to what would be most helpful in content would be greatly appreciated.

Every good wish to you as you work on the last details of the workshop.

Sincerely,

Eleanor French

Eleanor French, Director
Christian Social Relations

EF:go

KNOXVILLE CHAPTER

HADASSAH

KNOXVILLE, TENNESSEE

October 28,1959
1B 29 Cherokee Blvd.,
Knoxville,Tenn.

Mrs. M. E. Tilly, Dr.,
Southern Regional Council,Inc.,
Rm 432, 63 Auburn Ave.,N.E.,
Atlanta,3,Georgia.

Dear Mrs. Tilly;

I sincerely appreciate the invitation extended me and only the premature birth of a baby to our office girl keeps me from coming to this conference. I must help my husband until Mary returns.

However, in my stead there are three very competent women in our vicinity who are eager to come and will form a car pool if the invitation is extended to them. All are committed to this great cause (Mrs. Hembree attended the one in Nashville) and want to come with the idea of working towards a FELLOWSHIP OF THE CONCERNED workshop in Knoxville this spring. Mrs. Troy has promised me that she would discuss this matter with Mrs. Frank Tucker, Knoxville President of United Church Women. I feel that this workshop would only be completely successful if United Church Women would sponser it perhaps together with Knoxville Area Human Relations Council.

The following are the interested women and I certainly hope that you will want them to attend:

Mrs. Frank Gordon, 1101 Main Ave.,SE, Knoxville,Tenn - 4-5658

Mrs. W. B. Hembree, 1417 Clinch Ave., SW, Knoxville,Tenn

Mrs. Will T. Griffin, 4256 Holloway Dr., Knoxville, Tenn - 8-2498

Since Mrs. Griffin would be the driver, perhaps it would be better to contact her directly, if you so desire.

Wishing you every success and hoping that you are enjoying the best of health, I am

Sincerely,

(Mrs. S.A.) Esther Rosen

Mrs. Samuel A. Rosen

METHODIST CONFERENCE ON HUMAN RELATIONS

Southern Methodist University, Dallas, Texas — August 31 to September 4, 1959

MAILING ADDRESS: Room 305, 740 Rush Street, Chicago 11, Illinois

CONFERENCE QUESTIONS

What is our Christian witness on race?
What is the nature of the present racial crisis in our Nation and the World?
What can Methodists do?

NOVEMBER 2, 1959

MRS. M. E. TILLY
DIRECTOR OF WOMEN'S WORK
SOUTHERN REGIONAL COUNCIL
63 AUBURN AVENUE, NORTHEAST
ATLANTA 3, GEORGIA

DEAR MRS. TILLY:

AFTER THE ORDER FOR 300 COPIES OF THE MESSAGE FOR YOU WAS PUT THROUGH, OUR SERVICE DEPARTMENT INFORMED ME THAT THEY COULDNOT GUARANTEE DELIVERY TO ATLANTA IN TIME FOR THE CONFERENCE.

DR. JERRY WALKER HAPPENED TO STOP IN THE OFFICE AND HAS AGREED TO TAKE THE COPIES WITH HIM WHEN HE GOES TO ATLANTA THURSDAY. WE SINCERELY HOPE THAT THIS IS STILL IN TIME FOR YOU.

THE DRAMATIC INTERPRETATION WILL NOT BE IN PRINT UNTIL ABOUT NOVEMBER 15TH, AS MUCH AS WE HAD HOPED FOR AN EARLIER DATE. HOWEVER, DR. WALKER IS IN POSSESSION OF SEVERAL TYPE-WRITTEN COPIES.

WE SINCERELY HOPE THAT YOUR MEETING WILL BE SUCCESSFUL AND LOOK FORWARD TO REPORTS ON THE MEETING.

SINCERELY YOURS,

Myra Mayr

(MISS) MYRA M. MAYR
M. ASSISTANT DIRECTOR OF CONFERENCES

METHODIST CONFERENCE ON HUMAN RELATIONS

Southern Methodist University, Dallas, Texas — August 31 to September 4, 1959

MAILING ADDRESS: Room 305, 740 Rush Street, Chicago 11, Illinois

CONFERENCE QUESTIONS

What is our Christian witness on race?
What is the nature of the present racial crisis in our Nation and the World?
What can Methodists do?

OCTOBER 30, 1959

MRS. M. E. TILLY
DIRECTOR OF WOMEN'S WORK
SOUTHERN REGIONAL COUNCIL
63 AUBURN AVENUE, NORTHEAST
ATLANTA 3, GEORGIA

DEAR MRS. TILLY:

WE ARE HAPPY TO SEND YOU SEVERAL COPIES OF THE MESSAGE IN ITS PRINTED FORM, WHICH HAS JUST BEEN COMPLETED.

WE HAVE GIVEN ORDER FOR 300 COPIES TO BE SENT TO YOU, AS REQUESTED.

SINCERELY YOURS,

Myra Mayr

(MISS) MYRA M. MAYR
ASSISTANT DIRECTOR OF CONFERENCES

ENCLOSURES
M.

statesmanship is the provision of creative alternatives. Methodist institutions and agencies should adopt the same brotherly practices we advocate for other agencies in the community.

The freedom of the responsible pulpit is a precious heritage. Tension is often a prelude to progress, and love is a sufficient solvent for controversy. Both local laymen and denominational leadership need to strengthen and sustain the ministry in its duty to proclaim the Gospel.

WE HAVE EXPERIENCED in the personal encounters afforded us during this Conference a new quality of fellowship. We believe it is an essential technique to be used in all groups for the development of Christian understanding.

We believe God is leading The Methodist Church at this time toward new expressions of brotherhood, and we rejoice in it. To God, through our Lord Jesus Christ, we turn in gratitude and hope. In Him we find strength and guidance.

In humility we call all Methodists to join us in confession, in re-appraisal and in creative commitment to Christian expressions of love which make possible the full realization of sonship and brotherhood in Christ for all persons.

He hath called us from darkness to light and committed to us "the message of reconciliation." (II Corinthians 5:19)

* * * * *

In addition to this message there will be at least three other products from the Conference:

PREPARATORY PACKET
The basic material used by the delegates.

DRAMATIC INTERPRETATION OF THE MESSAGE
By Dr. E. Jerry Walker—adapted for local church use.

CONSOLIDATED REPORT AND ACTION PACKET
For the local church.

Order all materials through:

CONFERENCE OFFICE
Room 305, 740 Rush Street, Chicago 11, Illinois
Telephone MIchigan 2-3707

Price: single copy, 5¢
100 copies $4.50
Larger quantities at discount

The Message from

METHODIST CONFERENCE ON HUMAN RELATIONS

Southern Methodist University
DALLAS, TEXAS
August 31 to September 4, 1959

●

CONFERENCE QUESTIONS

What is our Christian witness on race?
What is the nature of the present racial crisis in our Nation and the World?
What can Methodists do?

COOPERATING WORLD SERVICE AGENCIES OF THE METHODIST CHURCH

Board of Evangelism
Board of Lay Activities
Board of Social and Economic Relations
Commission on Chaplains
Division of the Local Church of the Board of Education
Division of Educational Institutions of the Board of Education
The Editorial Division of the Board of Education
Division of National Missions of the Board of Missions
Division of World Missions of the Board of Missions
Woman's Division of Christian Service of the Board of Missions

Preface

This Message was adopted by the first Methodist Conference on Human Relations in which ten agencies of The Methodist Church cooperated.

The Message came out of the life of the Conference through the group discussions, the expressed convictions of individual delegates, and the dedicated labors of the Message Committee, representing all the Jurisdictions.

Delegates were from the Annual Conferences and the cooperating agencies. All of the Jurisdictions were represented and a number of participants came from overseas.

The purposes of the Conference were:

To indicate clearly the interdependence of the agencies on race relations and their united concern for an authentic Christian witness on race by The Methodist Church;

To provide a genuine interracial experience by the association of many members of The Methodist Church, from a variety of backgrounds;

To face objectively and concretely the perplexing issues of race relations through Biblical and theological study, sound sociological analysis, exchange with experts, group discussion, able addresses, and spiritual enrichment by music, drama and the Holy Communion;

To release to the Church and to the world a message as a pastoral letter to be read from pulpits, printed in bulletins, church school literature and other church publications, and to be carefully studied by Methodists everywhere.

The Conference concentrated its work on three insistent social issues—housing, education, and employment—and on the specific responsibility of Methodists, individually and collectively, to put our house in order, and to aid in the solution of the racial problems of society.

This Message is commended to Methodists in love and with the hopeful prayer that in the midst of a variety of opinions, deepest emotions, and severe tensions on race, both in the Church and society, The Methodist Church and its members may unitedly demonstrate the genius of the Christian Faith and the Church Universal which is the reconciling redemptive work of our Lord Jesus Christ and His ethic of love.

May God be pleased to bless us thus.

Sincerely,

A. Dudley Ward

A. DUDLEY WARD
Conference Director and General Coordinator

MESSAGE COMMITTEE

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The Message

In the name of Jesus Christ, our Lord, Greetings—

METHODISTS from all parts of the United States and overseas have gathered on the campus of Southern Methodist University, Dallas, Texas, at the call of ten agencies of our Church. From this first Methodist Conference on Human Relations, in the spirit of Christian fraternity, we share this message.

I. The Basis of Our Witness

God is a universal, righteous, loving Father with all men standing equally before his judgment and mercy. Through Christ and His cross the nature of God and His love are revealed. Thus, for the Christian, the nature of the love he should manifest is defined by the nature of God. Jesus Christ took upon himself the sinfulness of all and offered salvation regardless of race or nationality. To raise discriminating barriers against any person is to deny the universality of God's concern. Prejudice against persons because of their race is rebellion against God as he is revealed in Christ.

In his own experience of the meaning of the cross the believer knows that he has received the love of God in spite of unworthiness and sin. In turn, he desires to relate himself to all other persons on the basis of this same love. Christian love makes imperative the elimination of the injustices and inhumanities associated with present-day race relations. Full fellowship with the Father is impossible unless we accept this obligation of inclusive love for all men. Our decisions concerning race are thus basically related to our eternal salvation.

The Bible affirms that it is God's purpose to unite all men in Christ and the Church. The Bible speaks plainly to our modern racial tensions as to how men are to live together on this earth in obedience to the will of God. If one reads the Bible as a whole, it becomes unmistakably clear that God is seeking to heal the divisions in humanity caused by human sin and to bring all peoples of the earth into a community of the redeemed. The use of the Scriptures to defend any separation of brother from brother is a violation of both the meaning of the passage and the spirit of the whole of Scripture. In this blessed community human barriers of every sort are abolished or transcended. "In Christ Jesus you are all sons of God, through faith. . . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:26, 28)

The Church is the instrument of God's purposes. This is His Church. It is ours only as stewards under his lordship. The requirements for its membership and the nature of its mission are set by God. The house of God must be open to the whole family of God. If we discriminate against any persons, we deny the essential nature of the Church as a fellowship in Christ. The Church can scarcely speak the word of God if its actions deny the love of God.

The Church is uniquely able to work and witness in the world for the full realization of sonship and brotherhood in Christ. There is a united voice from all branches of the Christian Church. The Methodist Church has declared through its General Conference:

"We believe that God is Father of all peoples and races, that Jesus Christ is his Son, that all men are brothers, and that man is of infinite worth as a child of God." (Social Creed)

"To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and character. To deny him that position of honor because of the accident of his birth is neither honest democracy nor good religion." (The Methodist Church and Race)

"There must be no place in The Methodist Church for racial discrimination or enforced segregation." (The Methodist Church and Race)

II. The Call to Witness

We rejoice that the movement of world events and the work of the Holy Spirit have produced a deeper stirring of conscience and concern so that there is in evidence all across our Church a sincere endeavor to deepen our obedience to our calling to true Christian

brotherhood. There are manifestations that the Christian consciences of Methodists have been stimulated, and there is a growing expectancy of progress in human understanding.

We confess with sorrow that our practice has not always been faithful to the Scriptural teaching, the true nature of the Church, nor to our own pronouncements. This is particularly grievous since Methodism is a world church and since the problems of race relations are now set on a world stage.

We recognize that our immediate approach to the task may differ but the call of God is a single one to witness to the transforming power of love in all human relations. Although the principles set forth in this message are central in the Christian faith, there remain differences of opinion among Methodists as to the application of these principles.

We believe it is possible—even with the recognition of the different nature of our environments—to work together in many ways which the Holy Spirit will open to us, and suggest the following as principles of action:

1. Let us re-examine all our attitudes toward other persons in the light of the teaching of Jesus and God's demonstrated love for us.
2. Let us seek to create within our Church, as within families, a climate of love and understanding wherein freedom of expression and study are encouraged, especially in areas of disagreement and tension.
3. Let us endeavor to know each other better across dividing lines by working together toward the solution of common problems, such as housing, education, employment, health, recreation and juvenile delinquency.

As to the specific areas of concern of this conference—

HOUSING

As a church we should now begin a program of education and action to bring about open occupancy. Restrictive housing on the basis of race violates Christian principles. The freedom to choose a home and a neighborhood should not be limited because of a person's race. The right to rent or purchase, however, is not enough. Community acceptance which creates a sense of belonging is in the spirit of Christ.

EDUCATION

In harmony with the Christian imperative the highest court in the land has spoken concerning policies in public education. Methodists, as law abiding citizens, are faced with the challenge and task of creatively meeting these imminent responsibilities. To this end we must establish, cultivate and maintain lines of communication within the local church and the general community. For this communication we need a new vocabulary. Beyond this we must encourage the translation of the Christian imperative and the legal decisions into practice.

EMPLOYMENT

The right to a fair and equal opportunity for all to earn an adequate livelihood is basic in a Christian democracy. Training in skills, employment and advancement must be based on individual merit without discrimination as to race, nationality, sex or creed. Without such fair practice of employment the nation and its productivity suffer the loss of vast resources of talent. In keeping with its historic concern for social justice the Church rejoices with labor and management in the progress made in all sections of the nation and pledges itself to a growing acceptance of its responsibility in this area of human relations.

CHURCH

The Church must continuously scrutinize its own life in the light of the gospel. Rather than reflect imperfect customs, the Church should stand continuously ahead of our communities. Under the leadership of active Commissions on Christian Social Relations, local churches need to take more seriously the education of their own members in ways which link serious study and vital worship.

We need to discover new meaning for brotherhood in both the membership and organizational structure of the Church. While current situations require differing next steps, our goal must be the full acceptance of any Christian into any local church. Our consciences are troubled that the Central Jurisdiction exemplifies segregation within The Methodist Church. We should replace it as rapidly as possible with a pattern of church organization consistent with Christian brotherhood. One of the greatest challenges to ecclesiastical

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LAND of the BIBLE Newsletter

OCT.-NOV. 1959

PILGRIMAGE TO MOUNT TABOR

Mt. Tavor (Tabor) — it has been said — is an altar which God Himself built to His glory. This mountain which rises abruptly some 1,840 feet from the surrounding plain enjoyed always a prominent place in the history and thoughts of the Chosen People. Joshua spoke of it in relation to the frontiers of Issachar and Zbulun (Josh 19, 12 f). In the Psalms, Tavor is extolled together with Hermon (Ps 89, 12). Jeremiah compares Nebuchadnezar, the Babylonian conqueror with "Tavor, towering high among the hills, as Carmel above the sea" (Jer 46, 18). Mt. Tavor, however, is not only a mountain of glory; like many other places Tavor too has been desecrated by idolatrous worship (cf. Hos 5, 1). For many Mt. Tavor will always be associated with Christ's transfiguration (cf. Luke 9, 28 ff.) and His apparition to many of His disciples (cf. Matth 28:16). Every modern visitor, no doubt, will be tempted to repeat Peter's words: "It is well that we should be here; let us make three booths in this place . . ." (Luke 9:33).

A View of Past and Future

With such thoughts I began my first ascent to Mt. Tavor. Brother Luigi from the Franciscan Convent of Mt. Tavor was taking me along in his pick-up truck. Leaving Nazareth we followed the highway to Afula and turned from there in the direction of Tiberias. Half an hour later we branched off toward the left, driving along the paved road specially constructed by the Israeli Government for the benefit of pilgrims. The road winds itself in short turns to the top of the mountain. A new Basilica, built in 1924, commemorates the transfiguration of Christ. Hidden away in the foundations of this church the ruins of a Canaanite sanctuary may be seen. Nearby is a Greek-Orthodox Church, dedicated to St. Elishah, which occupies the site of an early Byzantine Basilica of the 4th century.

It is not so much the mountain itself, nor its place in the history, but the rather unique view from up there which will always remain in my memory. The view from Mt. Tavor is extensively not only in every direction, it reaches as it were back into the distant past and points into the latest future. Over there is the Lake of Tiberias with its varied history. Closer to us are the Horns of Hittin. Though not visible to the naked eye, yet right there in the shadow of the Horns is the tomb of Jethro (EX 3:1) the father-in-law of Moses, the ancestor of the Druze villagers. Through those fields and hills around us the Patriarchs, Christ and His disciples wandered, worked and prayed.

Church of Transfiguration on Mount Tabor

In the plain, near the Horns, on July 3 and 4 of 1187, Saladin defeated the Franks, thereby giving a deathblow to their power in Palestine. From far away Mt. Hermon sends his greetings and awakens many more historical reminiscences.

As our eyes turn southward, they meet Little Hermon. At its left foot is Ein Dor where Saul consulted the witch (1 Sam 28:7). At its right foot we see Nain where Christ brought the widow's son back to life (Luke 7:11-16). Near the top of Little Hermon is Shunem, home of the fair Abisag who ministered to King David in his old age (1 Kings 1:4). From beyond the Little Hermon the mountains of Gilboa show their heads in the haze of the afternoon sun; there Saul and Jonathan fell in battle against the Philistines. Looking down unto the plain, towards South-West, we survey the battlefield of Barak and Sisera (Judges 4-5) as far as Megiddo and Taanach. Megiddo reminds us not only of Solomon and his stables; it also points into the distant future, to that final and decisive battle near "Harmaggedon" of which St. John speaks in the Book of Revelation. In the far West our eyes meet Mt. Carmel, one of the most beautiful hill-ranges in the world, intimately connected with the dramatic career of Elias (Elijah). Our wandering eyes continue the search of the horizons and linger for an instant in Beit Shearim, once the seat of the Sanhedrin, the Jewish Spiritual Parliament several years after the destruction of the second Temple and later the home of an important Talmudic college.

At last our eyes come to rest on the hills in the North-West. Over those lies Nazareth, little known in ancient times, but familiar to every Christian. Only a few miles from Nazareth, well hidden behind the hills, Kefar Kana, where Christ worked his first miracle, continues its existence. The prophet Jonah — a certain tradition says so at least — was born in a little village, half way from Nazareth to Kefar Kana.

This survey is not complete — it is only a short sketch of the unparalleled view which Mt. Tavor offers. Especially avoided the brief remarks — the marvels of our times — seen here. No wonder that I too repeated: It is good to be here. . . .

Fidelis Buck, S. J.
Montezuma Seminary,
Montezuma, New Mexico

ISAIAH 41:18
"I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water and the dry land springs of water."

Pope Hopes For Improved Relations With Israel

Pope John XXIII expressed hopes that relations between the Vatican and Israel will be improved.

The message was conveyed through Archbishop George Hakim, spiritual head of the Greek Catholic Community in Israel.

"His Holiness was very sympathetic towards Israel and all that is being done here," the Archbishop reported on his return to Haifa.

"He showed great interest in the Catholic Community in Israel," the Archbishop continued. "I was happy to report improvements although some problems still need a solution."

Karl Katz:

THE HARP SINCE ANTIQUITY

The International Harp Festival was uniquely auspicious in a land whose main lake is called Kinneret ("the Lyre") and whose Capital was founded by the great Harpist, David.

It is today easier to describe the exact shape of the harp that David played to soothe Saul (I Samuel, 16, 23) than to just mention the kind of fruit with which Eve tempted Adam. It is simpler to create Hammurabi's harp or Tut-Ankh-Amon's psalter, which were strummed nearly 3,500 years ago, than to make stained glass windows like those of the Chartres cathedral, which are not even 800 years old.

All this exactitude in relation to this musical instrument comes to us as a result of the wealth of historical, archaeological and artistic material which has been amassed in the literature and excavations of the Middle East.

The harp (*kinnor* or *nevel* — for our purposes here synonymous with psalter, kithara and lyre, although it is well known that there are differences between these instruments) clearly appears on monuments of 5,000 years ago. In fact, not only is there a precise delineation of the instrument, but actual examples from that early crucial period in the civilization of man have been preserved as well.

One of the exciting finds in Sir Leonard Woolley's excavations at the site of Ur of the Chaldees where, as we know, Abraham the Patriarch was born (Gen. 11, 31), was a richly decorated royal harp. One of the earliest representations of a musician is from Mesopotamia and it also dates from the Third Millenniurn B.C.E.

Music seems to have been an important aspect of many ceremonies and rites in antiquity. In religious manifestations the harp was used frequently. During meals the psalter usually was played and in victory celebrations, it was one of the chief instruments which headed the thanksgiving procession to the temple. The use of this instrument was perpetuated in the East by the Hittites and Assyrians. From the many reliefs of marching musicians from these two cultures, one gets the idea that the genesis of the military band may have started with these peoples.

Aegean Musicians

Sculpturally, some of the most interesting examples of seated human harp-players come neither from the land of the Pharaohs nor from the Fertile Crescent, but from the Mediterranean world. Some time during the Third Millennium in the Aegean, in the vicinity of Greece, a civilization arose in which the psalter played probably an important role. There are most interesting examples of marble statuettes known as Cycladic figurines of harp players. In the Second and First Millennium art of that area, from Crete and Cyprus, a number of harpists can be found, usually participating in religious processions. Finally, classic Greek art preserves superb paintings of harp players.

Abraham's native city of Ur, which seems to have been a very musically conscious place, may account in part for the ancient Hebrews' love of music. But not only Mesopotamia supported an active interest in music; Egypt, from its beginning, seems to have stressed that art as well.

Harpists in Egyptian art appear in tomb paintings of the Old Kingdom. Fluitists, percussion instrumentalists and harp players are often elegantly depicted together with singers and dancers. It appears that music in Egypt fulfilled not only a religious function but a social and pleasurable one as well (since most of the paintings are tomb-decorations provided for the deceased's enjoyment).

Prize winner Susann Hackett McDonald, U. S.

The Harp in Ancient Israel

Israel, at the crossroads of Mesopotamia, Egypt and the Aegean, consequently was the recipient of the influences of these great civilizations. Abraham of Ur brought the staid and religious use of music to the Holy Land, and the wandering Semites coming by caravans from Egypt brought the idea of the joy of music with them. On the Beni Hasan tomb paintings showing nomadic "Asiatics," one of the 37 in the group is a harp player.

It is therefore not surprising to see in one of the few representations of musicians found in Israel of the Canaanite period, and possibly contemporary with Moses or Joshua, a celebration of victory with feasting and music, with a harp player prominently portrayed.

In the Iron Age in Palestine, the harp seems to have been in general use for many purposes. David, of course, is the most famous performer and virtuoso mentioned, but with him, other Biblical personalities must be noted as well: the Prophets used this instrument for sacred reasons and it was played in the temple orchestra. In fact, according to Josephus, there were 30,000 harpists at the dedication of the Temple of Solomon. Job mentions their use at festivities.

It has been suggested that harp music was always gay and because of that the Jews in the Babylonian exile laid their harps away on trees, so as not to entertain their captors. Significantly, the kithara reappears in Jewish art on a coin associated with the joyful victory over the Romans by Bar-Kochba about 135 C.E.

It would appear that after the Crusades, the instrument that so frequently was associated with David and was so often shown in ancient art changed in the hands of European artists. The Near Eastern instrument called in Arabic *Al'ud*, and known as the lute in the western world, was imported by the Crusaders to Europe and became the string instrument which David was shown playing.

First International Harp Contest Held in Israel

Nineteen-year-old Susanna Mildonian of Italy won the first prize at the first International Harp Contest, sponsored by the Government Tourist Corporation, which was held recently in Israel. The contest opened in Jerusalem, the City of King David, and 33 harpists from eleven countries, including the U. S., France, Italy, Belgium, Canada, Spain, Switzerland, Great Britain, Brazil and Israel, showed their skill on the ancient instrument associated with the royal musician.

The contest was judged by 22 famous harpists and other musicians from Israel and abroad, including Mr. Carlos Salzedo and Professor Marcel Grandjany.

Before the opening of the contest, the harpists visited King David's tomb. But since his time the instrument has apparently passed into feminine hands. Thirty-two of the 34 contestants were women.

The first prize was a valuable "Princess Louise" harp, donated by Lyon and Healy, of Chicago. Second place went to Susann Hackett McDonald, 24, of the U. S., who received a prize of $2,000, while the third of $1,500 went to Edward Herbert Witsenburg, 25, of Holland.

Digging Up The Past

"Sea Diver" to Caesarea

Edwin A. Link and his unique vessel, *Sea Diver*, have returned from Port Royal, Jamaica, B. W. I., where *Sea Diver* was used by a team of divers in exploring the city that slipped into the ocean in the earthquake of 1691. They recovered some interesting relics, some of which may have been used by Captain Morgan, the notorious English pirate. The story will not be told until published by the National Geographic Society which sponsored the expedition.

Mr. Link's next important port of call will be Caesarea, Israel, where he will explore the sunken harbor of Caesarea under the auspices of the America-Israel Society. Date of departure is not firmly fixed but Mr. Link, who will be in command, believes it will be early Spring.

Israel's rapid development is proving a spur to archaeologists bent upon preserving the remains of ancient Caesarea and an Italian expedition faces a race against time to complete important digging ashore. Baron Edmond de Rothschild has donated 7,000 acres of land to a corporation which will build a new town close to the ancient site. He has also given $750,000, which will be matched by the Israel Government, for the enterprise.

Scientists Move to Nabataean Farm to Learn Desert's Secrets

Four scientists expect to spend three years at Avdat (Abda) in the hope of finding out more about Negev agriculture in ancient times. Two of them are Prof. M. Evenari, of the Hebrew University, and Mrs. Evenari.

The towns of the Nabataean period were built along major roads, which indicates that the decision to build and maintain them was taken either in Jerusalem or in Rome. The chain of wells, which extends for miles underground in the Negev, is witness to the engineering know-how the colonizers of the period displayed in storing drinking water. Inside the wadis, agricultural plots varying in size from 5,000 to 50,000 square yards were enclosed by stone fences, and usually a house was built within the enclosure. Canals were dug in the hillside to bring the rainfall into the fields and into a huge underground cistern which was usually built beside the house. After inspecting 100 such farms, the scientists have come to the conclusion that the ratio between the drainage area and the cultivated land was, on the average, 20 to one.

With regard to the heaps of stones that abound in the Negev, the Evenari team suggests that the loess of the slopes becomes impermeable when soaked, and that the stones seem to defer this effect of water on it. By removing the stones, therefore, the Negev's ancient farmers sought to render the slopes impermeable and increase runoff.

It is to find additional data for their theory that the Evenaris and their comrades plan to transfer their dwelling place temporarily to the Negev. Six weeks ago work began on the house in which they will live. Designed by Mr. Treitel, it will have a Byzantine look. The Prime Minister's Office and the U. S. Operation Mission, through their joint fund for the reconstruction of ancient sites, have contributed to the project.

The cost of the research, however, will be borne mainly by the Rockefeller Foundation, which has allocated $100,000 for this purpose for the next three years.

Nabataean Pottery Riddle—Solved

The riddle of how Nabateans manufactured their decorated pottery has been solved with the discovery of a kiln and a complete plate at the ruins of Avdat, a Nabataean trading centre at the beginning of the Christian era.

The discovery in the Negev wastelands of southern Israel was made during landscaping under the guidance of Prof. M. Avi-Yona of the Hebrew University, Jerusalem.

The kiln is a stone cylinder two yards in diameter and two and a half yards high. The fire grate is of brick and there is a special compartment for fine pieces. Lumps of unworked clay and pieces awaiting firing were found in the kiln.

Rev. Allison Heads United Christian Council

The United Christian Council of Israel, at its three-day conference last week in Tiberias, chose Rev. Roger Allison as its new President and confirmed the appointment of a full-time secretary, Rev. Boertein Maas, of Holland.

Rev. Maas is expected to arrive in Israel at the end of the year.

Representatives of 17 Protestant denominations in Israel participated at the conference held for the first time at the Scottish Centre in Tiberias, to discuss matters relating to the work of their churches in Israel.

The Council was established two years ago.

Dr. Campbell McInnes, Anglican Archbishop in Jerusalem, was present at the opening, and the Rev. John Snoek assisted at the service. Rev. Scott presided. Greetings on behalf of the Ministry for Religious Affairs were conveyed by Dr. S. Colbi, of the Christian Affairs Division of the Ministry for Religious Affairs.

Visitors, Pilgrims, To The Holy Land

North American College Tours Israel

Five Catholic Bishops and 67 other members of the North American College arrived in Israel at the end of October for a four-day visit of the Land of the Bible. They were joined by European and local Catholic dignitaries in their "Steps of the Bible Tour."

The visit to Israel followed the Centennial Jubilee Reunion of the North American College which was celebrated in Rome by 1,300 American Clergymen.

The following are the five Bishops who visited Israel: the Most Rev. Bishop J. Fearns *(New York City)*, the Most Rev. John L. Norkowsky *(Amarillo, Texas)*, the Most Rev. J. H. Hodges *(Richmond, Va.)*, the Most Rev. Andrew G. Grutka *(Gary, Indiana)*, the Most Rev. Michael Hyle *(Baltimore, Maryland)*.

The members of the North American College visited King David's Tomb, the Coenaculum and the Church of Dormition at Mt. Zion in Jerusalem; the village of Ein Kerem, birthplace of St. John The Baptist; the Galilee Region; the Mount of Beatitude where Jesus delivered the Sermon of the Mount, the village, of Cana, and the Tabgha, the ruins of the ancient Synagogue of Capernaum on the Sea of Galilee and the City of Nazareth. In addition to these and other sites, they visited modern Jerusalem, Tel Aviv and Haifa where they saw the rebirth of Israel in its ancient Land.

Afro-Asian Students Begin 3-Day Seminar

Students and trainees from Burma, Cyprus, Ghana, Ethiopia, India, Japan, Liberia, Mexico and Nigeria were among a group of some 50 who gathered at the Hebrew University recently for a three-day seminar on general topics connected with life in Israel.

The largest contingent at the seminar is the group of Burmese ex-officers and servicemen who are here for a one-year training period to equip them to form the nucleus of cooperative agricultural projects. Ten Ghanaians studying agricultural cooperation form the second largest group.

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News Flashes

Franciscan Appointed as the Latin Bishop in Israel

The appointment of Father Pier Giorgo Chiappero, 49, a Franciscan, was announced by Vatican Radio a few weeks ago. His title will be Latin Patriarchal Vicar, and his rank, that of Bishop.

The Latin Church was formerly headed by Mgr. Antonio Vergani, who had to resign some time ago because of ill health. The post has since been temporarily filled by Rev. John Kaldani, head of the Roman Catholic Ecclesiastical Court in Israel.

Born in Turin, Father Chiappero entered the Franciscan order in 1931 and was ordained as a priest in 1940. Since then he has served in the Old City as Italian Counsellor to the Custos of the Holy Land.

The Nabi Shu'aib Festival at Hittin Village

As in every year, the Israel Druze Community marked the Festival of Nabi Shu'aib (Jethro) with a celebration attended by Cabinet Ministers, senior Government officials and numerous guests.

In an address on this occasion, Sheikh Amin Tarif, Spiritual Leader of the Druze Community, referred to the electric light which this year illuminates the rooms of the Nabi Shu'aib Sanctuary for the first time. He expressed the hope that light might also penetrate into men's souls, fill them with faith and love, show them the way to brotherhood, cooperation and unity, and establish peace among all the peoples of the world who believe in one God, including Israel and her neighbours.

Sheikh Amin noted assistance proffered by Government departments towards the improvement of the holy site.

Sheikh Jabr Me'addi, Member of Parliament, extended greetings to the Druze in Syria and the Lebanon, who are prevented by existing conditions from prostrating themselves on the grave of Nabi Shu'aib, as they used to do.

Sheikh Jabr noted with satisfaction the integration of the Druze in the life of Israel, and the Government's efforts for the improvement of their position.

Jewish Festival Stamps New Year 5720

A series of three commemorative postage stamps in honour of the Jewish New Year 5720 were issued by the Israel Ministry of Posts. It is customary in Israel to exchange greetings of the season on the occasion of the Festival Month of Tishri.

The stamps, designed by Zvi Narkiss, Tel Aviv, depict three of the main agricultural products of the country. According to the Bible, Deut. 8:8, the country was blessed wtih seven main

species — wheat, barley, grapes, figs, pomegranates, olives and honey (= dates). This year's stamps show the last three of the above mentioned seven species, the four previous ones having appeared on last year's Festival stamps.

New Hotel for Pilgrims to Nazareth

Pilgrims to the ancient, biblical city of Nazareth and its many Christian shrines are to be accommodated in the near future in a new three-storey hotel, the construction of which has just started.

The new Grand Hotel is expected to cost $175,000. The promoters of the project, Archbishop Georges Hakim and Mr. Raja Tabar, will meet half the cost and the Israel Government Tourist Corporation the other half.

* * *

Picture exhibits, films, radio programs as well as pamphlets, illustrated charts, photographs, posters and a variety of maps are available from the:

Israel Office of Information
11 East 70th Street
New York City
Tel.: TR 9-7600
1621, 22nd Street
NW, Washington 8, D. C.
Tel.: HU 3-4100
936 N. Michigan Avenue
Chicago 11, Illinois
Tel.: WH 3-0265
659 S. Highland Avenue
Los Angeles 26, California
Tel.: WE 8-3691
795 Peachtree Street
Atlanta, Georgia
Tel.: TR 5-7851
1555 McGregor Street
Montreal, Quebec, Canada
Tel.: WE 7-3937

READERS COLUMN

Dear Sirs,
Every teacher strives to impress upon his students the relevancy of his subject. In teaching the Old Testament to major seminarians, Land of the Bible Newsletter is tailor-made for me. The students can read in it copious examples of the Bible motivating present interests and cultural activities a few of which are archaeological digs, Bible contests and Biblical stamp collections. May your Newsletter be more widely known.

Father Joseph A. Grispino, S. M.
Marist College
Washington, D. C.

Dear Sir;
Your Newsletter — "Land of the Bible" is indeed a fascinating paper and I enjoy every word of it. Its great value to me is the current information on Israel that we receive, keeping me up to date on an old land in a modern setting.

Rev. Charles T. Damp, D. D.
Fon du Lac, Wisconsin

Gentlemen;
I would appreciate receiving three copies of your "Land of the Bible" for our three teachers who teach daily classes in Sacred Scripture here at Holy Angels. I have found that the Newsletters I have read are filled with very good factual information.

Sister Ann Thomasine, C. S. J.
Academy of the Holy Angels
Minneapolis, Minn.

Gentlemen;
I take this occasion of commending you for the quality of your publication. I have found the numbers which have been sent to me of personal and professional interest and help.

As to content suggestions for the future issues may I mention how particularly helpful your reports have been of Bible studies and archaeological excavations. I hope these may be continued and if anything increased in number. It occurs to me that other topics you might consider would include personality sketches of Jewish and Christian religious scholars in Israel, the history and character of Catholic and Protestant religious institutions.

Prof. Paul Leslie Garber, Th.M., Ph.D.
Department of Bible
Agnes Scott College
Decatur, Ga.

Gentlemen;
Several issues of your interesting and absorbing "Land of the Bible Newsletter" were recently brought to my attention. The courtesy of the addition of my name to your mailing list for this informative publication would be greatly appreciated. I am a Lutheran clergyman and graduate student of theology, currently employed in editorial work.

William A. Olsen
St. Louis, Missouri

Gentlemen;
Just a few days ago I received a copy of your interesting brochure "Land of the Bible Newsletter," and after reading it from cover to cover, I am firmly convinced that I would appreciate being placed on your distribution list.

I am a teacher and lecturer of Old Testament language and literature at my church school and also am very active in the archaeology of Israel, and your excellent Newsletter is filled with fresh information that I could find most useful in my teachings.

Edwin S. Oxner
Tucson, Arizona

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CITIS AND STATES REPRESENTED AT
FELLOWSHIP OF THE CONCERNED
CLARK COLLEGE
ATLANTA, GEORGIA
Nov. 5-6, 1959

ALABAMA

Anniston
Birmingham
Evergreen
Montgomery
Prattville
Tuscaloosa

ARKANSAS

Little Rock

FLORIDA

Fort Lauderdale
Ocala
Orlando

GEORGIA

Albany
Atlanta
Andersonville
Conyers
Dalton
McIntosh
Roberta
Thomaston
West Point

KENTUCKY

Frakes
Henderson
Lexington
Louisville
Madisonville
Millersburg
Owensboro
Paducah

LOUISIANA

Lake Charles
New Orleans

MISSISSIPPI

Gulfport
Holly Spring
Jackson
Meridian

NORTH CAROLINA

Farmville
Raleigh
Sedalia

SOUTH CAROLINA

Florence
Greenville
Laurens
Mayesville
North Charleston
Sumter

TENNESSEE

Chattanooga
Clarksville
Greenville
Harrison
Knoxville
Lebanon
Nashville
Oak Ridge

TEXAS

Austin

VIRGINIA

Arlington
Chase City
Merrifield
Portsmouth
Vienna

Indianapolis, INDIANA
Chicago, ILLINOIS
Washington, D.C.
New York, N.Y.

MINNESOTA

November 12, 1959

Dear Friend:

The workshop of The Fellowship of the Concerned will be in Avon Park, Florida, at Lake Bryd Lodge, Tuesday, December 1, and Wednesday, December 2. Registration begins at 11:00 a.m. The workshop closes with lunch on Wednesday.

Mrs. Harold Carmony, 1216 East Sligh Avenue, Tampa, Florida, is in charge of registration. Please send your advance registration fee of $1.00 to her by November 16th.

A Board meeting preceding the workshop will begin at 10:00 a.m., December 1. If Board members will arrive on November 30, please indicate on registration blank.

The rates are: Room $2.00 per night without linen. The lodge can furnish linen for 50¢ per person but their supply is limited. Meals $3.25 per day. Lunch and dinner Tuesday, $2.50, breakfast and lunch Wednesday, $2.15, total cost for room and board (without linen) $6.65.

A provocative program has been planned to stimulate your thinking and action. Several prominent people are taking a part in it and it will enlarge your opportunity for service in the interest of better human relations.

Sincerely yours,

Margaret M. Owens

(Mrs. C. H) Margaret M. Owens
C.S.R. Chairman for U.C.W. of Fla.
748 N. W. 29th Terrace, Miami, Fla.

Registration Blank

NAME----------

ADDRESS----------

OFFICE OR INTEREST----------

ADVANCE REGISTRATION FEE $1.00, SEND TO MRS. CARMONY BY NOV. 15.

November 12, 1959

Rabbi Harry H. Epstein
500 Peachtree Battle Avenue, N. W.
Atlanta, Georgia

My dear Rabbi Epstein:

We know this is asking much of you, but because the request has come from the women themselves that we give them your address in full, we are writing to you to know if you can grant this request. We would need the manuscript rather quickly.

For myself and all at the workshop, I with to thank you for coming to us and making your great contribution to our Fellowship of the Concerned. Over and over again, the truths you gave them will be echoed in many places of the South.

For myself, I really do need your message on Abraham, for many times I feel that I am in a "far country" needing strength and guidance. That is really what the message meant to me.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/lec

November 12, 1959

Mr. Lewis Deer
222 South Downey Avenue
Indianapolis, Indiana

Dear Mr. Deer:

We know this is asking much of you, but because the request has come from the women themselves, that we give them your address in full, we are writing to you to know if you can grant this request. We would need the manuscript rather quickly.

For myself and all at the workshop, I wish to thank you for coming to us and making your great contribution to our Fellowship of the Concerned. Over and over again, the truths you gave them will be echoed in many places of the South.

In speaking to our recorder, she said, "Mr. Deer's message was so clear and straightforward I sometime was listening so intently that I forgot to take it down.

We are so grateful to you for coming all the way from Indianapolis to us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 12, 1959

Dr. E. Jerry Walker
St. James Methodist Church
Ellis Avenue at 46th Street
Chicago 53, Illinois

Dear Dr. Walker:

It is difficulty for me to express my gratitude that you came to us in our workshop. That story you told of your integrated church is one of the most valuable contributions any group could have as they study the place of the church in this present racial scene. We wish we might have had a recording of your story. Is it asking too much of you to reproduce some of it so that we might include it in our Gleanings. I believe it will be a great deal of help to Christians who are puzzled about their own church and how it can come to be the full community church.

Let me know if this is asking too much of you, so I will not be holding up the findings. But if you can do it, give us some idea as to when we can get the story.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 12, 1959

Dr. Lynette Saine
Atlanta University
Atlanta, Georgia

Dear Dr. Saine:

We know this is asking much of you, but because the request has come from the women themselves that we give them your address in full, we are writing to you to see if you can reproduce it for us. We would need the manuscript rather quickly.

For myself and all at the workshop, I wish to thank you for coming to us and giving the great contribution you did. Over and over again, the truths you gave them will be echoed in many places of the South.

Your speech set the tone for many things. Through the group discussions and from the floor, appreciation was expressed that you kept on with the job on the school studies, yet knowing all the time you were not given a full opportunity to do your job. The question came up, "Isn't this why there isn't full cooperation and full communication between the races of our section - 'token' gestures are not always accepted?"

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

November 20, 1959

Mrs. Cynthia R. Polychrone
70 - 10th Street, N. W.
Atlanta 9, Georgia

Dear Mrs. Polychrone:

We are very grateful to you for the splendid resume of the Workshop. Enclosed please find a check. You can consider yourself the reporter for next year, that is if you wish it.

Thank you and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/lec
Enclosure

FELLOWSHIP OF THE CONCERNED

Dec. 1-2, 1959
Lake Byrd Lodge, Avon Park, Florida

Theme: Facing Facts Fearlessly

"I am determined never for a moment to be afraid to face a truth because it is new to me, or to dig under a belief which is dearly loved by me." Quotation from Mrs. M. E. Tilly

---

December 1

11:00 A.M. - Registration and room assignment

12:00 Lunch

1:00 P.M. Group singing, led by Mrs. Dave Bosworth
Opening worship, Mrs. Alfred Lexow, president United Church Women of Florida
Introductions
Mrs. M. E. Tilly, Fellowship of the Concerned
Mrs. Lilburn B. Moseley, United Church Women and Christian Social Relations
Group Conversation
Dr. Mabel Head and)-- The United Nations
Mrs. Norwood Phelps)
Questions and Answers

5:00 Rest
6:00 Dinner

7:00 Hymn sing, led by Mrs. Dave Bosworth
Film - An American Girl - Presentation and discussion led by Mr. Arthur Speigel
Panel Discussion: Are We Accomplishing What we want in Human Relations?
Moderator: Canon Robert J. McCloskey, chairman CSR, Florida Council of Churches
Panel members: Dr. M. J. Karl, Director NCCJ of Florida
Rev. William Williams, Director Fla. Council on Human Relations
Rev. Julius L. Scipio, Minister to Migrants

9:20 Goodnight worship - Mrs. Caxton Doggett

December 2

8:00 A.M. - Breakfast
9:00 Devotions - Rev. J. L. Scipio
Peace Program - Rev. Jack Davis, Executive Secretary Florida Council of Churches
Africa, Mission Study, 1960, Mrs. Meyer Nimkoff
Citizenship, Free & Responsible, Mrs. H. Stewart Austin
Sharing Time, Led by Mrs. C. H. Owens, Chairman Christian Social Relationa, UCW of Florida
Summary - Mrs. M. E. Tilly

12:00 Lunch

December 11, 1959

Rabbi Harry H. Epstein
600 Peachtree Battle Avenue, N. W.
Atlanta, Georgia

My dear Rabbi Epstein:

I know that you are very busy and I hesitate to be so insistent but the women of the Fellowship of the Concerned want your message on Abraham. We have been holding "The Gleanings," hoping you would find time to give this to us. Unfortunately, our reporter was called out of the room when you spoke and our notes are not full enough.

The message was very timely and most surely needed as we seek strength of spirit to carry on.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

BEST COPY AVAILABLE

national council of the churches of christ in the u.s.a.

475 RIVERSIDE DRIVE, NEW YORK 27, N. Y. RIVERSIDE 9-2200

REV. EDWIN T. DAHLBERG, PRESIDENT REV. ROY G. ROSS, GENERAL SECRETARY

December 30, 1959

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432, 63 Auburn Ave., N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

As soon as it is available, I hope to have the report from your workshop. The next time I am asked a question about what the church should do in a situation where schools have been abolished, I should like to be able to quote what your group came up with. I was very sorry to leave so early in the process of discussion, and shall count on having the result of the group wisdom.

Again, my thanks for letting me share the fellowship.

Sincerely yours,

R. L. Hunt

R. L. Hunt
Executive Director
Department of Religion and Public Education

jp
Transcribed and signed in Dr. Hunt's absence

Dalton, Georgia
January 11, 1960

Legislator:

On view of the development in the school situation we feel an urgency in actions which would permit uninterrupted schooling for our Georgia youth. In this connection there are many questions that should be considered.

There are 970318 youth whose present and future are seriously affected by what transpires in the immediate months ahead.

If nothing is done by the January session of the legislature--what will be the result on the public school system?

How can we face the Supreme Court decision? Can we lean on a pupil placement plan, which has been accepted by the Supreme Court?

If our schools close, who would have the authority and what would be the procedure of reopening the schools?

With such an eventuality would Georgia or any city be figured in the limelight as the symbol of racial tensions?

Do you as a member of the General Assembly of Georgia feel the challenge to wisley think and act in such a way that no child-- not even one, for a single day will be deprived of education?

Legislative Committee of United Church Women
Of Georgia

Mrs. Walter Stancil, chairman
~~Mrs. M.E.Tilly~~
Mrs. C.M.Weston

Dear Mrs. Tilly,

Mrs. Stancil said that you should edit, add , subtract as you pleased. I told her that you suggested that this be mailed about December 27--28--29?

Love u lots.

Vera

national council of the churches of christ in the u.s.a.

475 riverside drive, new york 27, n. y. riverside 9-2200

rev. edwin t. dahlberg, president rev. roy g. ross, general secretary

January 12, 1960

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

The GLEANINGS FROM THE WORKSHOP OF THE FELLOWSHIP OF THE CONCERNED, "Roots of Freedom," has just reached me, and I have read every line in it. It makes its contribution.

I take note of the judgment of some of the groups opposing the use of church facilities for the use of private schools.

I am glad to have this judgment from a concerned group and I am sure I will many occasions to report it.

Sometimes I find myself with the feeling that while this position is adequate for the white churches, it may not meet all the needs of the Negro group. I have sometimes felt that Negro citizens will do well to demonstrate their concern for education and competence to carry their share of the loads of citizenship. A demonstration by Negro church leaders that they cared about the education of the children enough to work at the job would impress some persons in the white community that I have met as indicating qualifications for full citizenship. Maybe sometime we will have an opportunity to talk that one through.

Your workshop was a rare opportunity for communication among groups often separated, and I am most grateful for my share in it.

With best regards, I am

Sincerely yours,

R. L. Hunt.

R. L. Hunt, Executive Director
Department of Religion and Public Education

jp

MONROE COUNTY, TENNESSEE
MASTER RECORD

SOSSI-PR1

ORIGINAL

PERMANENT REGISTRATION RECORD

MR. MRS. MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR

SINGLE ☐ VOCATION

APPLICANT IS:
☐ Native born Citizen.
☐ Citizen by Naturalization.

DATE OF BIRTH
(Month) (Day) (Year)

Town

(No., Street, R. F. D. or other Description)

Dist.
Ward
Precinct

FLOOR APT. NO. ROOM NO.
NAME OF RENTER OWNER

ADDRESS FROM WHICH LAST REGISTERED
VOTING PRECINCT STREET ADDRESS COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? Date

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Height Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least ~~one (1) year~~ 6 mo, and in the County for at least three (3) months? YES ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS DAY OF , 19

STATE OF TENNESSEE
COUNTY OF MONROE, } SS.

REGISTRATION
A 5552

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

(Signature of Registrar)

Signature (or Mark) of Applicant

(Signature of Registrar)

Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires

(Signature of Commissioner or Registrar at Large)

County State

OUT

House No.	Street, R. F. D. or Other Description	Last Name	First Name	Middle Initial	Dist.	PENCIL Ward	PENCIL Precinct

MONROE COUNTY, TENNESSEE
DISTRICT RECORD

SOSSI-PR2

DUPLICATE

PERMANENT REGISTRATION RECORD

MR. MRS. MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR

SINGLE ☐ VOCATION

APPLICANT IS:
☐ Native born Citizen.
☐ Citizen by Naturalization.

DATE OF BIRTH
(Month) (Day) (Year)

Town

(No., Street, R. F. D. or other Description)

Dist.
Ward
Precinct

FLOOR APT. NO. ROOM NO.
NAME OF RENTER OWNER

ADDRESS FROM WHICH LAST REGISTERED
VOTING PRECINCT STREET ADDRESS COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? Date

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Height Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for ~~at least one (1) year~~ 6 mo, and in the County for at least three (3) months? YES ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS DAY OF , 19

STATE OF TENNESSEE
COUNTY OF MONROE, } SS.

REGISTRATION
A 5552

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

(Signature of Registrar)

Signature (or Mark) of Applicant

(Signature of Registrar)

Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires

(Signature of Commissioner or Registrar at Large)

County State

OUT

House No.	Street, R. F. D. or Other Description	Last Name	First Name	Middle Initial	Dist.	PENCIL Ward	PENCIL Precinct

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1956							
1957							
1958							
1959							
1960							
1961							
1962							
1963							
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1966							
1967							
1968							
1969							
1970							
1971							
1972							
1973							
1974							
1975							

TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R. F. D. No.	Ward or County Precinct	Clerk	Date

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1956							
1957							
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1968							
1969							
1970							
1971							
1972							
1973							
1974							
1975							

TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R. F. D. No.	Ward or County Precinct	Clerk	Date

Wayne Co.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Court House 6 days a week now. other times
2. When and where do Negroes register? (same place) 3 days a week
3. Is there an application form to be filled out in order to register? If so, attach a sample.) I failed to get one
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? ____
   b. Was permitted to observe during registration? ____
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? yes.

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly, Fellowship of the Concerned~~
~~Southern Regional Council~~
~~63 Auburn Avenue, N. E., Room 432~~
~~Atlanta, Georgia~~

MRS. HORACE W. WILLIAMS
1903 LOMBARDY AVENUE
NASHVILLE 12, TENNESSEE

~~No 5~~

No 4: If you have lived in the State 1 year and County six months.

No 5: If you have lived here the required time and a citizen

Laurel, Miss.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Answer- At City Hall and Court House. Opened at City Hall, July 15th, 1958
2. When and where do Negroes register? At City Hall and Court House.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Cannot get an application form to send you. Ans. Yes, if you Registered since 1954, or have never registered before.
4. Is every one permitted to register after filling out registration forms? Whites Do not know, Negroes. If the Clerk agrees that you are Competent.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) ——
6. Are the same questions asked Negroes and whites? Do not know.
7. How did you obtain this information?
   a. By going in registration office and ~~observing~~ and registered my self. No one else was present?
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? _____

Obtained from County seat - Blountville, Tenn
Kingsport District

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? County seat 5½ days every week.
2. When and where do Negroes register? From any part of the county usually just prior to the election.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? yes

Kingsport Registration Methods -

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? No ~~fix~~ specific time - whenever the election commission desires!
2. When and where do Negroes register? same
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes, ~~[illegible]~~
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? yes

SOS 51—PR-2

DUPLICATE Permanent Registration Record

MR. MRS. MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR

SINGLE ☐ VOCATION

BIRTHPLACE
State and County or Foreign Country

DATE OF BIRTH

Day	Mo.	Year

TOWN

STREET (No.) (Street, R. F. D. or Other Description)

Dist. No.

Precinct

FLOOR APT. NO. ROOM NO.

NAME OF RENTER
OWNER

ADDRESS FROM WHICH LAST REGISTERED

WARD
DISTRICT

STREET
ADDRESS

COUNTY

Naturalization Data Own Papers | Parents' Papers | Husband's Papers | Certificate No.

DATE COURT TOWN STATE

HAVE YOU BEEN DISQUALIFIED AS A VOTER BY COURT DECREE? YES ☐ NO ☐ IF REINSTATED, GIVE DATE COURT

IF APPLICANT IS UNABLE TO SIGN NAME, ANSWER THE FOLLOWING QUESTIONS:

Height Ft. Inches	Color of Eyes	Color of Hair	Any Special Marks of Identification	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least six (6) months? Yes ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS

_____ DAY OF _____ 19____

Signature of Registrar

Signature of Registrar

Signature of Commissioner or Registrar at Large

STATE OF TENNESSEE
COUNTY OF SULLIVAN } SS.

I being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

REGISTRATION

Signature (or Mark) of Applicant

Signature of Officer Taking Affidavit (if Registration of Absentee) Title

My Commission Expires _____ State _____ County _____

Number	Last Name	First Name	Middle Initial	Street, R. F. D., or Other Description	Town	Precinct	Dist. No.

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1951							
1952							
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TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R.F.D. No.	Ward or County Precinct	Clerk	Date

City Marybile Dist ~~Cleveland District~~

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? (over)
2. When and where do Negroes register? same
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What if requirements are met questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) see blank enclosed
6. Are the same questions asked Negroes and whites? same
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

There is no regular registration office in our town but before (6 wks) an election representatives from County office open an office at our local city Hall for few days for convenience of voters - white & colored - same technique & procedure used as at Co. office -

County

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William Jennings Bryan - 1896

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your ~~community~~? County. Every Sat. this out year & every day for 2 or 3 months before an election - Election Com. Office, Court House County seat.
2. When and where do Negroes register? same
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Sample enclosed
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes. If requirements met.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) See blank form enclosed
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

Morristown District - Holston Conference

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William Jennings Bryan - 1896

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In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? 1 day WK at Courthouse
2. When and where do Negroes register? Same place
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes
4. Is every one permitted to register after filling out registration forms? Whites ✓, Negroes ✓. yes
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) Blank only
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? ✓
   b. Was permitted to observe during registration? ✓
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

Morristown, Tenn.
Aug-1-58

Dear Christine,

Sorry it took me so long to get this done and back to you - But every time I had planned to get up to the Courthouse something came up - but her is all the information I could get - fill out and set.

Yes, I plan to attend - School of Missions as Sullins and look forward to seeing you.

I'm hoping and asking you now - to come to our Seminar if at all possible - and teach our course - The thoughts of me teaching it - scares me to death - Maybe at Sullins we will know our date and I'll check with you then about it. But I'm counting on you being here -

Sorry again about this taking so long.

See you at Sullins - Love, Jane Vance

Lexington, Miss

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William Jennings Bryan - 1896

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? In the office of the Circuit Clerk
2. When and where do Negroes register? Not now.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) no.
4. Is every one permitted to register after filling out registration forms? Whites _____ Negroes _____
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) Read certain paragraphs and interpret their meaning.
6. Are the same questions asked Negroes and whites? - They said same.
7. How did you obtain this information?
   a. By going in registration office and observing? Yes - Registrar
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? ✓

Cleveland District, Holston Conference

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William Jennings Bryan - 1896

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations: See Attached Sheet.

1. When and where are registration books open in your community?
2. When and where do Negroes register?
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites?
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ___✓___

W. K. FILLAUER, CHAIRMAN
PHONE 1256 OR 1832

C. H. CUNNYNGHAM, SECRETARY
PHONE 192-W-3 OR 2424

JOSEPH J. MCNABB, REGISTRAR
PHONE 2424 OR 815

B. L. BARGER
PHONE 186-J OR 2424

OFFICE OF

BOARD OF COMMISSIONERS OF ELECTIONS

BRADLEY COUNTY COURT HOUSE
CLEVELAND, TENNESSEE

1- Up to 20 days before an Election.
B. Basement of Courthouse. Election Commission.

2- Same as above.

3. Yes,

4. Yes, if properly qualified according to Election Laws. State - 1yr. Age - 21 or over.
County - 3mos.

5. 1- Name - complete
2- Date of birth
3. Address
4. Voting Precinct
5. Date of registration.
6. Married or single
7. Color
8. Vocation

6. Yes

7.

Election Commission
KTW

WORK SHEET

PERMANENT REGISTRATION RECORD Sample

Ambrose-Nashville

MR.
MRS.
MISS Sample Sample

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR _____

SINGLE ☐ VOCATION _____

APPLICANT IS: ☐ Native born Citizen. ☐ Citizen by Naturalization.

DATE OF BIRTH

Mo.	Day	Year

Town | Dist.

Ward

(No., Street, R.F.D. or other Description) | Precinct

FLOOR _____ APT. NO. _____ ROOM NO. _____

NAME OF RENTER
OWNER _____

ADDRESS FROM WHICH LAST REGISTERED

VOTING PRECINCT | STREET ADDRESS | COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? _____ Date _____

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Height Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least three (3) months? YES ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS _____ DAY OF _____, 19 ____

(Signature of Registrar)

(Signature of Registrar)

(Signature of Commissioner or Registrar at Large)

STATE OF TENNESSEE, COUNTY OF BRADLEY } SS.

REGISTRATION No. [redacted] Sample

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

Signature (or Mark) of Applicant

Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires _____

County _____ State _____

House No.	Street, R. F. D. or Other Description	Last Name	First Name	Middle Initial	Dist.	Ward	Precinct
		Sample					

ORIGINAL

PERMANENT REGISTRATION RECORD

Ambrose-Nashville

BRADLEY COUNTY, TENNESSEE

MASTER RECORD

Sample

MR.
MRS.
MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR _____

SINGLE ☐ VOCATION _____

APPLICANT IS: ☐ Native born Citizen. ☐ Citizen by Naturalization.

DATE OF BIRTH

Mo.	Day	Year

Town

Dist.

Ward

(No., Street, R.F.D. or other Description)

Precinct

FLOOR _____ APT. NO. _____ ROOM NO. _____

NAME OF RENTER

OWNER _____

ADDRESS FROM WHICH LAST REGISTERED

VOTING PRECINCT | STREET ADDRESS | COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? _____ Date _____

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Height Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least three (3) months? YES ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS _____ DAY OF _____, 19 ____

(Signature of Registrar)

(Signature of Registrar)

(Signature of Commissioner or Registrar at Large)

STATE OF TENNESSEE, COUNTY OF BRADLEY } SS.

REGISTRATION No. [redacted]

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

Signature (or Mark) of Applicant

Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires _____

County _____ State _____

OUT [redacted]

House No.	Street, R. F. D. or Other Description	Last Name	First Name	Middle Initial	Dist.	Ward	Precinct

56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1956							
1957							
1958							
1959							
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1970							
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1972							
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1975							

TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R. F. D. No.	Ward or County Precinct	Clerk	Date

DUPLICATE

PERMANENT REGISTRATION RECORD

Ambrose-Nashville

BRADLEY COUNTY, TENNESSEE

DISTRICT RECORD

Sample

MR.
MRS.
MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR _____

SINGLE ☐ VOCATION _____

APPLICANT IS: ☐ Native born Citizen. ☐ Citizen by Naturalization.

DATE OF BIRTH

Mo.	Day	Year

Town

Dist.

Ward

(No., Street, R.F.D. or other Description)

Precinct

FLOOR _____ APT. NO. _____ ROOM NO. _____

NAME OF RENTER OWNER _____

ADDRESS FROM WHICH LAST REGISTERED

VOTING PRECINCT | STREET ADDRESS | COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? _____ Date _____

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Height Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least three (3) months? YES ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS _____ DAY OF _____, 19____

(Signature of Registrar)

(Signature of Registrar)

(Signature of Commissioner or Registrar at Large)

STATE OF TENNESSEE, COUNTY OF BRADLEY } SS.

REGISTRATION [redacted]

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

Signature (or Mark) of Applicant

Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires _____

County _____ State _____

OUT [redacted]

House No.	Street, R. F. D. or Other Description	Last Name	First Name	Middle Initial	Dist.	Ward	Precinct

56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1956							
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1975							

TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R. F. D. No.	Ward or County Precinct	Clerk	Date

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William Jennings Bryan - 1896

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In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community?
2. When and where do Negroes register?
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites?
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? L
   d. Talked to the Registrar? _____

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For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community?
2. When and where do Negroes register?
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information? talk with people who have
   a. By going in registration office and observing? ____
   b. Was permitted to observe during registration? ____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? ____

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****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Dougherty County Court House. Office except two weeks before election.
2. When and where do Negroes register? Same place
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes. Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? several
   d. Talked to the Registrar? _____ office closed after I received this form.

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? all year, Election Commission Office, County Court-House
2. When and where do Negroes register? Same place.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes - State of Tenn. forms used
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) Those on regular forms
6. Are the same questions asked Negroes and whites? Yes -
7. How did you obtain this information?
   a. By going in registration office and observing? Yes
   b. Was permitted to observe during registration? Yes
   c. Talked to people who had registered? Yes
   d. Talked to the Registrar? Yes

Name of Community - Pettiman County.

FILL IN AND MAIL TO:

~~Mrs. M. E. Tilly, Fellowship of the Concerned~~
~~Southern Regional Council~~
~~63 Auburn Avenue, N. E., Room 432~~
~~Atlanta, Georgia~~

MRS. HORACE W. WILLIAMS
1903 LOMBARDY AVENUE
NASHVILLE 12, TENNESSEE

Marquille District

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AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? 1 day a week except at election time & is open then Courthouse for a few weeks.
2. When and where do Negroes register? Same place.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes -
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) questions on blank only.
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? ✓
   b. Was permitted to observe during registration? ✓
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? ✓

SOS51-PR3 • State of Tennessee, Hamblen County

PERMANENT REGISTRATION CERTIFICATE

This is to certify

(Mr.) (Mrs.) (Miss) .....

(Full Name of Voter)

Residing at.....

of the.....District.....Ward

Voting Precinct....., (City).....

Tennessee, was duly registered on the.....day of.....

19....., Registration No....., Color....., Age.....
and is entitled to vote when otherwise qualified twenty (20) days (or ten (10) days as the case may be) after the issuance of this certificate, provided, there is no change of residence before offering to vote.

.....

(Signature of Registrar)

.....

(Signature of Registrar)

.....

(Signature of Commissioner or Registrar at Large)

INSTRUCTIONS

This registration shall become void if the Registrant: (a) Moves his place of residence at which registered to a new place of residence without the voting precinct, unless such person has transferred his/her registration to a new address by mail, (b) Changes name by marriage or otherwise, (c) Neglects to vote in a state-wide election for four successive calendar years, (d) Loses the right to vote by court judgment, (e) Dies, (f) Where registered on property qualifications for voting in municipal elections, sells or disposes of qualifying property.

Provided, however, that registered persons who have moved from the residence in which registered to a new residence without his voting precinct may be reregistered by mail by addressing an application to change address on Permanent Registration Records to the Commissioners of Elections, County Courthouse, on forms to be provided by the Commissioners of Elections.

WORK SHEET

PERMANENT REGISTRATION RECORD

REED-MATHIS CO., NASHVILLE

MR.
MRS.
MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR _____

SINGLE ☐ VOCATION _____

APPLICANT IS: ☐ Native born Citizen. ☐ Citizen by Naturalization.

DATE OF BIRTH

Mo.	Day	Year

Town _____ Dist. _____

Ward _____

(No., Street, R.F.D. or other Description) _____ Precinct _____

FLOOR _____ APT. NO. _____ ROOM NO. _____

NAME OF RENTER
OWNER _____

ADDRESS FROM WHICH LAST REGISTERED

VOTING PRECINCT STREET ADDRESS COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? _____ Date _____

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Height Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least [redacted] three (3) months? YES ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS _____ DAY OF _____, 19 ____

_____
(Signature of Registrar)

_____
(Signature of Registrar)

_____
(Signature of Commissioner or Registrar at Large)

STATE OF TENNESSEE,
COUNTY OF HAMBLEN } SS.

REGISTRATION
No. 15664

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

_____
Signature (or Mark) of Applicant

_____
Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires _____

County _____ State _____

Void

HAMBLEN COUNTY, TENNESSEE

MASTER RECORD

ORIGINAL

PERMANENT REGISTRATION RECORD

REED-MATHIS CO., NASHVILLE

MR.
MRS.
MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR _____

SINGLE ☐ VOCATION _____

APPLICANT IS: ☐ Native born Citizen. ☐ Citizen by Naturalization.

DATE OF BIRTH

Mo.	Day	Year

Town _____ Dist. _____

Ward _____

(No., Street, R.F.D. or other Description) Precinct _____

FLOOR _____ APT. NO. _____ ROOM NO. _____

NAME OF RENTER OWNER _____

ADDRESS FROM WHICH LAST REGISTERED

VOTING PRECINCT STREET ADDRESS COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? _____ Date _____

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Height Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least [redacted] months? YES ☐

three (3)

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS _____ DAY OF _____, 19____

(Signature of Registrar)

(Signature of Registrar)

(Signature of Commissioner or Registrar at Large)

STATE OF TENNESSEE, COUNTY OF HAMBLEN } SS.

REGISTRATION

Nº 15664

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

Signature (or Mark) of Applicant

Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires _____

County _____ State _____

OUT

House No.	Street, R. F. D. or Other Description	Last Name	First Name	Middle Initial	Dist.	Ward	Precinct

51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1951							
1952							
1953							
1954							
1955							
1956							
1957							
1958							
1959							
1960							
1961							
1962							
1963							
1964							
1965							
1966							
1967							
1968							
1969							
1970							

Dead

TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R. F. D. No.	Ward or County Precinct	Clerk	Date

HAMBLEN COUNTY, TENNESSEE

DISTRICT RECORD

DUPLICATE

PERMANENT REGISTRATION RECORD

REED-MATHIS CO., NASHVILLE

MR.
MRS.
MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR _____

SINGLE ☐ VOCATION _____

APPLICANT IS: ☐ Native born Citizen. ☐ Citizen by Naturalization.

DATE OF BIRTH

Mo.	Day	Year

Town _____ Dist. _____

Ward _____

(No., Street, R.F.D. or other Description) Precinct _____

FLOOR _____ APT. NO. _____ ROOM NO. _____

NAME OF RENTER
OWNER _____

ADDRESS FROM WHICH LAST REGISTERED

VOTING PRECINCT STREET ADDRESS COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? _____ Date _____

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least [redacted] three (3) months? YES ☐

SUBSCRIBED AND SWORN TO
(AFFIRMED) BEFORE ME/US THIS _____ DAY OF _____, 19____

(Signature of Registrar)

(Signature of Registrar)

(Signature of Commissioner or Registrar at Large)

COUNTY OF HAMBLEN
STATE OF TENNESSEE, } SS.

REGISTRATION No. 15664

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

Signature (or Mark) of Applicant

Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires _____

County _____ State _____

OUT

House No.	Street, R. F. D. or Other Description	Last Name	First Name	Middle Initial	Dist.	Ward	Precinct

51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1951							
1952							
1953							
1954							
1955							
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1963							
1964							
1965							
1966							
1967							
1968							
1969							
1970							

TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R. F. D. No.	Ward or County Precinct	Clerk	Date

CHANGE OF ADDRESS

Name printed or typed..... Registration Number.....
(Last Name) (First Name) (Middle Initial)

Please change my address from:

.....in the.....Dist.....Ward.....Precinct
(No., Street, R.F.D. or other description)

to:.....in the.....Dist.....Ward.....Precinct
(No., Street, R. F. D. or other description)

Date....., 19.... Signed.....

FOR OFFICE USE ONLY

Address changed in MASTER FILE....., 19...., ...
Clerk.

Address changed in PRECINCT BOOK....., 19...., ...
Clerk.

44352—Ambrose-Nashville

Chattanooga District-Holston Conference

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? AT COURT HOUSE.MON.THROUGH FRI.8.TO 4.SAT.8.to I2.
2. When and where do Negroes register? THE SAME PLACE
3. Is there an application form to be filled out in order to register? If so, attach a sample.) JUST NAME.AGE.ADDRESS.& HOW LONG THERE.
4. Is every one permitted to register after filling out registration forms? Whites YES, Negroes YES.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? YES
7. How did you obtain this information?
   a. By going in registration office and observing? YES
   b. Was permitted to observe during registration? YES
   c. Talked to people who had registered? YES
   d. Talked to the Registrar? YES

Abingdon District - Holston Conference

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? In the four precincts
2. When and where do Negroes register?
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? yes
   b. Was permitted to observe during registration? ____
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? yes

APPLICATION TO REGISTER

Commonwealth of Virginia, County of Smyth

I was born in the state of ....., on the ..... day of .....

19....., and have been a resident of Virginia for .....years; of Smyth County, ... years;

and of ..... Precinct ..... years. My occupation is .....

..... . I have never voted (or) I last voted at .....

..... .

This ..... day of ....., 19..... .

Signed: .....

Precinct ..... Mail address: .....

REGISTRATION OATH

Commonwealth of Virginia, County of Smyth

(To be filed with Registrar and preserved with the Books of Registration)

I, ..., do solemnly swear (or affirm) that I am entitled to register under the Constitution and laws of this Commonwealth, and that I am not disqualified from exercising the right of suffrage by the Constitution of Virginia.

(Signed) .....

Subscribed and sworn to before me this ..... day of ....., 19.....

....

Precinct or Town **Registrar**

Clinton District Holston Conference

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? perpetually (8:30 - 4 o'clock) Sat. 8:30 to 12 noon
2. When and where do Negroes register? The same location
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes. (Explanation at side)
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? _____
   " " member of election commission

4 or 5 reasons for not being able to register were: (1) age laws (2) residence (3) any combination of qualification

Clinton District

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? perpetually - 8:30 - 4 o'clock (Sat. 8:30 to 12 noon)
2. When and where do Negroes register? the same location
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes _____
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? _____
   " " member of election commission

#4 & 5 - reasons for not being able to register ~~at~~ under law: (1) age law (2) residence (3) any constitutional qualification

Johnson City District - Holston Conference

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

Carter County (Tenn.)

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Clerk + Masters office in Courthouse
2. When and where do Negroes register? Clerk + Masters Office
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Enclosed
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes. If qualified
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) Those on enclosed forms
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓ in office

Washington County.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? at the Voting places on Election day. at Court house
2. When and where do Negroes register? Same
3. Is there an application form to be filled out in order to register? Yes (If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes. If qualified
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? Yes

SOS 51—PR-3

STATE OF TENNESSEE
COUNTY OF CARTER

PERMANENT REGISTRATION CERTIFICATE

This is to certify that Mr. / Mrs. / Miss _____ (Full Name of Voter)

Residing at _____

_____ Ward District _____ Voting Precinct, City of _____

Tennessee, was duly registered on the _____ day of _____

19_____; Registration No. _____, Color _____, Age _____,

and is entitled to vote when otherwise qualified twenty (20) days (or ten (10) days as the case may be) after the issuance of this certificate, provided, there is no change of residence before offering to vote.

_____
Signature of Registrar

_____
Signature of Registrar

_____
Signature of Commissioner or Registrar at Large

INSTRUCTIONS

This registration shall become void if the Registrant: (a) Moves his place of residence at which registered to a new place of residence without the voting precinct, unless such person has transferred his/her registration to a new address by mail, (b) Changes name by marriage or otherwise, (c) Neglects to vote in a state-wide election for four successive calendar years, (d) Loses the right to vote by court judgment, (e) Dies, (f) Where registered on property qualifications for voting in municipal elections, sells or disposes of qualifying property.

Provided, however, that registered persons who have moved from the residence in which registered to a new residence without his voting precinct may be reregistered by mail by addressing an application to change address on Permanent Registration Records to the Commissioners of Elections, County Courthouse, on forms to be provided by the Commissioners of Elections.

questions that are asked.

SOS. 51—PR-1

ORIGINAL Permanent Registration Record

MR. MRS. MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR

SINGLE ☐ VOCATION

BIRTHPLACE
State and County or Foreign Country

DATE OF BIRTH

Day	Mo.	Year

TOWN

STREET (No.) (Street, R. F. D. or Other Description)

Dist. No.

Precinct

FLOOR APT. NO. ROOM NO.

NAME OF RENTER
OWNER

ADDRESS FROM WHICH LAST REGISTERED

WARD
DISTRICT

STREET
ADDRESS

COUNTY

Naturalization Data Own Papers		Parents' Papers		Husband's Papers		Certificate No.	

DATE COURT TOWN STATE

HAVE YOU BEEN DISQUALIFIED AS A VOTER BY COURT DECREE? YES ☐ NO ☐ IF REINSTATED, GIVE DATE COURT

IF APPLICANT IS UNABLE TO SIGN NAME, ANSWER THE FOLLOWING QUESTIONS:

Height Ft. Inches	Color of Eyes	Color of Hair	Any Special Marks of Identification	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least six (6) months? Yes ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS

_____ DAY OF _____ 19____

Signature of Registrar

Signature of Registrar

Signature of Commissioner or Registrar at Large

STATE OF TENNESSEE
COUNTY OF CARTER } SS.

I being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

REGISTRATION
No. 28293

Signature (or Mark) of Applicant

Signature of Officer Taking Affidavit (if Registration of Absentee) Title

My Commission Expires _____ State _____ County _____

Number	Last Name	First Name	Middle Initial	Street, R. F. D., or Other Description	Town	Precinct	Dist. No.

SEE REVERSE SIDE FOR CHANGE IN ADDRESS

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1951							
1952							
1953							
1954							
1955							
1956							
1957							
1958							
1959							
1960							
1961							
1962							
1963							
1964							
1965							
1966							
1967							
1968							
1969							
1970							

TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R.F.D. No.	Ward or County Precinct	Clerk	Date

WASHINGTON COUNTY
MASTER RECORD

ORIGINAL

PERMANENT REGISTRATION RECORD

Ambrose-Nashville

MR.
MRS.
MISS

Print (Last Name) (First Name) (Middle Initial)

MARRIED ☐ COLOR _____

SINGLE ☐ VOCATION _____

APPLICANT IS: ☐ Native born Citizen. ☐ Citizen by Naturalization.

DATE OF BIRTH

Mo.	Day	Year

Town

Dist.

Ward

(No., Street, R.F.D. or other Description)

Precinct

FLOOR _____ APT. NO. _____ ROOM NO. _____

NAME OF RENTER
OWNER _____

ADDRESS FROM WHICH LAST REGISTERED

VOTING PRECINCT STREET ADDRESS COUNTY

Have you ever been disqualified as a voter by a judgment or decree of any Court? YES ☐ NO ☐

By what Court were you reinstated? _____ Date _____

IF APPLICANT IS UNABLE TO WRITE OR MAKE MARK, ANSWER THE FOLLOWING QUESTIONS:

Height Ft.	Height Inches	Color of Eyes	Color of Hair	Distinguishing Marks or Features	Reason for Inability to Write

Are you a citizen of the United States, and that on the day of the next succeeding election you shall be at least twenty-one years of age, and you will have resided in the State of Tennessee for at least one (1) year, and in the County for at least three (3) months? YES ☐

SUBSCRIBED AND SWORN TO (AFFIRMED) BEFORE ME/US THIS _____ DAY OF _____, 19____

(Signature of Registrar)

(Signature of Registrar)

(Signature of Commissioner or Registrar at Large)

STATE OF TENNESSEE,
COUNTY OF WASHINGTON } SS.

REGISTRATION
No. 38449

I, being duly sworn on oath (or affirmation) depose and say (or affirm) to the best of my knowledge and belief that the foregoing statements made by me are true and correct.

Signature (or Mark) of Applicant

Signature of Officer Taking Affidavit if Registration of Absentee (Title)

My Commission Expires _____

County _____ State _____

OUT

House No.	Street, R. F. D. or Other Description	Last Name	First Name	Middle Initial	Dist.	Ward	Precinct

56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75

VOTING RECORD

Year	Primary Elections		General Elections		City Elections		Other Elections Ballot No.
	Party	Ballot No.	August Ballot No.	November Ballot No.	Primary Ballot No.	Regular Ballot No.	
1956							
1957							
1958							
1959							
1960							
1961							
1962							
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1965							
1966							
1967							
1968							
1969							
1970							
1971							
1972							
1973							
1974							
1975							

TRANSFERRED TO NEW ADDRESS

House No.	Street, Road or R. F. D. No.	Ward or County Precinct	Clerk	Date

C. M. Mayfield
911 E. 12½ Street
Winston-Salem, N.C.

North Carolina Conference

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Precincts Various Sections of the city
2. When and where do Negroes register? Same precincts
3. Is there an application form to be filled out in order to register? If so, attach a sample.) No, other than address name age
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing? ✓
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? _____

How long you lived in the city and occupation, Religion Married, Children, Sex, Property owners or not

Nashville, Tenn.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? at the County Court House
2. When and where do Negroes register? Same place
3. Is there an application form to be filled out in order to register? If so, attach a sample.) no
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) only name address age property owners
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? yes
   b. Was permitted to observe during registration? yes
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? _____

Jackson, Miss.

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William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

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There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? County Court House Circuit Clerk's Office - Books open at all times
2. When and where do Negroes register? County Court House
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____.
   Some are permitted, this applies mostly to Negroes
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
   See Answer on form
6. Are the same questions asked Negroes and whites? No
7. How did you obtain this information?
   a. By going in registration office and observing? Yes
   b. Was permitted to observe during registration? yes
   c. Talked to people who had registered? Yes
   d. Talked to the Registrar? _____

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William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Court house -
2. When and where do Negroes register? Clerk's office
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes. (not available)
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes I do not know
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Very doubtful
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? _____

Laurel, Del.

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William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? GEORGETOWN DELA
2. When and where do Negroes register? TOWN HALL
3. Is there an application form to be filled out in order to register? If so, attach a sample.) NO
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) CITIZEN
6. Are the same questions asked Negroes and whites? Yes.
7. How did you obtain this information?
   a. By going in registration office and observing? X
   b. Was permitted to observe during registration? ____
   c. Talked to people who had registered? X
   d. Talked to the Registrar? X

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Proclamation 12

Mrs. Jack W. Patterson, President, Woman's Society 50
of Christian Service 20

Read by Mrs. C. Stedman Glisson 32

WHEREAS the Woman's Division of Christian Service of the Board of Missions has from the beginning of its organization supported the United Nations and has presented programs concerning the activities of the U. N., and

WHEREAS we recognize that the United Nations is a co-partner with our worldwide missionary program in bringing peace to the world;

NOW THEREFORE I, as President of the Woman's Society of Christian Service call upon all the women of our church to pray for the United Nations and its member countries and to cherish that which we have learned in our recent study.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-eighth day of October nineteen hundred and fifty-nine.

Mrs. Jack W. Patterson

Mrs. Jack W. Patterson, President
Woman's Society of Christian Service

"Animated color cartoon which presents in a humorous and entertaining way the scientific facts of how people are essentially alike." (Adult level.)

OTHER

1. "Face of the South." 30 minutes, 16mm. Rental: $1.50. Anti-Defamation League, Southern Office or United Auto Workers Film Library, 8000 East Jefferson Avenue, Detroit, Michigan.

   A discussion, with graphic illustrations, of factors affecting the economic and social development of the South. (Based on George Mitchell's famous "map talk.")

2. "Report From Alabama." 27 minutes, 16mm. Contact Anti-Defamation League, Southern Regional Office for rental and availability information.

   A kinescope report, first produced on television, on denials of suffrage rights in Tuskegee and elsewhere in Alabama, culminating in the 1958 Civil Rights hearings.

ADDRESSES OF DISTRIBUTORS

1. Anti-Defamation League of B'nai B'rith, National Office
   515 Madison Avenue
   New York 28, New York

2. Anti-Defamation League of B'nai B'rith, Southern Regional Office
   41 Exchange Place, S. E., Room 703
   Atlanta, Georgia

3. Contemporary Films
   13 East 37th Street
   New York 16, New York

4. Dynamic Films, Inc.
   Department H
   405 Park Avenue
   New York 22, New York

5. McGraw-Hill Company
   Text Film Department
   330 West 42nd Street
   New York, New York

The Research Department now has on its book shelf "Christians in Racial Crisis". by Thomas F. Pettigrew and Ernest Q. ~~Campbell. (A study~~ of the Little Rock ministry

J.C.
D.T.
R.A.
P.A.
P.R.
H.F.
E.W.

Miss Addie Mae Jameson
483 College St, Macon

Miss Thelma Smalley.
Lincolnton, Ga

Miss Ella Virginia Courtenay,
1347 Cave Springs Road
Rome. Ga

Miss Rosemary Schureman
~~Ga~~ Franklin, Ga

Miss Betty Moss Bailey.
Barnesville, Ga

~~Miss~~
Miss Helen Carter.
Mc Carty Community House
Cedartown, Ga

Ga. Rural workers -

Mrs Grace Ashmore Edit

Mrs. Macland Advocate

P. O. Box 1093

Jackson

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Food & Lunch

SOUTHEASTERN JURISDICTION WESLEYAN SERVICE GUILD
STANDING COMMITTEE
CHAIRMAN

Mrs. E. V. Ennis, 1536 Holland Avenue, Norfolk 9, Virginia

CONFERENCE SECRETARIES

Alabama-W. Fla	Mrs. Alma Sellie, 425 Broad St., Ozark, Ala.
FLORIDA	Mrs. C.C.Lovejoy, 312 S. Willow, Tampa, Fla
HOLSTON	Miss Sarah Anne Quillen, Gate City, Va.
KENTUCKY	Miss Lucinda Burns, 306 High Street,Lexington,Ky
LOUISVILLE	Mrs. Russell Croft, 1911 Virginia St. Hopkinsville,Ky
MEMPHIS	Mrs. S. M. Harmon, 2179 Poplar Ave.,Memphis,Tenn
MISSISSIPPI	Miss Myrtle Broom, 4475 Robinson Road,Jackson, Miss.
NORTH ALABAMA	Mrs. William Moore, P.O.Box 95,Winfield, Ala.
NORTH CAROLINA	Mrs. Harriet Fralix, P.O. Box 707,Fayetteville, N.C.
NORTH GEORGIA	Mrs. Joe D. Baldwin, Madison, Ga.,
N. MISSISSIPPI	Mrs. W.E.McGahey, Calhoun City, Miss.
SOUTH CAROLINA	Miss Kathleen South, 21 Harvley St.,Greenville, S.C.
SOUTH GEORGIA	Miss Lylla Bussey, 1312 Eberhart Ave.,Columbus, Ga.
TENNESSEE	Mrs. C.V.Beard, 2813 Sherbourne Dr., Nashville, Tenn.
VIRGINIA	Mrs. Dewey B. Mullins, 144 Cedar Lane, Merrifield, Virginia
WESTERN N. CAROLINA	Mrs. M. H. White, 800 Magnolia Ave.,Charlotte, N.C.

RECORDING SEC'Y: Mrs. Lewise Cobbs, 503 Oak St., Springfield, Tenn.

(Two Division members, and five Jurisdiction officers are on the committee by virtue of office or elected by WSG to make a total of 25 members of Standing Committee.)

JOUTHEASTERN JURISDICTION WESLEYAN SERVICE GUILD STANDING COMMITTEE
OF CHRISTIAN SOCIAL RELATIONS

JURISDICTION CHAIRMAN:
Mrs. C. V. Beard, 2813 Sherbourne Drive, Nashville, Tenn.

CONFERENCE CHAIRMEN

ALABAMA- W. FLA.	Mrs. Lilla Hertzog, Box 229, Dothan, Alabama
✓ FLORIDA-	Mrs. William Roberts, 2222 E. Wynomia, Ocala, Fla.
HOLSTON	Miss Pauline Miller, 104 Parker Road, Oak Ridge, Ten
KENTUCKY	Mrs. E. J. Carr, Frakes, Kentucky
LOUISVILLE	Mrs. G. E. Magenheimer, R.3, Madisonville, Ky.
MEMPHIS	Miss Mildred Rein, 2635 Jones, Paducah, Ky.,
MISSISSIPPI	Miss Nancy Foster, 1137 3rd Ave., Laurel, Miss.
NORTH ALABAMA	Miss Amilea Porter, Blountsville, Alabama
✓ NORTH CAROLINA	Mrs. J. M. Carraway, Farmville, North Carolina
NORTH GEORGIA	Miss Kathleen Eidson, 2410 Sewell Road, Atlanta (S. W
NORTH MISSISSIPPI	
SOUTH CAROLINA	Miss Johanna Hoffmeyer, 108 4th St, N. Charleston, S.C.
no SOUTH GEORGIA	Miss Rena Mae Campbell, 311 W. Gordon St, Valdosta, Ga
✓ TENNESSEE	Mrs. J. Carl Campbell, 1213 Gartland Ave., Nashvill Tenn.
VIRGINIA	Mrs. Reid Onley, Temperanceville, Va.,
W. N. Carolina	Miss Joyce Shook, Hendersonville, North Carolina

North Miss. has elected a new person this year--am trying to get the name and address--will forward.

cc: Mrs. Tilley
Beard
Wilcox

To: HCF
FBR
MET
JH II
CHP
JC
PA
RHA

From: LWD

This memo is to inform you of the procedure now followed by the Research staff in selecting items to be clipped from periodicals. We believe that these procedures will provide usable, comprehensive files and will also permit an efficient utilization of our time.

I. The following periodicals will be clipped systematically, i. e. will be examined throughout by the Research staff and all items of interest to SRC will be clipped:

The Atlanta Constitution
The Atlanta Journal & Constitution (Sunday)
The New York Times
Time Magazine
U. S. News and World Report

Our basic clipping file will, therefore, be built up from these sources.

II. The following periodicals will be examined by the Research staff, and clipped for -

a. Editorial and columnist comment
b. Stories not reported in the first group of publications
c. Stories reported with noteworthy differences of treatment or of length

The Atlanta Daily World
The Atlanta Journal
Arkansas Gazette
The Chattanooga Times
Norfolk Journal & Guide
The Washington Post & Times-Herald

III. The following periodicals will be examined by the Research staff. The periodicals marked with an asterisk will not be clipped; inserts for the files will be made noting items of interest and the periodicals kept in SRC's permanent collection. Those unmarked will be clipped, and the clipped issues kept for a year and then discarded.

*The Augusta Courier
*The Carolina Israelite
*The Citizen's Council
*Community
*NAACP Newsletter
*The Petal Paper
*The Southern Patriot
*Southern School News
The Christian Century
*Interracial Review
The Nation
The New Leader
The New Republic
The Presbyterian Outlook
Progressive
*Southern Newsletter
*Crisis

IV. The following periodicals will not be examined by the Research staff; only as requested by other staff members will items be clipped for the files:

The Black Dispatch
Los Angeles Tribune
The National Guardian
The Open Forum
The Sun Reporter
All the trade-union papers received

V. The learned journals received by SRC will not be clipped and items in them will not be cross-referenced in the files. Indices will be copied annually and filed. The journals will be retained permanently. These are:

The Journal of Negro Education
Phylon
Race Relations Law Reporter

The periodicals listed in this memo include all which SRC is now receiving. As in the past, changes (either additions or deletions) will be made in the list from time to time. I would be most grateful for suggestions from any member of the staff as to periodicals to which we should subscribe or which we should discontinue.

PIEDMONT HOTEL RESERVATIONS

Aberdeen, Miss — Greenville, S.C. Res?
Mrs. H. S. Howie
Mrs. Dewey S. Mullins Res, Merrifield Va.

Orlando
Mrs. C. E. Riggerstaff
N. Orl. Mrs. Irving Levin Res.

Clarksville Tenn. Mrs. John Martin Res.
Lake Chr. Mrs. Paul J. Burke

Ft. Mrs. Will T. Griffin Res.
K'Ville Mrs. W. E. Hembree Res.
Mrs. Frank Gordon

X Mrs. G. W. Hummel Res Madisonville, Ky
X Mrs. Anna M. Denham Mrs. Paul S. Powell Res Owensboro, Ky

Roswell Mrs. C. R. Avera
Albany Mrs. W. R. Bragg

Tuscumbia Mrs. George W. Bain Res.
Atlanta Ga. Mrs. Herbert Thatcher Res.

Mrs. E. J. Carr Mrs. Louis Brown Res Irvine, Ky
Mrs. H. A. Howell

Ft Lauderdale Fla Mrs. Norman L. Sharp Res.
Mrs. R. H. Hunt Res.

Paducah Ky Mrs. John McKnight Res.
Mrs. Ray T. Gordon

Ft. Lauderdale Mrs. C. H. Martin (single) arriving Nov. 4 Res.

West Point X Mrs. C. C. Williams (single) make on reservation Res

Harrison Tenn. Mr. & Mrs. Fred Muhleman Res.

Lumberton Mrs. Ralph J. Hawley, arriving Nov. 1 Res.
Norfolk Va. Mrs. Louis Mirman Res.

Mrs. Ralph T. Wilson, Sr., arriving Nov. 4 Res.
(traveling with others)
Laurens, S.C.

Mrs. C. Thos. D. Moore
Chattanooga

Mr. R. H. Hunt
Rev James Sneed (→ R. L. Hunt Pulaski)

Atlanta University Reservations

~~Mrs. Mrs. David Allen~~ Reg. Nashville Tenn

Henderson Ky Miss Desna P. Armstrong Reg.

~~Mrs. C. V. Beard~~

Petersville Va. ~~Miss Sandra Bedacht~~ Reg.

~~Mrs. Margaret Bonier~~ Reg

~~Mrs. Ruth Brooks~~

~~Mrs. A. Carl Campbell~~

~~Mrs. J. M. Carraway~~ Farmville N.C.

~~Mrs. H. D. Moye~~ " "

~~Mrs. W. C. Carter~~

Mrs. John W. Curry Reg. Florence S.C.

Mrs. Jennie Ruth Crump Meridian Miss

New O. Miss Mercedes Davis Reg.

Emergency Mrs. Nellie C. Davis Reg.

Indianapolis Dr. Lewis H. Dean Reg

Mc Intosh Ga. Mrs. Helen Douglas Reg.

Gulfport Miss. Mrs. C. H. Dubra

~~Miss Clifford J. Durr~~

Corpus Mrs. N. E. Freeman Reg.

~~Miss Eleanor Frenell~~

Raleigh N.C. Mrs. C. F. Goldthwaite

N.O. La. Mrs. George McCaskey Reg.

~~Mrs. A. M. Hardy~~

N. Charleston S.C. ~~Mrs. Johanna Hoffmeyer~~

Sumter S.C. Mrs. T. L. Illery Reg.

~~Mrs. A. L. Jackson~~

Lexington Ky. Mrs. John Emerson Lewis Reg.

~~Mrs. J. T. Mitchell~~

~~Mrs. Alvis McNeill~~ Reg. Jackson Miss

~~Miss Pauline Miller~~ Reg Oak Ridge, Tenn.

~~Mrs. Raymond E. Musser~~ Reg. Portsmouth Va.

~~Miss Ethel Olive~~

Mrs. Cynthia R. Polychrone Reg

~~Mrs. Virginia Rees~~ Reg. - Millersburg Ky

Miss Edith B. Roberts Reg. Ocala, Fla.

~~Mrs. Susie Roberts~~ Reg. Nashville

~~Mrs. Fay D. Robinson~~

Mrs. Edmund D. Rudisill - Dalton

~~Mrs. Don Russell~~ Reg. - Greenville, Tenn

~~Mrs. E. A. Smith~~ Reg. - Holly Springs, Miss

~~Miss Asie R. Taylor~~ Reg. Austin, Tex

~~Mrs. O. D. Thomas~~ Reg. - Lumberton N.C.

Mr. E. Jerry Walker Reg Chicago

~~Mrs. C. E. Weisenberg~~

~~Mrs. Horace Williams~~ Nashville

Mrs. J. C. Wilson Reg. Bitter

~~Mrs. Ransom Durr~~ Reg. Bitter

Selma N.C. ~~Mrs. H. H. West~~ A.U. Reg.

Charlotte N.C. ~~Mrs. James Hadley~~ Reg

~~Mrs. R. B. Rogers~~ Reg. Arnettville

Fred Patterson - Phelps Scott

~~Mrs. Thos. Jesse Hall~~

Mrs. Fred Strong 2 Rep. Raleigh

Little Rock Ark.

Dear Mrs. Filly,
Thanks to Miss Cummings for the good reproduction of my talk. I have tried to outline it a bit more as I tried to present it.
Again I thank all of you for my reception on such an occasion
Lynette Saine

"A Realistic Look at Our Public School Program" #7

Dr. Lynette Saine 17
Coordinator of the Reading Center, Atlanta University 63

> In approaching this problem we cannot turn back the clock to 1868 or 1896. We must consider public education in the light of its full development and its present place in American life throughout the nation. Only then can it be determined if segregation in public schools deprives these plaintiffs of equal protection of the laws.
>
> . . . (it) is the principle instrument for awakening the child to cultural values in preparing him for later professional training.
>
> . . . . Does segregation of the child in public schools solely on the basis of race even though the physical facilities and other tangible factors may be equal, deprive children of a minority group of equal educational opportunities? We believe that it does. To separate them from others solely on the basis of race generates a feeling of inferiority as to their status in the community.

These are words from the last edition of the Atlanta Journal, May 17, 1954. On that day of the Supreme Court decision in 1954, I read every paper to see just how various editions interpreted it. Previously, I had studied in an integrated institution and had enjoyed the satisfaction of full citizenship. I knew, therefore, just what such a decision could mean in the lives of those who had known years of deprivations. Indeed, I felt real joy in these possibilities.

I realized, also that this decision took courage on the part of the Justices of the Supreme Court, men from all sections of our country, with varying backgrounds and traditions. After long hours and weeks of deliberation they had come to an honest decision about a problem which threatens our democracy.

Soon I noted, however, that as a result of the decisions, the bars of discrimination became stronger rather than weaker. I found that my friends of the white race now had other engagements when previously we had done a great many things together. This, needless to say, surprised and saddened me. I resolved to take a realistic look at the school situation in the South, and in Georgia, particularly.

This kind of approach was possible because as a teacher here at Atlanta University I am invited into numerous inservice

meetings, to address commencement exercises and to participate in school evaluations under the sponsorship of the Georgia Committee of the Southern Association of Secondary Schools and Colleges. Through these various channels I have visited at least fifty Negro Schools in Georgia, one in South Carolina and several in Florida and North Carolina.

I have found, first of all, that the Negro constituents want the best possible educational opportunities and wish to remain in the South to receive them. In inservice meetings teachers express this desire in sessions devoted to professional upgrading or general school routine. As I have addressed graduating classes of from 16 to 66, I have thought of our inservice reviews of Dr. Conant's recent report on high schools in this country. Among the many things that he said was that it is virtually impossible for a child to receive a comprehensive education where the senior class has less than one hundred students. I have wondered how much these classes could have received with limited staff, equipment and resources. I have talked with these students and have found that they are not bitter about democracy but extol its possibilities in classrooms and on platforms.

In the second place, there is no doubt in my mind that it is impossible for Negro children to enjoy full opportunities in segregated schools. I have seen, for example, that in smaller towns the central school administration has built extremely handsome schools for both whites and Negroes, but the Negro ones are monuments to the ills and poverty of the South. They are generally erected in a depressed area of town with little or no paving and landscaping. The libraries and laboratories are limited in facilities and materials, and yet, the States of the South spend twice as much of their total income for education as do many of the more educationally-advanced systems in the northern and western sections of our country. In this school situation it is not wholly a matter of the Negro question, but of an entire region that needs to come into its own.

Finally, I believe that as long as segregation exists there will be a lack of self-respect toward those who experience this unfavorable position. In my own personal experiences I have enjoyed fine relations with clerks and other workers only to have them marred by improper use of a first name when the only appropriate reference would be "Miss" or "Mrs." Then comes the question, "Shall I destroy the fine relationship or request the level of respect which this person wishes for himself or herself?"

In my effort to take a realistic look at our public school program, I have attempted to make these three points:

1. The Negro wants the best and wishes to remain in the South to receive it.

2. Under a segreated school system it is impossible to give equal rights to each race.

3. As long as segregation exists there will be a lack of self-respect and motivation which make for true citizenship in any group.

We must all work for equity with understanding so that we shall not let democracy down.

Clark College Reservations

~~Mrs. Margaret Bender~~) 201 Res Lebanon
~~Mrs. E. U. Robinson~~

~~Miss Blanche French~~) 204 Res.

~~Mrs. W. C. Carter~~ Res Prattville
~~Mrs. J. P. McLeod~~ Res Montgomery

~~Mrs. C. E. Weisenberg~~ Res Montgomery
~~Mrs. Clifford J. Durr~~) 210 Res. Montgomery

~~Mrs. C. V. Beard~~ Nashville
~~Mrs. J. Carl Campbell~~) 208 Nashville

~~Mrs. L. L. Jackson~~ Res B'Ham
~~Mrs. J. A. Hardy~~ Res.) 302 Livingston Ala.

~~Mrs. Ruth Brooks~~ Res) ~~206~~ 306
~~Mrs. Ethel Oliver~~ Res.

Mrs. J. C. Thoroughman ~~)302~~ 206 Res.

Mr. & Mrs. M. E. Tilly Res.

Mrs DABBS - S.C.

Mrs. Ellen Baker
Betsy Harris - Hope

People, Ghost Towns and Churches

Mrs. M. E. Tilly

The social revolution of rural America now upon us, touches every person in this nation and reaches out to the peoples of other countries, for it affects the very bread that is needed. This is evidenced by the number of farm bills introduced into Congress, the meeting of the wheat growing nations concerned about what the United States would do with its surpluses, the grave concern of the National Council of Churches and all denominational bodies over the plight of the farmers, the rural church and community.

The headlines in daily papers and weekly magazines, the titles of numerous pamphlets tell a story in themselves: "Look Out for Bigger Farm Surpluses Coming. Corn, Corn and More Corn," "The Wheat and Egg Folly," "American Farm Paradox, The Poverty of Abundance," "Big Operators Hit Soil Bank," "The Big Boys Make a Neat Nest Egg, Predicting Frozen Egg Movement," "And Finally the Farmer," "Dixie's Dilemna-Southerners Abandoning Farm Homes and Villages To Make Northward Trek," "Georgia To Tackle The Exodus of Youth," "Down on the Farm, The Plight of Agricultural Labor," and so on.

The problems of agriculture are complex and full of paradoxes. Our nation is dotted with great warehouses where the government stores up its bought-up surpluses of wheat and corn and lines its caves with eggs and butter and all the while there are hungry people the world over.

We know how to produce the abundance but have never learned "How to pass the platter of plenty to all of our people."*

President Eisenhower declared to the nation that the multi-billion dollar farm surpluses benefits go chiefly to only 10% of the farmers.

The soil bank and acreage quotas reduce production, but the extension service teaches the farmer to produce more on less acres. Again the more yield the farmer

*From "People, Land and Churches," used by permission from the author, Dr. Rockwell C. Smith and the Friendship Press.

gets from his harvest, the less he earns from his labor and capital.

The changes that have come affect the South more largely than any other section. There is a fabulous story of the economic emancipation of the South, that reads like an Arabian Night tale. In 1860, 47% of its wealth was its slaves. In 1865 it lost almost 50% of its wealth and there was practically no industries in the section to supply income. Today the industrial output of the south runs into billions of dollars. Paradoxically, there are blighted areas with ghost towns and counties that have lost so greatly in population that they, too, are in danger of becoming ghosts of the past. There are about 1,000 counties in the nation that are in need of rehabilitation and the largest per cent of these are in the South. In some of these the only employed people, outside of farming, are in the court house and the court house people tell us no one ever comes to the county seat now, which used to be a county and community center, except those who come to serve on juries and to pay taxes.

The Sunday edition, July 12, of the Atlanta Journal-Constitution carried pictures of the little town of Newborn, Ga. The titles under the pictures were: "Newborn's Depot Is Filled With Hay, Weeds Grow In Front and Over Tracks"; "25-Foot Tree Inside--Grows in Abandon Store"; "Newborn Has Eight Store Buildings, Seven of Them Stand Vacant--Newborn Town's Situation Illustrates Plight of State's Small Counties." The pictures of Newborn, Ga. are the pictures of many a town in the South.

The ghost towns have come to be because of many things. The small farmer, suffering always from low income and not able to compete with corporate farm organizations, is lured to an industrial plant where wage and hour laws assure him of a far better income. He spends his money where it is earned for there he finds a better trading center. And the little stores back home have too few customers and at last become vacant. The farmer puts his farm into the soil bank program and adds $13.50 per acre to his pocket book and again he helps the

ghost to stalk through his town for he needs to purchase no seed, no fertilizer, no farm machinery; and he has nothing to sell. And so, the fertilizer, feed and implement dealers, the ginners and warehouse men, and rural banks close house and leave.

State officials are frankly alarmed about the trend that points to poverty-ridden "ghost counties." Georgia Tech and state experts are planning workshops in the "scared counties."

Between 1954 and 1958, the number of self employed farmers decreased by 700,000. Most of them were younger farmers under the age of 45, says Hon. Richard Russell. The age of the farmer is alarmingly upward. This is serious. There must be young recruits to take up the task of growing food.

A study, made by the senior classes of five high schools in the rural county of Van Buren, Arkansas, covering the period 1952-56 revealed that out of the 482 graduates of this period 243 had left Arkansas.

Here and there workshops are being held on "How can rural counties keep their job-hungry young people from leaving home in search of greener economic pastures." Population losses in the South are partly due to the exodus of the youth.

It is estimated after the census taking of 1960, Arkansas will lose 2 representatives in Congress, Georgia, Alabama, Mississippi and North Carolina one less each. The loses are in rural counties that diminish the number of Congressional districts.

There also is the sad plight of the displaced farm laborer. In 1937, the days of the Depression, under the title of "You Have Seen Their Faces," Erskine Caldwell and Margaret Bourke White gave us a book of portraits of the depressed of the depressed. Today, we are again "seeing their faces." Bishop J. W. E. Bowen of the Atlantic Coast area of the Central Jurisdiction, The Methodist Church, says the Negro farm hand, not needed any longer on the farm, is on "the way, to the first wayside station in the small nearby town, but finding

no work, he goes on to the larger town and then to the city" but finds no job for his untrained mind and unskilled hands.

The Bishop says that from his office window, he looks out upon the building of the Great Expressway (Atlanta) lined on the side are Negro men, just standing and watching, hopelessly standing and watching. Not so long ago they would have had a job, wheel-barrowing the piled up dirt for the expressway but now one man directs a crane and a shovel--and the man is never a Negro man.

Their Mecca is Chicago, but worried city officials of that city are warning these prospective newcomers "they won't find a golden door."

We have seen the faces of white families on our highway too. The husband with all their worldly goods in his arms, his wife with the baby in her arms, and little children plodding along from "below Macon on the way to Atlanta," sleeping on the grass by the highway. We saw the family on Ponce de Leon Avenue, Atlanta, with rain pouring on them. The husband with their possessions all tied together with strings, the bare-footed wife carrying the hungry whimpering baby. They had trekked from Alabama on the way to Spartanburg where someone had told them there was a place they could "make a crop." What crop can be made from middle June to frost! And -- these stories are multiplied.

There is no official estimate of the number displaced by a piece of farm machinery but there is an unofficial estimate -- 4 million farm laborers are out of work, including the number of migrants who are apart of the unneeded help.

What of the church in these situations? It has never had an adequate program to meet the needs of the migrant. The white laborer on southern farms has been by-passed and never even seen by the church. The Negro has an untrained preacher in a church with no connection to any denominational body. The National Council of Churches is urging a ministry that will reach all people.

When whole farms are put into the soil bank program a community is lost. The conservation program of the soil bank is making the countryside beautifully

green with its planting of pine trees and grasses. Dotted here and there are the school houses but they are empty and the churches are there but you cannot say, "Here is the church and here is the steeple, open the door and here are the people" for the people are not there.

The Conferences of the Atlanta Episcopal area have been authorized to set up a commission to make a comprehensive study regarding population trends and sociological development as they relate to the church.

The churches of the South Carolina Conference of the Central Jurisdiction have done a splendid job in keeping communities intact. They have worked in cooperation with the county farm agent and Clemson College.

Studies have shown the leadership of the nation in Church, State and Business has come from men with rural backgrounds. Can the leadership for tomorrow be developed in congested areas of cities and amid the clanking of machinery of industrial plants?

It could be expected that shepherds watching their sheep on the hillsides could hear an angel chorus for their ears were attuned to listening. The priests in Bethlehem did not hear the message of "Peace on earth, goodwill to men."

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Mrs. Lois L. Reeves	Box 559	Tuskegee Institute
Mrs. L. H. Foster	Box 426	"
Mrs. Charles W. Kelly		"
Mrs. Whittier H. Wright		"
Mrs. Alicia Ammons		"
Mrs. Edith M. Washington		"
Mrs. Laura B. McCray		"
Mrs. B. B. Walcott		"
Mrs. Beulah C. Johnson		"
Mrs. Charlotte Lewis	Box 847	"
Mrs. Adella Shields	Box 297	"
* Miss Mary DeBardeleben		Shorter, Ala.
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Mrs. Clara B. Crittenden	316 Oglesby St.	Greenville, Ala.
Mrs. E. M. Holloway	Ala. Industrial School	Mt. Meigs, Ala.
Mrs. Jeannette S. Branche	Rt. 1, Box 271A	Tuskegee, Ala.
Mrs. L. H. Weeks	Box 153	Tuskegee Institute
Mrs. S. W. Washington, Jr.	118 10th Street, E.	Tuscaloosa
Mrs. Albert C. Winn	3520 15th Street	"
Mrs. Mildred Brown		Tuskegee Institute
12 ~~Mrs. J. L. Sanders~~	~~1628 Forest Ave.~~	~~Montgomery~~
Mrs. Hattie Alexander 1	1819 Upper Wetumpka Road	"
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Mrs. Lorene Jones 7	1054 Ewell St.	
Mrs. Zada Miles -10	649 Mill St.	
* Mrs. J. F. McLeod - 10	1540 College Court am 4-2577	
Mrs. Cora L. McHaney - 10	1507 Tuttle Ave.	
~~Miss Mary Cameron~~ 3	~~1226 Clay St.~~	
* Mrs. Charles Weisenburgh	3131 Norman Bridge Road	

Mrs. Robert DuBose 4	851 E. Grove St.	Montgomery
Mrs. R. T. Adair 1	442 S. Union St.	
*12 Mrs. Harwell Smith	3309 LeBron Ave.	
Miss Jessie R. Broadus 2	432 S. Hall St.	
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~~Mrs. T. R. Thrasher~~ Dramm	~~1574 Gilmer Ave.~~	
Mrs. John Moffitt -10	1241 Magnolia Curve	
~~Mrs. Victor~~ Kerns 8	~~481 Japonica St.~~	
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Mrs. H. A. Martin -10	1221 Tatum	
Mrs. Elsie R. Johnson 7	Rt. 2, Box 287	Montgomery
Mrs. W. H. Bozeman 2	1426 Forest Ave.	"
Mrs. I. W. Pettus	1245 Cleveland Ave.	
Mrs. Dorothy C. McDonnell -10	616 Cloverdale Rd.	
Mrs. J. E. Caple 3	3327 E. Tuskegee Circle	
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Mrs. Florida L. Reynolds 11	1510 Sudie St.	
Mrs. Virginia Relf 11	1229 Bragg St.	
* Mrs. Virginia Durr 4	2 Felder Ave.	am 5-3 15-7
Mrs. Cora Green 5	1018 S. Holt St.	
Mrs. Dorothy M. Lobman 9	3347 Narrow Lane Road	
Mrs. A. W. West, Sr.	729 S. Jackson St.	
Mrs. E. B. Campbell 3	754 S. Jackson St.	
Mrs. Thomas Robinson 11	3224 McElvy St.	
Mrs. M. F. Burks 2	1215 Tuscaloosa St.	
Mrs. Mattie Hamilton 6	1264 Cleveland Ave.	
Mrs. Susie McDonald -10	1254 Cleveland Ave.	
Mrs. Jo Ann Robinson 11	1413 Harriett St.	
Mrs. Etta M. Alexander 1	503 S. Union St.	

Don't leave Mrs. Earl Andrews off

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SPEAKERS

Dr. Lynette Saine, Coordinator of Reading Center, Atlanta University, Atlanta, Georgia.

Dr. R. L. Hunt, ~~Executive Director, Department of Religion and Public Education~~, National Council of Churches, New York, N. Y.

Rabbi Norm N. Epstein

Dr. Jerry Walker, Pastor of Saint James Methodist Church, Chicago, Illinois.

Dr. Lewis H. Deer, Director Social Education and Intercultural Relations, Disciples of Christ, Indianapolis, Indiana.

Miss Eleanor French, Director, Christian Social Relations, United Church Women, New York, N. Y.

The Most Reverend Francis E. Hyland, Catholic Bishop, Diocese of Atlanta, Atlanta, Georgia.

Observer - Dr. F. D. Patterson - Pres. Phelps Stokes Fund

DISCUSSION LEADER

Mrs. Clifford Bender, Official Observer of the United Nations.

WORKSHOP LEADERS

Reverend David Allen, Missionary Assigned to the Belgian Congo.

Mr. J. M. Dabbs, President, The Southern Regional Council.

Mrs. L. L. Jackson, President, Women's Society Christian Service, North Alabama.

Mr. Arthur Levin, Director, Anti-Defamation League, Atlanta, Georgia.

Mrs. Mable C. Morley, Director, Leadership Education Department of the Presbyterian Church, Atlanta, Georgia.

WORKSHOP REPORTERS

Mrs. Mercedes G. Davis, New Orleans, Louisiana.

Mrs. J. C. Harris, Atlanta, Ga

Mrs. Lillian Levin, New Orleans, Lousiana.

Mrs. Eleanor Martin,

Miss Azie Taylor, Austin, Texas.

Mrs. C. O. Williams, West Point, Ga.

RESOURCE PEOPLE

~~Dr. Dow Kirkpatrick, Pastor, Saint Mark's Methodist Church, Atlanta, Georgia.~~

~~Mrs. E. U. Robinson, Board of Missions, Methodist Church.~~

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Cast. "Who me?"

ROOTS OF FREEDOM

Fellowship of the Concerned Workshop
Clark College
Atlanta, Georgia

November 5 & 6, 1959

WE SEEK:

A Conviction that will not
let us rest.
A faith that will not
shrink.
A courage that will not waver

WE WOULD BE:

Firm in conviction,
never afraid to speak
the truth.
Persuasive in conversation,
Patient and understanding
with those who do not
agree--
"Fervent in the spirit,
serving the Lord"

If you really want to stop Communism in Aisa, where two-thirds of the people of the world live and are colored, tell your countrymen to prove that you mean what you say when you salute the flag and declare "with liberty and justice for all."
Prime Minister Nehru - "Thoughts for These Times" - Ralph Harlow

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"A Realistic Look at Our Public School Program"
Dr. Lynette Saine,
Coordinator of Readin g Center, Atlanta, University

We are unable to turn the clock back to 1868. We must consider the times we live in. Education is the principal instrument of awakening the child and preparing him for later life. We must ask ourselves this question. Does segregation deprive the child of equal opportunity and generate a feeling inferiority in the community?

On the day of the Supreme Court decision in 1954, I read every paper to see what the reactions to it might be. At this time, I was studying in and enjoying an integrated situation and really felt full citizenship. However, after the Supreme Court decision, I found, to my great surprise, that the bars of discrimination were raised against me. I

found my friends of the white race had other engagements when previously we had done a great many things together. This needless to say, surprised and saddened me. I resolved to see what could be done in this field of human relations so discrimination might cease to be.

In my capacity of a professor at Atlanta University, I was placed on the Georgia Commission for Evaluating Public Schools, a group which examines equality in the public schools. Through working on the Commission, I visited at least fifty Negor Schools in Georgia, one in South Carolina and several in Florida. This was enable us to formulate a realistic idea about public eduaation for the Southern Negro child. Dr. James Conant in his recent report on the high schools in this country has said that a high school to be comphrehensive must have a graduating class of not less than one hundred students. I have talked with the students in Negro high schools with mush smaller graduating classes and found that they are not bitter about democracy but there is no doubt at all in my mind that it is impossible for Negro children to enjoy full opportunity in segregated schools.

I have seen too, in smaller towns, that the central school administration have built extremely handsome schools for both whites and Negroes but the Negro ones are a monument to the ills and poverty of the South. They are generally erected in a depressed area of the town with little or no paving and no landscaping. The libraries and laboratories are exceedingly poorly equipped. The average teacher salaries are double in otherstates. I feel it is impossible to maintain a dual school system and ever hope to meet the national average. It is not wholly a matter of the Negro question here but of the whole region which needs at last to come into its own.

I would like to make these three points:

1. Our Negro constituents want the best and wish to remain in the South to receive it.

2. Under segregation, it is impossible to give equal rights to each race in the schools.

3. As long as segregation exists there will be a lack of self-respect and motivation that make for true citizenship.

We must all work for equity with understanding so that we do not let democracy down.

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I ~~would~~ like to talk about two questions that I have very much on my mind. How should the public schools deal with religion? What is the responsibility of the Christian towards the public schools?

The Bible was written and the Constitution framed before the problems of our day came into being so we must look for our answers elsewhere, perhaps in the hearts of men.

The public schools in the South have developed since the Civil War and the high schools since the turn of the century. The educational system must be preserved at all costs.

Of course, we believe in this country of separation of school and state but all public schools, per se, in a small way are involved in religion. It may be a weekly chapel service, a daily prayer in the classroom or grace before lunch. Principals and superintendents find their paths strewn with difficulties. Because of the varying religious backgrounds of the students, it is hard, indeed, to go ahead without obstacles in this field and the religious aspect in the schools must have the broadest possible denominator to include all. The question arises? Can you teach a common belief in religious faith? It is hard to get togetheron what to teach."A theologian,"it is said,"is a specialist in differences" and so must be the superintendent and the principal. There are conflicting rules everywhere about what is to be done. Perhaps, in the years ahead some "common core" of all the religions can be introduced into the instructional program.

The Churchman ~~The Christian~~ has a great responsibility for the public schools and he has a responsibility for children other than his own. You are a part-time citizen if you vote only. You are called on for more. It is the will of God that you give morethan you receive and be a complete citizen. This law must be upheld both nationally and internationally. Jesus said, "I am come that you may live abundently." Will the church follow or lead the community. In this crisis in the public schools, we must lead. We have been endowed by the Lord with a job to do.

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"The Church, One Brotherhood"
Dr. Jerry Walker, Pastor
Saint James Methodist Church, Chicago, Illinois.

I can speak at this assembly only as a Northerner but I cherish among my friends, many Southerners. Segregation is not a Southern problem only. Christian churches everywhere are accepting their responsibility in this matter.

We do not question the background or religion of anyone contributing a new discovery to the world, do we? If Dr. Salk had restricted his vaccine to members of his own race, would that have made sense? Dr. Carver, as you know, was partly responsible for the creation of plastics and articles of this nature are not restricted to his race. We do not segregate ourselves in the field s of art and music. We accept the accomplishments of all in these things but in the human relation field we do not.

You may remember in Chicago the near-lynching of a Negro truck driver, named Issac Hunter. At this time, I had been thinking how many statements we prepare and utter but how little we do actually. I asked the ladies of my church to visit the Hunters' and see what aid could be given. They did and the family received both finacial and moral comfort during the recuperation of the breadwinner of the family.

I live in an apartment in Chicago with my family in which dwell Catholics, Jews and Negroes. My elder daughter attends a high school which is fifty per ceny Negro. Her social life is centered around a group that meets weekly in a nearby synagogue.

About six years ago, I was asked by a neighboring Negro church if they could change their jurisdiction and start coming to my church. Of course, they wondered if they would be accepted. "Maturing is being able to differentiate" said Henry James. Some people don't grow they just use labels. Jackie Robinson came to Saint James to speak not long after this and spoke of his experiences with the Dodgers. "I had an awful chip on my shoulder" he said, "Because the other fellows made cracks and comments all the time. I began to wonder where my place was and then I thought, wherever my abilities merit." In 1954, we took in our first Negor member at Saint James.

Time goes on. We must act. The minutes drag and the years fly. Are we oriented to the minutes? Time gets away and things are not done and become too large. We must act now.

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~~"What is our responsibility to public education and what action can we take to prevent the schools from closing?"~~

The Church in the School Crisis - The Clergy 44
The Laymen.

Group One-Mr. Arthur Levin, Discussion Leader
Miss Azie Taylor, Reporter

Individual and Group Responsibility

1) As individuals, we have the responsibility for the action of organizations to which we belong.

2) As individuals and as organized groups, we should make known our feelings concerning keeping the schools open. We should back our ministers and other persons who speak out on this issue and create a fovorable climate for such persons to speak out.

3) We must join with other groups who are like minded beyond the church both as individuals and as a group.

4) We should help to condition ourselves and others to desegregate the schools through education and understanding.

Suggested Courses of Action

1) We should get the information and the facts and distribute them to

to as many people as we can possibly reach. We should call upon and utilize all of the sources at our disposal.

2) We should make known to our representatives our feelings with regard to the school problem.

3) We should work to educate any church group with the goal in mind that they will issue a statement opposing the use of church facilities for the use of private schools.

Group ~~Two~~-Mrs. Mable C. Morley, Discussion Leader
Mrs. Eleanor Martin, Reporter

Individual and Group Responsibility

1) We must carry out responsibility of respecting human dignity as individuals. Souls have been acknowledged as created in the image of God.

2) Religious groups should speak up. However, the question arises how can religious groups advise in the public school situation when they themselves are not integrated?

3) Ministers as representatives of God should present a definite stand. The responsibility of recognizing human rights and quaranteeing those rights is the joint responsibility of both minister and parishioners. We must remember that economic security is not the only criterion for silence on the issue.

4) We should live to carry out the precepts of God, not merely talk about them.

Suggested Courses of Action

1) We should select small groups and orientate them to the problem through study. Much patience has to be used. We should work in this respect with groups and clubs of young people and women. We need to continually impress the need for recognition and concern of human dignity and respect.

2) We should make our opinions known to our legislators.

Comments about Status of Integration or Lack of Same in Public Schools

Madison, Kentucky, has integrated some of its schools without incident and in ~~Perduca~~ Paducah and Louisville, Kentucky, some schools have been integrated using as a basis, academic achievement and where the children live.

In Mecklinburg County, the schools are still segregated as geography has determined that the majority of white children are in one area and the majority of Negro children in the other.

In Johanna, South Carolina, integration is not a problem as there isN't any. People who belong to the NAACP lose their teaching positions. Outsiders test the Negro children and they are disqualified.

In Mississippi, the Negro schools ran during July and August and the children are taken out for harvesting during September, October and November.

It is felt that the integration picture in Alabama is an extremely g gloomy one.

In Nashville, Tennesse, they are integrating a grade each year. This year it has been the third grade.

Group Three- Mrs. L. L. Jackson, Discussion Leader
Mrs. Mercedes G. Davis, Reporter

Individual and Group Responsibility

1) The problem of keeping the schools open - of integration is one for all of us and not any particular section or segment and we must pray for the strength to accept our responsibility.

2) We must be aware that the Little Rock situation can happen anywhere and be prepared in our thinking for a positive approach.

3) We must realize that change is gradual and think about what we can do to bring it about peacefully. It is a step by step process and we must be understanding about the impatience of the Negroes.

4) We must attempt to cope with the struggle for power and with greed and the lack of ability to act on Christian beliefs.

Suggested Courses of Action

1) We must reduce prejudice in the home beginning with the children and must work also with the older members of the family.

2) We must work to restore the lines of communication between the races and get to know each other and work together as we do in other group situations.

3) We should work with small groups of parents and teachers to break down barriers of communication and to develop concern for the rights and dignities of all groups.

Comments about Status of Integration or Lack of Same in the Public Schools

In Nashville, Tennessee, integration has been accomplished in grades 1-3 and has worked well with some few incidents.

Kentucky has some measure of integration in Louisville, Madison and ~~Perduca~~ Paducah and seems to be moving ahead.

Group Four- Miss Eleanor French, Discussion Leader
Mrs. C. O. Williams, Reporter

Individual and Group Responsibility

1) That we do need the love of God in our hearts to solve our problems.

Courses of Action

1) We are agreed there is no easy solution and that there must be a tremendous increase in opportunity for communication.

2) The politicians are listening so we should try to be heard whenever possible. We need competent women in politics.

Group Five-The Reverend David Allen, Discussion Leader
Mrs. Lillian Levin, Reporter

Individual and Group Responsibility

1) We believe it is marally wrong for the church to relieve the public of its responsibility for education. Churches should work for re-opening the schools if they close.

Courses of Action

1) People of good will should take a public stand and support existing organizations working for public education and fight apathy. We should try to organize through personal influence. We should try to stress practical goals such as economics and education but not abandon final goal of brotherhood.

2) We must educate both adults and children so as to smoothe the path of integration.

3) We must use petitions. It has been found that qualified voter's name appearing on same have more influence.

Group Six-J. M. Dabbs, Discussion Leader
Mrs. J. C. Harris, Reporter

Individual and Group Responsibility

1) We believe that it is the moral obligation of the church, its ministersahd its members to take a public stand for public education, using a members manifesto in addition to the ministers manifesto.

Courses of Action

1) We must circulate petitions to keep the schools open signed by members of voting age.

"Waiting on the Lord"
Dr. Lewis Deer, Director
Social Education and Intercultural Relations
Disciples of Christ
Indianapolis, Indiana

I feel very stongly that a limited group should not do all the work in the field of race relations. However, we are here because of our faith and belief. We see this challenge as part of God's work.

I would like to read the 40th chapter of Isaiah which deals with the imcomparable majesty of God and the never failing strength he imparts to those who seek Him. Inna world so fast, social upheaval, rapid motion and mechanical intruments, it is impertinent to talk about waiting.

Henry Leiper wrote in "Social Action", March, 1959, the following:

> "If the present population of the world could be represented by a thousand persons living ina single town, 60 persons would represent the population of the United States and 940 would represent the people of all the other nations. The 60 Americans would have half the income of the entire town; The 940 persons would share the other half. Three hundred and three persons would be white; 697 would be non-white. The 60 Americans would have as average life expectancy of 70 years; that of the 940 would be under 40 years. The average American family, Christian, would be spending $850.00 a year for military defense and less than $3.50 a year to share with other residents the knowledge of why they are Christian."

This is the knid of world we live in. Isaiah compares the idol to God and at every point brings in the challenge. He declares that the majesty of God cannot be compared to things or nature or the activities of men in history. He is far greater than these. He says that they who wait on the Lord are renewed and invigorated for the task ahead. For those who "wait upon the Lord" the picture of Him is not of a

God who is just around the corner nor does he picture himself as being ahead of the Lord. The Hebrew for "wait upon" means "entwine around". Those who are entwined around the Lord are prepared to say they are parasites, dependent for every moment upon Him, the faithful, everlasting Lord.

The Lord says in a political crisis "Go forward". Could you see jesus hesitating as faced towards Jerushlem? Withdrawal from activities will not bring change. You are involved and God is too. As you seek to serve Him, the strength and courage will come to do as He requires. They who wait upon the Lord, rest upon Him as a ship upon the sea, a plane upon the air and a swimmer upon the water. You are engaged in reducing racial hostility and will work until there is dignity and opportunity for all. It is the task that God demands and is His will.

As we work and find ourselves at the bottom of the pit, remember that God brings life out of death and we will bring about an integrated community and world which is what He desires.

"A Salute to the Fellowship of the Concerned, a World Fellowship"

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Miss Eleanor French, Director 29
Christian Social Relations, United Church Women 47

I was introduced to the "Fellowship of the Concerned" while in Canada with the YWCA. I have been out of the country for more than a decade and am just now in the first few weeks of a new job and getting reacquainted with the country. Mrs. Tilly has asked me to tie in the racial relations program here with the world picture.

Of course, we all realize the racial problem here is not a regional one but an American one. While abroad, Itried to answer honestly the many questions asked me. I am sure many groups here are working in this field but one does not hear of them very often. I am sure all of us are discouraged at times about the immesity that confront us. But we must realize that this is the concern not only of Southern women but of peoples throughout the world.

Let me speak from my experience in the World YWCA with whom I worked for about twenty years and we will go behind the headlines in South Africa where there are groups of the concerned working quietly and steadily for the same goals as we.

The YWCA in South Africa was first started in 1886 but the movement there has suffered because of a split in thinking. Distressed at the situation there, a staff worker was sent to try to improve matters. As a result of her work and that of other dedicated people, there are now 60 associations there. A National Council of South African YWCA's has been founded. This group at their meetings are fed and housed interracially, a great step forward.

Another illustration of the world wide nature of the "Fellowship of the Concerned" I might take from the World Council of Churches in its recent and continuing "Study of the Common Christian Responsibility Towards Areas of Rapid Change." At the Evanston Assembly, there had been considerable concern regarding the responsibility of the churches towards Aisa, Africa and Latin America where extraordinary developements are taking place and the implications in this for the West. In view of this, the aforementioned study was undertaken. The questions asked were four in number.

1. Impact of the West on Aisa, Africa and Latin America.

2. The problems of village and rural life where the old patterns have been destroyed.

3. The problems of urbanization and industrialization which arise as countries seek rapid economic developement.

4. The need for Christians to understand their responsibility to the building of new political orders conductive to human welfare and freedom.

They have conducted major studies in twelve countries and smaller studies inseveral other countries. The findings are correlated at the general meetings and action is implemented.

There is a dimension of depth as well as universality in the work of the "Fellowship of the Concerned", people everywhere who are working for justice and equality. Discouragement is there, yes, and isolation when communication breaks down. Sometimes it seems no doors will open but think of the blessing when the barriers are pushed aside and justice rolls down like water. When after soul searching, we choose to be involved in controverial issues, knowing God is in the midst of the struggle.

"Full Partners for Peace" 25
Miss Eleanor French, Director 29
Christian Social Relations, United Church Women 47

Because an appreciable number of the Fellowship would be observing World Community Day today if they were at home, it was thought by those who planned our sessions appropriate to include this on our agenda. I propose that we examine briefly the meaning of this years8 theme for World Community Day, "Full Partners for Peace". As you know it is sponsored by the United Church Women.

We in this country are mush inclined to have numerous days or weeks set aside for the observance of one particular thing, such as Pencil Week, Apple Week or back to our subject , World Community Day. The

latter paints a larger picture, really a world canvas. It is observed all over the world. Despite what a man from Mars or the other side of the moon would say there is an advantage un setting one day aside for a specific concern.

Now let us examine the theme, "Full Partners for Peace." Full may be redundent but it is necessary. I feel the legal definition of partners to be very pertinent here "One or two or more associates as joint principles in carrying on any business with a view to joint profit." The last word is peace. We all know that peace is not the absense of war and will continue to work to remove social obstacles to peace.

I might use the World YWCA as an example of growth towards full partnership. In the beginning the traditional relationship between the newly established "Y" associations and the country where they were established was that of patron to those served. This worked poorly and eventually the idea of mutual service came into being. The World YWCA served as a sounding board for all the needs and gifts, large and small, of the associations. Every branch has an equal access to its resources. One must bear in mind that there are both poor and prosperous associations. All realize, however, that they have something to offer as well as the fact they, themselves, have definite needs. The Jamaica "Y" , small and more limted finacially can help the "Y" in Canada and so it goes. All these groups feel equal and this situation has evolved over the years.

We may have our doubts about Secretary Day or Pickle Week but we are grateful for the challenge of World Community Day and may it bring us nearer that reality.

"Kind Hearts and Gentle People"

The Most Reverend Bishop Francis E. Hyland

Many years ago during the aftermath of World War I, a national fund raising drive for some worthy cause, adopted the slogan: SUPPOSE NO ONE CARED. These four bold and effective words stared out at the nation from billboards, newspapers and magazines. SUPPOSE NO ONE CARED.

It is encouraging to know that there are some who care, or to use the proper expression of this occassion, who are concerned about the serious problems which confront us in the Southland. It is a distinct pleasure to be with you and to address the Fellowship of the Concerned. May I say here that women are usually on the side of the Angels and judging from what I know about your esteemed Mrs. Tilly, I am certain she must be ranked among the Archangels.

In speaking on the subject of race relations, I always feel that I have two strikes against me - Of course I suppose the ladies know that three strikes are out. As the Catholic Bishop of the Diocese of Atlanta, I represent a very small minority of the total population. In the 71 counties of North Georgia which comprise the Diocese of Atlanta our Catholic people are scarcely 2% of the population. Among our 28,000 Catholic people, only about 1,500 of them are members of the Negro race. The second strike - and in the view of some Southern people a most inglorious one - is that I am a Northerner by birth and rearing. But I am approaching my 10th anniversary in Georgia, and if it is true, as it was when I went to school, that the material elements which compose the human body change completely every seven years, then I must be considered a genuine Southern Georgian and I am proud to be so considered. I used to say to my good mother - she died only three years ago - that if I ever travelled to Philadelphia and found snow there, I would remain at therailroad station or airport and avail myself of the first possible means of getting back to Georgia. But it is not only the atmospheric climate of Georgia that I like. I have become genuinely fond of our Georgia people, not only my own Catholic people, but all the people of Georgia. Among my friends in the North, Georgia has no more stalwart defender than the Catholic Bishop of Atlanta; not indeed that everything in Georgia can or should be defended, but one does not like to hear outsiders criticise his own State.

out

As a Catholic and as Bishop of the Church I am wholeheartedly in sympathy with the Negro people in their just aspirations to acquire all the recognition and all the rights to which they have every claim not only in charity, but in justice as children of God, as members of the one human family and as American citizens. On the other hand I realize to some extent the problems which confront the white people of the South the unfortunate and and unhappy pattern of segregation has prevailed here for about a century.

Our Negro people are to be congratulated and indeed admired for the tremendous patience which they have manifested during all the decades. Their leaders are to be commended for approaching the solution of the problems of their people through the orderly process of law; admittedly it is a slow process, but it is a sure process which will ultimately result in victory. It is often said that morality cannot be legislated into people. This is a cliche which we have come to accept without analizing it. Certainly human law does not pessess the inherent quality of changing the mind and hearts of people - something which is most desirable particularily in the field of race relations. But human law can and usually does give the right direction to things and the sanctions of human law can and do see to it that the right direction is maintained.

The pendulum is definitely swinging in the direction of the just aspirations of the Negro people, and there is nothing that can stop it; its movement may be slowed up or be retarded temporarily by die-hards, but it cannot be effectively stopped. Although, in the opinion of many, race relations have deteriorated by reason of the specific school issue and I fear this may be true, I venture to say that the overall atmosphere is more favorable now that it once was. In 1954, shortly after the Supreme Court declared segregation unconstitutional, I was requested by the Associated Press to answer a series of questions on the Catholic Church and race relations. I was happy to have this opportunity to give expression to theteachings of the Church and my own convictions. When my reply was published in the secular press, I received a number of letters of denunciation. Several suggested - to use a mild term - that I ought to get back to the North. Last November, the Catholic Bishops of the United States issued a statement on the subject of race relations entitled: DISCRIMINATION AND THE CHRISTAIN CONSCIENCE. This statement of the American Catholic Bishops was carried partially in practically all secular papers. It was published in full in our own Catholic bi-weekly which reaches every Catholic home in Georgia. Copies of the statement were made available to our people in all our churches. There was not a single letter of protest. On the contrary we received many requests for additional copies of the statement and some went out of their way to express gratitude for making the statement available to them. I do not mean to imply that too many hearts and minds have been changed - let us hope this is the case - but certainly people of intelligence can see the handwriting on the wall. I think the majority of the American people can be depended upon to respect the law of the land. Perhaps they see a parallel in the just aspirations of the Negro people and in the struggle of the laboring man for the just recognition which is his due. Thirty or forty years ago, the laboring man in our country was an economic slave. Neither capitalist nor politician gave them a second thought. For all practical purposes worthy people were without rights and without power. Today, on the contrary, labor exercises tremendous influence in the councils of our country. I dare say that no one can be elected to national public office, and in many areas to state public office, who does not have what is called a good labor record. I think it was the struggle of the laboring man for his just due which was the main cause in bringing about a change. in the philosophy of law in our country. At one time the courts of the land were primarily engaged in the defence of property rights. Today the principal concern of the courts of our land is the defence of human and personal rights. Hence, the Supreme Court, which once upheld separate but equal facilities, is gradually but effectively removing from the statute books of the country every law which constitutes a violation of human or personal rights. The Negro in his just aspirations has fortunately fallen heir to this change in

the philosophy of law in our American courts.

Your Fellowship of the Concerned is by its very nature small in numbers in comparison with the total population. But I am certain there must be any number of people in our Southland who are genuinely concerned not about any specific issues in the field of race relations, but about the underlying cause which gives rise to these specific issues - the unjust discrimination practised against the Negro people. I would find it difficult to believe that there are not a goodly number of people in the Southland who would be happy to have therace problem solved peacefully, equitably and effectively tomorrow, if this were possible. But the people of good will in the South have been without effective leadership. In this time of crisis many of the political leaders of the South have failed the people; indeed they have grossly misled them. I single out political leaders because these men have the eyes and ears of the people, as no one else has. Their every statement is published in the newspapers, broadcast over the radio and reported on television. These men could easily have given the correct turn to events in the South; instead they have led the people to believ that they can effectively oppose the supreme law of the country; they have created fears which would have little or no basis in reality, and they have passed laws and made resolutions which serve only to stifle people of good will and intentions. But these latter are nothing but temporary expedients, delaying and irritating actions which cannot and will not stand up under the scrutiny of the law.

In addition to the laws and the courts, there are hopeful signs in other areas. The public golf courses of our city have been integrated. Public transportation has been integrated. Both these phases of integration have been accomplished without incidents or certainly, thanks be to God, without serious incident. I think hope is to be found also in the younger generation. Several years ago - I think it was before the Supreme Court decision of 1954 - one of the students' publications at the University of Georgia advocated the admission of qualified Negro to the university. Nothing vere came of it, but it did serve, did it not, to show that the hearts of some of our young people are in the right place. Prejudice is not innate in anyone. It has to be acquired or instilled. Granted that some measure of prejudice has been both acquired by and instilled into our younger generation, we must remember that during the past decade. or so the question of race relations has been brought out into the open; it is now freely discussed; countless articles are written on the subject. All this means that young people have a much better opportunity than their parents had to form their own minds on this issue. Because of its impact on the young generation it is not at all unimportant to mention the tremendous achievements of the Negroes in the field of athletics. Taday our young people speak about Hank Aaron and Ernie Banks - to mention only two of the great Negro professional athletes - just as we of the older generation used to speak about Babe Ruth. Today among our younger people there is a more liberal point of view and I use the word liberal in its very best sense. I do not know what you think about the younger generation, but I would be inclined to believe that in the areas of freedom, rights and human relations, they are very likely to be found, like you good ladies, on the side of the angels.

For the remainder of what I would like to say this morning, I must beg your indulgence if I become somewhat personal. The larger and more important external issues in the field of race relations can be left safely in the hands of the courts. The internal change in minds and hearts can I think be committed with confidence to the field of religion. During my ten years in Georgia, I have come to understand that something can be accomplished in better race relations if one goes about it quietly and without fanfare. I am rather proud of the measure of integration which has been achieved in the Catholic Diocese of Atlanta. Some may think it is not worth mentioning, although I seriously doubt if any other religious group can match it; it is far from what is actually and ardently desirable, but at the same time it represents a tremendous improvement over the past. I shall not go back any further than my own installation as Bishop of the then newly erected Diocese of Atlanta on November 8, 1956. There came to Atlanta to officiate at my installation the Apostolic Delegate to the United States, the personal representative in our country of the Holy Father. In the past, on such important occassions, it had been the custom to hold a public reception in one of the better hotels. Of course, this automatically ruled out Negro Catholic people. On the occassion of my installation, we decided to have the reception in one of our parish halls and to invite all our Catholic people. Many photographs were taken on that occassion. I am particularily proud of one of those photographs which shows our Catholic people, both whites and Negroes, standing side by side in line waiting to greet the Apostolic Delegate and myself. One of the presentations that evening was made by a Negro boy of the parochial school of Our Lady of Lourdes.

Many of our Catholic societies and organizations are formed on a parish basis, but many of them have a diocesan-wide organization calling for monthly, quarterly or semi-annual meetings as the case may be. Some of these societies, in addition to these meetings, sponser at timed some diocesan or city wide observances. For example, next Sunday the Holy Name Union will sponsor a rally at the church of St. Thomas More in Decatur. Sunday a week ago, our Catholic Youth Organization sponsored a Holy Hour in our Cathedral Church. This same group sponsors a Vocation Day each spring. Our Diocesan Council of Catholic Women holds an annual convention. At these diocesan meetings as well as to all these sponsored events, all our Catholic people, both white and Negro, or their representatives are invited to participate and they usually do. I might add that on a number of occasions we have broken bread together. Yesterday our diocese was privileged to be visited by His Eminence Francis Cardinal Spellman, Archbishop of New York. All our Catholic people were invited to attend the Mass of the Cardinal in our Cathedral Church.

During the past three years we have held a special Confirmation ceremony for adults in our Cathedral Church. On all three occasions a large percentage of the people in our Cathedral Church were Negro people. At the first such ceremony the pastor of one of our parishes in Georgia brought four of his people to the Cathedral to be confirmed. The pastor wondered how his Georgia cracker people had reacted to the interracial ceremony, something that was entirely new to them. On the way home the pastor asked what people had thought of the ceremony. The answer came with sudden and unexpected finality."Father,"one of the men said,"Wasn't it nice to see so many Negro people being confrimed in the Catholic faith?" My housekeeper is a fine, devout Negro Catholic woman. Several months ago when I was absent from the city, my

secretary had to go to the Cathdral to offer one of the daily Masses. He took our housekeeper with him. On the way home, thepriest asked, "Rachel, what did you think of the Cathedral?" She replied, "Father, I think the Cathedral people are real nice. Some places you go people stare at you. But to those people this morning I was just another Catholic at Mass.

These measures of integration have been achieved quietly, without fanfare, without publicity and without any previous announcement. We just decided to do these things and we did them and it is truly remarkable and at the same time considering how successful these ventures have been. I think therefore I can assure the good ladies of the Fellowship of the Concerned that there are many who share your concern and who earnestly look forward with you to happier days for all the people of the South.

[illegible]

by [illegible]

And he went a little further.--Matthew 26:39

I became a Christian at the age of 27. I was a young man, finished with college, when my mother one day asked me to go with her on a pilgrimage throughout India. I rejoiced, as might be expected, for I was trained and brought up upon the lovely tales of Hinduism, of god Krishna, and the god Roma and the god Shiva, and the whole story, love story of Krishna, and the beauty of Ramachandra, and the eternal tale of Shiva and poverty. So when she said, "Come, we will go and see those places," I was thrilled.

But when I went from place to place, the religion was so hollow. It was either to bathe in this river, or to give some money here, or to give some rupees there, to feed such and such priests, or to bow down before this idol or that. And I asked my mother, "Mother, where is God?" And she said, "I know you miss him; I miss him, too; but holy books say that if I do these pilgrimages, I shall have a reward in my next life." She was in the evening of her life; she passed away very soon after that, without ever having known Christ, even as I myself had never known about Christ though I had been through my college.

Then my search for God began. I will not take time to go into detail. But as I went on and on searching, I searched in Hinduism, I searched in Islam, I searched in Buddhism. And so on it went, until one day a Christian friend who was ill called me. I went to see him. He said, "The doctors have said that they will have to take out one of my eyes in order to save the sight of my other

eye. They don't even give me assurance that they will be able to save the sight of the other eye. I will never be able to read my Bible again. Will you read it to me?

As I opened the Bible, it opened at the fourteenth chapter of John:

"Let not your heart be troubled: ye believe in God, believe also in me.... I am the way, the truth, and the life: no man cometh unto the Father, but by me.... He that hath seen me hath seen the Father.... I am in the Father, and the Father in me.... Believe me for the very works' sake.... If ye shall ask any thing in my name, I will do it."

As those words from the Word of God became so real to me in that context, I said to this friend, "Can you not pray to this Jesus? ask him?"

That night this Christian friend and I spent in prayer the whole night. As dawn was breaking, I said to him, "George, when you come back from the hospital seeing, I shall be baptized." He just gripped me and said, "Do you believe I'll come back seeing?"

Well, we went to the hospital. An English colonel was to do the operation. He laid this man on the table. The operation was to take place, and they put an instrument to his eye to see the tension of the eye. The tension had been reduced. The doctor thought the instrument had gone wrong; so he sent for another instrument, and he put that one to my friend's eye, and the tension was still reduced.

Then he saw me standing outside the operation theater and he called me in. He said, "What did this man put in his eyes that the tension is gone? Only yesterday I examined him and decided to take his eye out." I told

the doctor what had happened--we had used this access unto the Father, that we had been to Jesus in prayer. He looked puzzled. He said, "You know we don't believe in miracles these days." But there was the miracle on the table. I had no other explanation to give to him.

Then he said, "You say that you prayed the whole night through. Were there many tears shed? I said, "Yes, we both of us were very full, very conscious of God's presence there, very conscious of oub own failure." And he said, "Yes, well that may have done it. Something in those tears has removed the center of the trouble from the back of the eye. We won't do the operation today; we'll watch."

My friend came back home with me. He sees as well as I see. He is a bishop of the Church of England now. He is an evangelist, and I am an evangelist. He never went back to the hospital to have his operation.

I came to know that Jesus is alive. And in that strength, knowing that Jesus is alive, and the way of access is open to me, I can approach the Father. The whole purpose in life has found a meaning. And in that strength I have gone on ever since. How wonderfully any person can go forward with Christ!

My heart will ever seek the way
to where the Keepeth Company
with the Companionless
Among the poorest
The lowliest and the lost.

5. What SHALL I DO WITH
My Life ??

6. Once to every man and
nation comes the moment
to decide / In the strife
with truth and falsehood /-
For the good or evil side /
Some great Cause God's
new messiah / Offering
each the bloom or blight /
And the choice goes by
forever / 'Twixt that
darkness and that light.

7. I shall take my soul and
stand by Him - and
walk and talk forever
with my Lord -
For as long as there is
one imprisoned body,

one imprisoned mind
one imprisoned spirit
One black woman
on her Knees - hands
and heart upreaching
or one white woman
secretly at prayer -
Tucked in her Closet
pleading for the Cause
of Christ and His love
for all mankind or
one black baby starving
in ignorance and
poverty in some de-blighted
Cotton field still slaving
for a Crumb or Crust of bread,
Or one white Child in
gulped in much and plenty
but denied the right to
learn the truth or one
big blustering demagogue
hurling fear into the hearts
and minds of hollow men;
by throwing bombs on
Synagogues and Churches;
and on whomsoever my God
we donot Know. but

this one thing I know
I cannot be free! —
Only as I walk and
work with Thee my Lord
Among the poorest
The lowliest and the
lost —
Who ever they are or
Where ever they may be.

8. Join in the triumph song and
Let the master hear your
voice reply —

9. Where cross the crowed
way of life where sounds
the cry of race and clan.
Above the noise of selfish
strife — we hear they
voice o son of man.

10 — Yours may be a feeble
voice, and yours a strong,
and yours a determined one,
and yours a searching one
and yours a doubtful one

and yours just loud
enough to wing the breeze
But this one thing I
bid you do — Let the
master know — I hear
your voice o son of man.
And others who hear you
will answer by and by.

11. And a way and a highway
shall be there —
And nothing unclean
shall pass over it.

12. To every man there
openeth — a way — ways
and the way —
The high souls choose the
highway
The low souls choose the
low
And inbetween on the
misty flat — the rest
drift two and two

But to every man there
Openeth
A high way and a low
And each man must
decide upon
Which way his soul
Shall go.

13. I am the way the truth
and the life and no
man Cometh unto the
Father but by me.

14. We are the (women* of the
way and may we come
together with divine
affection and appreciation
for the women of the early
Church and the women of
the past two centuries for
it is upon the foundation
of their love and faith
in Christ Jesus that
we continue the building
of the Kingdom of God

And for this purpose
We have come together
to day in one accord
seeking the will of God
for our lives "for such
a time as this".

We hold dearly our
hopes for the future and
and our unconquerable
faith in God and our children
for we are inescapably
bound to what ever the
future holds for them.

15. Who will seek and
find him and follow
him because of
my love and my life
for Him?

16. O God May it be
Thy Holy Will that
We remain in the
Prophetic Procession
of the Seekers of the
Way and May the
Concern of this fellowship
and the abiding love
of Christ Jesus bind
us tightly to the women
of the past, the women
of this day and the women
of tomorrow who
Know - the peace
~~and~~ ~~joy~~ of this
love, seek to share
it with all mankind

#17 Come quickly Lord, ~~Send~~
thy Holy Spirit and bless
us forever.

#18 For we are the seekers
of the way
And May our hearts
reach out for yours each day
For we are now the
Keepers of the flame
And if the darkness comes
We too shall be to blame.
O Heavenly Father -
Let us never nonever
forget - We are the
Seekers of the Way -
Amen

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NOTES OF BETTY BURT:

Mt purpose is to tell you how the youth feel toward racial differences.

1. Last week for the purpose of promoting United Givers Fund we had a film-strip showing a Negro family receiving aid, and a mental patient. At each of these there was a loud cry of laughter. However, after the assembly, many of the students condemned the laughter of a few and were very embarassed and ashamed of the outbreak.

Before World Communion Sunday, we briefly discussed communion in my English class. The teacher turned to a Jewish girl and said cuttingly, " You do not have communion in your church , do you ?" Both the student and the class were embarassed and hurt at the teacher's statement.

At a recent M Y F Program on immigration, most believed it was necessary to limit immigrants but not to eliminate them. One boy, who was quite prejudiced against Italians because of an article featuring an unreliable crime report blurted: " I had rather go to school with some"niggers" than with Italians."

Here you see that there are some prejudiced and some open-minded youth. You have suggested at this meeting " that we start with the youth or that we start with the adults." A youth cannot defy his parents orders or wishes without the risk of punishment or at least displeasure: for example having certain priviliges denied him. If you work solely on adults, you give the younger generation more time to grow in the attitudes they possess, but the youth for the most part cannot defy their parents. Thus the attack must be aimed at both the youth and their parents.

Mrs. H. H. Walker, Charlottesville, Va

Two groups of parents, The Charlottesville Education Foundation and Parents Committee for Emergency schooling were organized to care for the students while waiting some decision from the courts after the negro pupils applied.

Twelve were named to be admitted, two in the High school and ten at Venable elementary. The governor declared these schools closed.

The elementary teachers had signed up with one or the other of these groups to work in private homes temporarily.

The school Board asked the high school teachers to keep their contracts and they would be paid. These teachers in turn, as a unit, asked the two groups to merge or unite, furnish buildings, and they would care for the teaching.

This was all arranged on a temporary basis as the governor had promised to reopen the schools in some way.

We are now waiting the outcome of the tests of the various emergency laws passed by the Legislature.

LC

FELLOWSHIP OF THE CONCERNED

What is the Fellowship of the Concerned? It is what its name implies — a fellowship of Church women leaders of both races and the three faiths, concerned about their South. There are no officers and no membership dues. It is sponsored by the Southern Regional Council. The initiative for action, however, is entirely in the hands of the women.

HISTORY

Whenever there has been a crisis in human relations in the South, Church women have come together to face the issues and work out a program of action. The first call was to a Cause and Cure of War Conference, just before World War II. This answered a national call, under the direction of an appointed Southern leader (Mrs. M. E. Tilly).

Association of Southern Women for the Prevention of Lynching.

When lynching was prevalent in the South, the Association of Southern Women for the Prevention of Lynching was formed, under the direction of Mrs. Jessie Daniel Ames of the Commission on Interracial Cooperation. The story of their work is well known and saved the South from continued mob violence. (Mrs. Tilly was secretary of this group--since then she has directed all other of these Southwide meetings.)

Rural Health.

Rural health was the next disturbing situation faced. This began as a Methodist project, but, realizing it was the concern of all the South, the leaders of the groups of the three faiths came together. The U. S. Surgeon-General gave his blessing to the endeavor by his presence and address at the meeting. This health conference was followed by district meetings in States. In our files we have a letter from the Director of the State Health Department of Georgia, stating that it was entirely through these meetings that the Legislature passed the appropriation of one million dollars for rural hospitals a few months later. This same story could be said of each of the States.

Demobilization Conference.

Realizing that the women had spent a great deal of time in First Aid and Red Cross work, and now that the war was over this time should be mobilized for peacetime action, women were called together in a Demobilization Conference.

Workshop of Civil Rights.

With a member of the staff of the U. S. Department of Justice with us, this workshop was held to study civil rights and to become aware of current infringements of these rights in our South.

Conference on Injustice in the Courts.

At this conference was worked out a program "Know Your Courts As You Know Your Schools." Here the women named themselves The Fellowship of the Concerned, and began sitting in courts, giving courage to judges and juries alike. They presented the sheriffs of two-thirds of our counties with the pamphlet, "Race and Law Enforcement."

Supreme Court Decision on School Integration.

The first conference was held in 1953 just before the decision came and here the women planned what they would do in preparation for the decision. In February of 1955, the women again came together from the States of Florida, Georgia, Alabama, Tennessee, Mississippi, Louisiana, and South Carolina. These have been followed up with State meetings. On October 30-31, 1956, one hundred nine women came from 10 southern states -- this was a gathering of the women of three faiths, of each denomination, and of both races. This meeting is being re-enacted in the states. Altogether about 2,000 women, each year, have been in the South-wide and State meetings on this question. These Workshops have been great by every measure. One is impressed by the deep spiritual nature of them. This is well, for spiritual power is needed. These women are finding the spiritual strength and power to be --

Firm in conviction, never afraid to speak
Persuasive in conversation,
Patient and understanding with those who do not agree...
"Fervent in spirit, serving the Lord."

1957 Workshop was held October 29-30.

The general subject was, "The Challenge of Controversy."

List of Alabama Church Women

Mrs. C. E. Allen
Newburn

Mrs. R. T. Adair
442 South Union Street
Montgomery

Miss Gwen Adams
Southern College
Birmingham

Mrs. J. T. Beale
2100 Seventh Avenue, N
Birmingham

Mrs. J. M. Blackwell
Valleydale Road
Helena

Dr. Louise Branscomb
1225 Greensboro Road
Birmingham

Miss Anne Beddow
620 South 9th Street
Birmingham

Mrs. J. I. Blount
2768 Nanover Circle
Birmingham

Mrs. W. C. Carter
P. O. Box 143
Prattville

Miss Wynola Cheatham
Miles College
Birmingham

Mrs. J. D. Conwell
1649 Eighth Avenue
Birmingham

Mrs. Aubrey Dismukes
Prattville

Miss Mary DeBardeleben
Shorter

Mrs. J. J. Drew
1112 North First Street
Birmingham

Mrs. Clifton Dreyfus
1338 S. 32nd Street
Birmingham

Mrs. Nellie C. Davis
304½ Reynolds Avenue
Evergreen

Mrs. Robert Elly
1509 - 29th Street W
Birmingham

Mrs. Annie Edwards
6200 Avenue C
Fairfield

Mrs. E. Donald Early
2927 South 19th Street
Homewood, Birmingham

Mrs. L. S. Evins
216 Princeton Avenue
Birmingham

Mrs. M. B. Gaillard
601 North First St.
Birmingham

Mrs. E. B. Goode
20 South Hallett
Mobile

Mrs. Gordon Goodall
1022 - 28th Place, S
Birmingham

Mrs. Emanuel Greenberg
4 Montevallo Terrace
Birmingham

Mrs. Alfred W. Hobart
1113 Hermosa Drive
Birmingham

Mrs. R. W. Hanson
1601 - 29th Court, S
Homewood, Birmingham 9

Mrs. L. L. Jackson
1413 Cleburne Avenue
Birmingham

Mrs. Elmer C. Johnson
7745 First Avenue S
Birmingham

Mrs. Robert C. Johnson
50[illegible] — 11th Avenue N
Birmingham

Mrs. Anne Kerns
481 Japonica St.
Montgomery

Mrs. Henry W. Little
1429 Quintard Avenue
Anniston

Mrs. Mamie P. Leggett
Miles College
Birmingham

Mrs. J. Fletcher McLeod
700 Terrace Avenue
Montgomery

Mrs. Pearl McNemar
1910 - 12th Avenue S
Birmingham

Mrs. Clearndon McClure
P. O. Box 156
Mobile

Mrs. Roscoe McCurdy
1619 - 27th Street, W
Birmingham

Mrs. William McMurry
600 North 21st St.
Birmingham

Miss Roberta Morgan
309 North 23rd St.
Birmingham

Mrs. Mabel BarkerMurphy
1030 Fourth St., N
Birmingham

Mrs. Fred C. MaBee
8528 - 3rd Avenue S
Birmingham

List of Alabama Church Women(continued)

Mrs. Harold W. Spear
1509 - 29th Street, W
Ensley Highlands, Birmingham

Mrs. Herbert Stewart
159 South 9th Street
Gadsden,

Mrs. Candler Tatum
2422 - 15th Avenue, S
Birmingham

Mrs. O. G.Thomas
223 Poinciana Drive
Birmingham 9

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Mrs. Bessie Walker
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Mrs. Olivia W. Washington
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Mrs. J. C. Wilson
1504 - 6th Avenue, N
Birmingham

Mrs. G. H. Yarbrough
5313 Avenue G
Fairfield

Mrs. John Stanley
1125 - 30th Street, S
Birmingham

ALA.- Mrs. W. C. Carter, Prattville, (yes)

FLA.-Mrs. Thomas Richards, Jr., West Palm Beach, (impossible to come) We wrote to Mrs. Weems but no reply

HOLSTON-Mrs. Broughton Hutchins, Kingsport, (no reply)

KY.-Mrs. Rees, (No, ill) substitute Mrs. Minerva McDaniel

LOUISVILLE-Mrs. Paul Powell (yes)

MISS.-Mrs. J. W. Patrick (no answer)

N. ALA.-Mrs. Herbert Stewart (no answer) Wrote Mrs. Jackson, no reply as yet

N.C.-Mrs. S. W. Anderson (substitute)

N. GA.-Mrs. D. M. Howard (yes)

N. MISS.-Mrs. J. G. Carpenter, Water Valley (no answer)

S.C.-Mrs. H. S. Howie (Impossible to come, Mrs. Clark says she is to speak at her WSCS)

S. GA.-Mrs. Bragg (No reply, send second letter)

TENN.-Mrs. Horace Williams (yes)

VA.-Mrs. William Smith (substitute, Mrs. Raymond Musser)

W. N. C.-Mrs. Leslie Barnhardt (yes)

MEMPHIS-Mrs. Jack Frost (No reply)

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EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

Dear Friend:

For some years, Southern women, leaders in church and labor fields, have come together to face sccial issues that confront the South. These women are selected by their own over-head organizations. We call ourselves "The Fellowship of the Concerned, Southern Women Concerned About Their South."

This is a definite part of the program of the Southern Regional Council. We are inviting you to participate in a workshop of The Fellowship of the Concerned to be held at:

Clark College, Atlanta, Georgia
October 16-17, beginning at 11:00 a.m. on
the first day and closing after lunch
on the 17th.

Fortunately, we have funds to cover your travel and entertainment. Enclosed you will find some sheets that give a brief resume of the workshops of the past. This year we will face the fears that grip our South over the social changes upon us, the new Civil Rights legislation, spend some time in terms of the Declaration of Human Rights and its Tenth Anniversary.

We would like to hear from you presently and if for any reason you find you cannot be with us, we would appreciate it, if you would suggest some one to be invited in your place.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

December 10

HUMAN RIGHTS Day

What is Human Rights Day?

On December 10, 1948, the General Assembly of the United Nations, meeting that year in Paris, adopted and proclaimed the historic Universal Declaration of Human Rights "as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction." The Declaration is a statement of objectives. It is not a treaty and involves no legal obligation. To celebrate its adoption, the General Assembly in 1950 asked that in future years December 10 be set aside as Human Rights Day by governments and interested organizations and that reports on these celebrations be made to the Secretary-General by governments.

Why should you?

You are an American. Freedom is your heritage. What reason is there to concern yourself with universal human rights?

The reason is peace.

In these days of jet planes and H-bombs, the other side of the Atlantic and the other side of the Pacific have become America's front yard. What happens to human rights in some far-off corner of the earth may spell the difference between peace and war for our children.

Only when everyone can worship, speak and write as he or she pleases, work in dignity and live without terrorism, will we be free of tyrants who thirst for power and conquest.

Governments which disregard the rights of their own people are not likely to respect the rights of other nations and other people. They are likely to seek their objectives in the international field by force. People and nations that uphold human rights are building a solid foundation for peace.

At the root of almost every international problem today—in Korea, in Indochina, in every trouble spot the world over—lies a denial of human rights. Food and technical assistance, important as they are, cannot satisfy the hungers of restless millions in Asia, Africa, and Europe. They feel other needs that are equally pressing. They want to be recognized as equals in individual dignity, in national independence, in self-government. They look to us—to the Government and people of the United States—to understand these needs. In the worldwide struggle against the false blandishments of communism, we are being judged by how sincerely we uphold human rights, both overseas and here at home.

HUMAN RIGHTS AR

"For the people of the United States as well as for people everywhere, the United Nations Universal Declaration of Human Rights is a significant beacon in the steady march towards achieving human rights and fundamental freedoms for all."

President Dwight D. Eisenhower

"The United States stands for full and complete enjoyment of these fundamental rights. The whole American philosophy of government is based on the conviction that man was endowed with these same rights by his Creator and that they are inalienable. This conviction is expressed in many points in the legal structure of our state and national governments and is most clearly set forth in the Declaration of Independence and in the Bill of Rights in the Constitution of the United States . . . These goals have a high place in the Charter as drafted at San Francisco and were articulated in greater detail in the Universal Declaration of Human Rights as adopted by the United Nations General Assembly at Paris in 1948."

John Foster Dulles

"In its opening words, the Universal Declaration of Human Rights affirms that 'recognition of the inherent dignity and of the inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world.' Thereby it gives recognition to the link between two great objectives of our time: the promotion of human rights and freedoms and the preservation of world peace. On this 10 December we are reminded of our commitment to the promotion of human rights—as an end in itself and as an important contribution to a just international society that will preserve peace. Equally, we are reminded of our commitment to strive unceasingly for the preservation of peace—as an end in itself and as the necessary condition for man's full realization of his rights as a human being."

Dag Hammarskjold, Secretary-General of the United Nations

OBSERVING HR-DAY

Study the Universal Declaration, our own Bill of Rights, and your State Constitution.

See your city officials about proclaiming Human Rights Week, December 10-15. Ask the Mayor to appoint an HR-Day Committee to plan a community-wide celebration.

Ask civic organizations to discuss human rights and plan observance of Human Rights Day.

Sponsor essay and poster contests. Arrange displays and exhibits. Plan a panel discussion, or a pageant.

Ask the clergy to preach sermons on human rights.

Understand the Declaration and talk about it. Only people can make it more than a scrap of paper.

A CHECK LIST

WHEN PEOPLE ASK . . .

Explain to them that the Declaration is the unified expression of the human rights' goals of 58 nations.

Tell them that it is being circulated in 46 languages.

Let them know that it is short and easy to read.

Let them know that the U. S. was a moving force in the drafting and adoption of the Declaration in 1948.

Remind them that President Eisenhower has proclaimed our observance of Human Rights Day, and that the U. S. has observed it every year since 1949.

E YOUR CONCERN

THE UNIVERSAL DECLARATION OF Human Rights

WHEREAS *recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,*

WHEREAS *disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,*

WHEREAS *it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,*

WHEREAS *it is essential to promote the development of friendly relations between nations,*

WHEREAS *the peoples of the United Nations have in their Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,*

WHEREAS *Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,*

WHEREAS *a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,*

NOW, THEREFORE, THE GENERAL ASSEMBLY

PROCLAIMS *this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.*

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law.

Article 7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8. Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9. No one shall be subjected to arbitrary arrest, detention or exile.

Article 10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11. (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
(2) No one shall be held guilty of any penal offence on account of any act or ommission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each state.
(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15. (1) Everyone has the right to a nationality.
(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16. (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
(2) Marriage shall be entered into only with the free and full consent of the intending spouses.
(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17. (1) Everyone has the right to own property alone as well as in association with others.
(2) No one shall be arbitrarily deprived of his property.

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20. (1) Everyone has the right to freedom of peaceful assembly and association.
(2) No one may be compelled to belong to an association.

Article 21. (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
(2) Everyone has the right of equal access to public service in his country.
(3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22. Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23. (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
(2) Everyone, without any discrimination, has the right to equal pay for equal work.
(3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
(4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24. Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25. (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26. (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
(3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27. (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28. Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29. (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30. Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Adopted by the United Nations General Assembly at its 183rd meeting, held in Paris on 10 December 1948

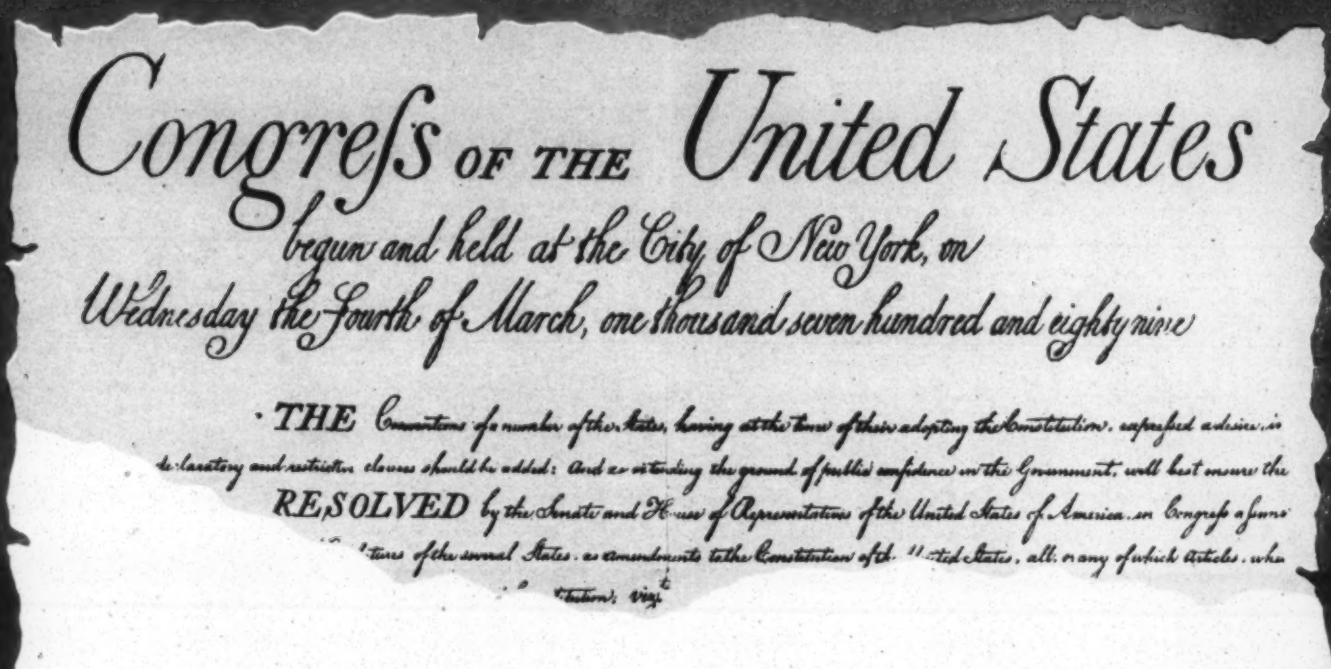
The American Way

The freedoms set forth in the first ten amendments to the Constitution of the United States, known as the Bill of Rights, have become the symbols of the American Way: freedom of religion, speech, press and assembly; the right to a fair trial and protection against cruel and unusual punishments; security against unreasonable search and seizure; equality before the law. Similar provisions appear in the Constitutions of our States.

In his message on the State of the Union in January, 1955, President Eisenhower said:

> "I believe it would be well to remind ourselves of this great fundamental of our national life; our common belief that every human being is endowed with dignity and with worth and with inalienable rights. This faith with its corollary—that to grow and flourish people must be free—shapes the interests and aspirations of every American."

THE UNITED STATES BILL OF RIGHTS



Congress of the United States

begun and held at the City of New York, on

Wednesday the Fourth of March, one thousand seven hundred and eighty nine

THE Conventions of a number of the States, having at the time of their adopting the Constitution, expressed a desire, in declaratory and restrictive clauses should be added: And as extending the ground of public confidence in the Government, will best ensure the

RESOLVED by the Senate and House of Representatives of the United States of America, in Congress assembled, two thirds of both Houses concurring, that the following Articles be proposed to the Legislatures of the several States, as amendments to the Constitution of the United States, all, or any of which Articles, when ratified by three fourths of the said Legislatures, to be valid to all intents and purposes, as part of the said Constitution, viz.:

ARTICLE I. (Religious Establishment Prohibited; Freedom of Speech, of the Press, and Right to Petition.)

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

ARTICLE II. (Right To Keep and Bear Arms.)

A well regulated militia, being necessary to the security of a free State, the right of the people to keep and bear arms, shall not be infringed.

ARTICLE III. (Conditions for Quarters for Soldiers.)

No soldier shall, in time of peace be quartered in any house, without the consent of the owner, nor in time of war, but in a manner to be prescribed by law.

ARTICLE IV. (Right of Search and Seizure Regulated.)

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

ARTICLE V. (Provisions Concerning Prosecution, Trial and Punishment—Private Property Not To Be Taken for Public Use Without Compensation.)

No person shall be held to answer for a capital, or other infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any criminal case to be witness against himself, nor be deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use without just compensation.

ARTICLE VI. (Right to Speedy Trial, Witnesses, etc.)

In all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defence.

ARTICLE VII. (Right of Trial by Jury.)

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise re-examined in any court of the United States, than according to the rules of the common law.

ARTICLE VIII. (Excessive Bail or Fines and Cruel Punishment Prohibited.)

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

ARTICLE IX. (Rule of Construction of Constitution.)

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

ARTICLE X. (Rights of States Under Constitution.)

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively or to the people.

BEST COPY AVAILABLE

The Universal Declaration of Human Rights sets up goals toward which we should all work. The anniversary of its adoption is a good time to launch an educational program on human rights in your community.

Every year since 1949 the President of the United States has issued a proclamation calling on the people of the United States to observe December 10 as Human Rights Day.

The United States National Commission for UNESCO aids communities and organizations in their human rights programs, both on Human Rights Day and throughout the year.

Make the Universal Declaration of Human Rights a living document in your community.

For additional information, write
U. S. National Commission for UNESCO
Washington 25, D. C.

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on list

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415 Emory Drive N.E. Atlanta

mrs W. E. Letts, 1327 Peachtree st. N.E

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mrs. Frank W. anderson. Jr
632 W. Patton
Montgomery, ala

mrs. E. G. Shepherd.
Springville, ala

negro
Mrs. Lois L. Reeves.
Tuskegee Institute
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Madisonville. Ky

Mrs L. M. Autry
Acworth, Ga

Sent in by Mrs. Curry, S.C. Letters mailed - Make cond + put on list

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Mississippi:	(1) Mrs. Emma Thornton 1928 13th Avenue Meridian, Mississippi
	(2) Mrs. Charles H. Dubra Box 497 Gulfport, Mississippi

Conference	Name and Address
North Carolina:	(1) Mrs. L.M. Mayfield 911 E. 12½ St. Winston Salem, N.C.
South Carolina:	(1) Mrs. H.E. Hill 306 S. Oak St. Seneca, S.C.
	(2) Mrs. J.T. Kennedy R.F.D., Box 372 Bennettsville, S.C.
Southwest:	(1) Mrs. G.H. Rumph 1718 S. Elm St. Little Rock, Arkansas
	(2) Mrs. G.H. Washington 1216 N. 8th St. Fort Smith, Arkansas
Tennessee:	(1) Mrs. Susie Roberts 1402 Hawkins St. Nashville, Tennessee
	(2) Mrs. E.D. Willis 430 E. State St. Murfreesboro, Tennessee
Upper Mississippi:	(1) Mrs. Ruby Ross Smith P.O. Box Lexington, Mississippi
	(2) Mrs. E.A. Smith Rust College Holly Springs, Mississippi
	(3) Mrs. S.L. Griffin 130 Rust Avenue Holly Springs, Mississippi

PROPOSAL

FOR

GRANT-IN-AID

SUBMITTED BY

PURDUE UNIVERSITY

PART I

GENERAL INTRODUCTION

THE CONCEPT OF THE SERIES

THE ROLE OF THE NEGRO IN AMERICAN SOCIETY HAS BEEN BROUGHT INCREASINGLY UNDER PUBLIC SCRUTINY DURING THE PAST FEW YEARS. THE SUPREME COURT DECISIONS REGARDING SEGREGATION IN EDUCATION AND THE SUBSEQUENT EVENTS LEADING UP TO THE LITTLE ROCK AFFAIR HAVE TENDED TO MAKE US MORE AWARE OF THE POSITION THE NEGRO OCCUPIES IN OUR SOCIETY. NOT ONLY HAS THE AMERICAN PUBLIC BEEN AWAKENED TO THE SITUATION, BUT PEOPLE THROUGHOUT THE WORLD HAVE SHOWN SENSITIVITY TO THE REPORTS OF RACIAL DISCRIMINATION AND VIOLENCE IN THE UNITED STATES.

CURRENTLY, NEARLY ONE HUNDRED YEARS SINCE THE EMANCIPATION PROCLAMATIONS, THE NEGRO IN AMERICA HAS YET TO BECOME FULLY INTEGRATED INTO THE RELIGIOUS, POLITICAL, EDUCATIONAL, OR CULTURAL LIFE OF THE NATION OF WHICH HE IS A CITIZEN. A COMBINATION OF PUBLIC APATHY, ANTAGONISM AND MISINFORMATION HAS CONTRIBUTED GREATLY TO HIS CONDITION.

IF WE ARE TO BE ABLE TO ANSWER BOTH INTERNAL AND EXTERNAL CRITICISM OF THIS COUNTRY'S RACE RELATIONS, IT WILL BE NECESSARY FOR US, THE PEOPLE, TO HAVE A CLEAR UNDERSTANDING OF THE RACE PROBLEM, THE FORCES WHICH HAVE CREATED IT, AND THE OBSTACLES WHICH MUST BE OVERCOME TO ALLOW IT SOLUTION.

THEREFORE, WBAA PROPOSES TO PRODUCE A SERIES OF RADIO PROGRAMS DESIGNED TO INVESTIGATE THE NATURE OF RACE RELATIONS IN THE UNITED STATES BY MAKING A CAREFUL AND OBJECTIVE ANALYSIS OF THE CURRENT THEORIES REGARDING THE SOLUTION OF THE PROBLEMS INHERENT IN THOSE RELATIONS.

WE WOULD ATTEMPT TO DO THIS BY A SERIES OF CONVERSATIONS WITH A SOCIOLOGIST, PRESENTLY ON THE PURDUE STAFF, WHO HAS INTIMATE KNOWLEDGE OF NEGRO-WHITE RELATIONS. THESE CONVERSATIONS WOULD BE AUGMENTED WITH

TAPE-RECORDED INTERVIEWS AND STATEMENTS FROM PERSONS THROUGHOUT THE NATION WHO HAVE SHOWN AN INTEREST IN, AND KNOWLEDGE OF, THE RACIAL PROBLEM.

THE EDUCATIONAL OBJECTIVES

EVERYDAY CASUAL CONVERSATION SUPPORTS THE BELIEF THAT VERY FEW PERSONS IN THE UNITED STATES OR ABROAD POSSESS ANYTHING LIKE A ROUNDED KNOWLEDGE OF THE PROBLEMS OF THE NEGRO IN AMERICA. THIS OBSERVATION IS FURTHER STRENGTHENED BY THE IMPRESSION ONE GETS FROM READING PRONOUNCEMENTS ABOUT THE NEGRO IN BOOKS, MAGAZINES AND NEWSPAPERS; FROM STATEMENTS MADE ON THE FLOORS OF CONGRESS; FROM RADIO AND TELEVISION; AND EVEN FROM THE REPORTED EXPERIENCES OF PROFESSORS IN THE CLASSROOM.

A GREAT DEAL OF RESEARCH HAS BEEN DONE ON THE NEGRO IN AMERICA. MANY BOOKS AND ARTICLES FOR SCHOLARLY JOURNALS HAVE BEEN WRITTEN BY BOTH NEGROES AND WHITES. HOWEVER, IN DAY-TO-DAY NEWS COVERAGE A GREAT DEAL OF THE BACKGROUND CONTAINED IN THIS VAST BODY OF WORK HAS BEEN OMITTED, EVEN IN CASES WHERE ACTUAL MISINFORMATION HAS NOT BEEN PASSED ON. IN ORDER FOR THE PUBLIC TO GAIN A CLEAR UNDERSTANDING OF THE PROBLEMS EXISTING IN NEGRO-WHITE RELATIONS, THERE IS NEED FOR A DRAMATIC PUBLIC PRESENTATION OF AT LEAST A PART OF THE HISTORICAL, SOCIAL, AND CULTURAL KNOWLEDGE ACCUMULATED BY SCHOLARS AND RESEARCHERS. THE PROPOSED SERIES WOULD SEEK TO FULFILL THIS NEED. IT WOULD BE BASED UPON THE PREMISE OF "MUTUAL ILLUMINATION". THIS PREMISE RESTS UPON THE FACT THAT THE ELEMENTS OF THE LIFE OF THE NEGRO IN AMERICAN SOCIETY ARE INTERDEPENDENT. HIS HOUSING DEPENDS UPON HIS WORK OPPORTUNITIES; HIS WORK OPPORTUNITIES DEPEND UPON HIS EDUCATION; HIS EDUCATION DEPENDS UPON HIS STATUS IN SOCIETY; HIS STATUS DEPENDS UPON HIS EDUCATION AND HIS WORK, ETC. THUS, THE PREMISE MAY BE STATED AS: UNDERSTANDING OF ANY PARTICULAR ELEMENT OR PROBLEM AREA IN NEGRO-WHITE RELATIONS WILL INCREASE AS THE UNDERSTANDING OF ADJACENT PROBLEM AREAS IS WIDENED.

The Method of Treatment

The general procedure will be to focus on areas of Negro life and of Negro-White inter-relations, such as in education, law, religion, and other areas. In each area the approach will be double: historical and analytical. The historical materials will serve as background for the detailed analysis of the problems that appear in the various areas.

A comprehensive treatment is important in a program of this kind, although it will not be possible to cover "everything" in detail. But we will strive to avoid superficiality. The objective of the series will be to equip the listener's with a high sensitivity to the main features of the Negro question, and to provide a better understanding of particular aspects of the problem.

Production Calendar

It is planned to adhere to the following schedule in producing the proposed series. Research and the recording of statements and interviews will be done during the summer of 1958; the assembling of material and writing, fall, 1958; recording, winter and spring, 1958-1959.

The entire series will be submitted in its finished form on or before May 30, 1958.

PART II

THE SERIES

The Production Format

Each program, as planned, will open with a brief dramatic passage based upon an actual occurence in race relations upon which the remainder of the program will be hinged. This passage then will be followed by a conversation between E. W. Richter, the producer of the series and Dr. Louis Schneider, Professor of Sociology at Purdue University. The conversation will deal with the specific area under consideration and will be augmented with tape-recorded statements of authorities and others interested in race relations. Each statement will be discussed against a background of ascertainable fact. In this way, we hope to be able to present as many points of view as possible, as well as to create a commanding word-picture of the many facets of each area under consideration.

The Participants

Members of the Purdue University staff who would participate in the production of this series would be Dr. Louis Schneider of the Sociology Department of Purdue University, who would act as general consultant, Mr. Abraham Barnett of the Purdue Memorial Library, who would act as research consultant, and E. W. Richter of WBAA, who would be the producer. Other consultants for program authentication and advice will be Purdue's Professor Dwight W. Culver, presently on leave serving as Executive Director of the National Council for the Panel of Americans and author of the book "Negro Segregation in the Methodist Church"; and Professor Harold T. Christenson, Head of the Purdue Department of Sociology. In addition, the attached letter has been sent to more than sixty persons soliciting their cooperation. These persons include senators and governors of the southern states, the Negro congressional representatives, Eleanor Roosevelt, Walter Reuther, Catholic

BAPTIST, AND METHODIST RELIGIOUS LEADERS, RALPH BUNCHE OF THE UNITED NATIONS, A PHILIP RANDOLPH OF THE BROTHERHOOD OF SLEEPING CAR PORTERS, DR. RUFUS CLEMENT OF ATLANTA UNIVERSITY, NEGRO AND WHITE AUTHORS WHO HAVE WRITTEN ABOUT THE NEGRO, THURGOOD MARSHALL AND ROY WILKINS OF THE NAACP, GUNNAR MYRDAL, PROFESSOR ALLISON DAVIS OF THE UNIVERSITY OF CHICAGO, DR. E. FRANKLIN FRAZIER OF THE DEPARTMENT OF SOCIOLOGY AT HOWARD UNIVERSITY, DR. JOHN HOPE FRANKLIN OF BROOKLYN COLLEGE, CARL SANDBURG, DR. OSCAR HANDLIN OF HARVARD UNIVERSITY, E. FREDERICK MORROW, PRESIDENTIAL ASSISTANT, AND OTHERS.

AS OF THIS DATE, WE HAVE RECEIVED FAVORABLE RESPONSES FROM, AMONG OTHERS, RALPH BUNCHE, DR. HANDLIN, ELEANOR ROOSEVELT, DR. CLEMENT, TELFORD TAYLOR, A. PHILIP RANDOLPH, E. FREDERICK MORROW, ALLISON DAVIS, DR. FRANKLIN, MARIAN ANDERSON, STROM THURMOND, THE GOVERNORS OF MISSISSIPPI, VIRGINIA AND MARYLAND AND DR. FRAZIER.

IN ADDITION, THE LETTER SENT TO WALTER REUTHER OF THE UAW, RESULTED IN THAT ORGANIZATION'S MAKING AVAILABLE TO US ITS TAPE FILE ON CIVIL RIGHTS. THIS FILE INCLUDES STATEMENTS AND INTERVIEWS WITH SOUTHERN AND NORTHERN SENATORS AND CONGRESSMEN MADE DURING THE FIGHT FOR CIVIL RIGHTS LEGISLATION, AS WELL AS THE STATEMENTS OF LABOR LEADERS ON THIS ISSUE.

THE ROLE OF A GRANT-IN-AID

THE SIGNIFICANT CONTRIBUTION OF A GRANT-IN-AID WOULD BE THAT IT WOULD MAKE POSSIBLE ON-THE-SPOT RECORDINGS WITH THE PERSONS LISTED ABOVE. FURTHERMORE, THE GRANT WOULD MAKE POSSIBLE THE EMPLOYMENT OF PERSONNEL TO CARRY OUT THE RESEARCH REQUIRED. THE BUDGET FOR TRAVEL AND RESEARCH IS NOT AVAILABLE AT PURDUE UNIVERSITY. WITHOUT THESE RECORDINGS, COUPLED WITH EXTENSIVE RESEARCH, THE SERIES WOULD BE A COMMONPLACE TREATMENT BASED UPON READILY AVAILABLE PUBLISHED INFORMATION. FURTHERMORE, THE ACTUAL VOICES OF SUCH PERSONS AS GOVERNOR FAUBUS, ELEANOR ROOSEVELT, RALPH BUNCHE, AND OTHER WIDELY RECOGNIZED FIGURES, WOULD LEND THE SERIES A DRAMATIC IMPACT OTHERWISE UNATTAINABLE.

THE THIRTEEN PROPOSED PROGRAMS

FOLLOWING ARE BRIEF DESCRIPTIONS OF THE THIRTEEN PROPOSED PROGRAMS:

PROGRAM 1 THE NEGRO AND THE PROBLEM
AN INTRODUCTION TO THE FOLLOWING PROGRAMS WITH A BRIEF LOOK AT EACH OF THE AREAS TO BE CONSIDERED.

PROGRAM 2 THE NEGRO, AFRICA, AND THE EARLY SLAVE TRADE
A SURVEY OF THE CULTURAL POSITION OF THE NEGRO AT THE COMMENCEMENT OF HIS ENSLAVEMENT. THE DEVELOPMENT AND GROWTH OF SLAVERY PRIOR TO ITS EMERGENCE IN THE SOUTH.

PROGRAM 3 THE NEGRO AND THE RACE QUESTION
A DESCRIPTION OF THE ARLY TREATMENT OF THE NEGRO IN THIS COUNTRY, AS WELL AS OF THE RATIONALIZATIONS WHICH MADE HIS ENSLAVEMENT SOCIALLY ACCEPTABLE. THESE RATIONALIZATIONS WOULD BE ANALYZED AND THEN TRACED TO THE PRESENT IN CONNECTION WITH EXAMINING THE PHYSICAL ANTHROPOLOGY, ABILITIES, MORALITY, ETC., OF THE NEGRO.

PROGRAM 4 THE NEGRO, THE SOUTH, AND THE NORTH
AN INVESTIGATION OF THE POSITION AND TREATMENT OF THE NEGRO IN THE SOUTH AS CONTRASTED WITH THE NORTH.

PROGRAM 5 THE NEGRO IN THE URBAN COMMUNITY
AN INVESTIGATION OF THE FACTORS WHICH HAVE CONTRIBUTED TO THE MASS MIGRATION OF THE NEGRO FROM RURAL TO URBAN AREAS, AND THE PROBLEMS RESULTING FROM THIS MIGRATION.

PROGRAM 6 THE NEGRO AND LABOR
A STUDY OF THE RELATIONSHIPS OF THE NEGRO TO BOTH MANAGEMENT AND LABOR, FIRST IN HISTORICAL PERSPECTIVE, THEN IN LIGHT OF CURRENT TRENDS.

PROGRAM 7 THE NEGRO, SCIENCE, INVENTION AND ART
THE NEGRO'S SCIENTIFIC AND CULTURAL CONTRIBUTIONS TO THE AMERICAN SCENE, AS WELL AS THE LIMITATIONS PLACED UPON HIM IN MAKING THESE CONTRIBUTIONS.

PROGRAM 8 THE NEGRO AND EDUCATION
A STUDY OF THE COMMONLY HOLD BELIEFS REGARDING THE NEGRO'S INTELLECTUAL POTENTIALITIES AND INVESTIGATION OF THE LIMITATIONS PLACED UPON THE NEGRO IN PURSUING AN EDUCATION. HIS ACCOMPLISHMENT.

PROGRAM 9 THE NEGRO AND AMERICAN LAW
A PRESENTATION OF THE CHANGING STATUS OF THE NEGRO UNDER THE GENERAL LAWS, THE ADMINISTRATION OF JUSTICE FOR THE NEGRO UNDER THESE LAWS, AND LEGISLATION DIRECTLY AFFECTING THE NEGRO.

PROGRAM 10 THE NEGRO AND THE BALLOT
A CONSIDERATION OF THE NEGRO AT THE POLLS.

PROGRAM 11 — THE NEGRO AND RELIGION

AN INVESTIGATION OF THE FORCES WHICH HAVE CAUSED THE NEGRO TO ORGANIZE HIS OWN CHURCHES AND THE ATTITUDES OF WHITE RELIGIOUS GROUPS TOWARD THE NEGRO, INCLUDING THE HISTORY OF THE SPLITS AND RECONCILIATIONS IN WHITE CHURCHES OVER THE NEGRO QUESTION.

PROGRAM 12 — THE NEGRO AND ORGANIZATIONS OF PROTEST

AN ANALYSIS OF THE PROTEST ACTIVITIES OF SUCH ORGANIZATIONS AS THE NAACP AND THE NATIONAL URBAN LEAGUE ON THE ONE HAND, AND ANTI-NEGRO PROTEST ORGANIZATIONS, SUCH AS THE KU KLUX KLAN, ON THE OTHER.

PROGRAM 13 — THE NEGRO AND THE NATION

A SUMMARY OF THE CONCLUSIONS DRAWN IN THE PRECEDING PROGRAMS; THE NEGRO IN AMERICAN MILITARY LIFE; THE IMPACT OF THE RACE QUESTION UPON THE NATION IN TERMS OF BOTH NATIONAL AND INTERNATIONAL INTERESTS.

THE NEGRO IN AMERICA

OUTLINE

NOTE : THIS IS MERELY A ROUGH OUTLINE OF OUR ORIGINAL THOUGHTS IN TRYING TO PLAN THE INDIVIDUAL PROGRAMS IN THE SERIES. WE HAVE SIMPLY PUT DOWN QUESTIONS WHICH WE FELT WE SHOULD TRY TO ANSWER WITHIN THE FRAMEWORK OF THE PROGRAMS. HOWEVER, NONE OF THIS IS FINAL...WE EVEN EXPECT TO FIND A MORE SUITABLE TITLE FOR THE SERIES, AND WE WILL BE MORE THAN HAPPY TO RECEIVE ANY COMMENTS OR SUGGESTIONS. IN THE MEANTIME, WE HOPE THAT THIS WILL HELP YOU TO MORE CLEARLY UNDERSTAND OUR OBJECTIVES.

PROGRAM #1

FRAMEWORK OF THE NEGRO PROBLEM

I. WHO IS THE NEGRO?
  A. DISTRIBUTION OF THE WORLD'S RACIAL POPULATIONS.
    1. NUMBER OF NEGROES IN THE WORLD
    2. PROPORTION OF THE WORLD'S POPULATION REPRESENTED BY THE NEGRO.
    3. COMPARISON OF THIS PROPORTION WITH OTHER RACIAL GROUPS
    4. PROPORTION OF TOTAL WORLD NEGRO POPULATION RESIDING IN U.S.
    5. RELATIONSHIP OF AM. NEGRO POP. WITH REST OF WORLD'S NEGROES.
    6. FUTURE TRENDS IN WORLD'S NEGRO POPULATION.
      A. RATE OF INCREASE COMPARED WITH CAUCASIAN. DIFFERENCES, IF ANY, IN BIRTH BEHAVIOR.
  B. DISTRIBUTION OF AMERICAN NEGROES
    1. PROPORTION OF U.S. POPULATION
    2. GEOGRAPHIC DISTRIBUTION AND CONCENTRATION AS COMPARED WITH THE TURN OF THE CENTURY
    3. OUTLOOK FOR THE FUTURE

II. WHAT IS THE POSITION OF THE NEGRO IN AM. SOCIETY
  A. ATTITUDES TOWARD THE NEGRO
  B. CONSEQUENCES OF THESE ATTITUDES
  C. ASPIRATIONS AND GOALS OF THE NEGRO

III. WHAT ARE THE SOCIOLOGICAL PRINCIPLES AT WORK IN RACIAL RELATIONS IN THE U.S., AND HOW DO THEY AFFECT THE TOTAL SITUATION?
  A. THE SELF-FULFILLING PROPHECY

PROGRAM #2

THE NEGRO, AFRICA, AND THE EARLY SLAVE TRADE

I. WHAT WAS THE POSITION OF THE NEGRO IN AFRICA PRIOR TO THE BEGINNINGS OF THE WHITE MAN'S TRADE IN SLAVES?
  A. THE NEGRO CULTURE
  B. TYPES OF SLAVERY PRACTICED
  C. EARLY JUSTIFICATIONS OF SLAVERY

II. WHAT WERE THE BEGINNINGS OF THE WHITE MAN'S TRADE IN SLAVES?
  A. FACTORS THAT LED TO THE WHITE MAN'S INTEREST IN SLAVERY
  B. FACTORS THAT LED THE WHITE MAN TO THE NEGRO
    1. ECONOMIC
    2. MORAL
  C. THE MACHINERY OF THE SLAVE TRADE
  D. THE NEGRO'S REACTION TO SLAVERY
  E. THE BEARINGS OF RELIGION ON THE EARLY SLAVE TRADE

III. HOW DID THE NEGRO SLAVE BECOME A FACTOR IN COLONIAL EXPANSION?
  A. ECONOMIC CONSIDERATIONS AND THEIR EFFECT
  B. MORAL AND RELIGIOUS CONSIDERATIONS AND THEIR EFFECT

PROGRAM #3

THE NEGRO AND THE RACE QUESTION

WHAT IS MEANT BY "RACE"?
- A. FOREIGN INTERPR ETATIONS; BRAZIL, AN EXAMPLE.
- B. U.S. CONCEPT OF "RACE"
- C. SCIENTIFIC CONCEPT OF "RACE"
  - 1. THE GENETICIST
  - 2. THE SOCIOLOGIST

PROGRAM #4

THE NEGRO, THE SOUTH, THE NORTH

I. HOW DID THE NEGRO FARE IN COLONIAL AMERICA?
- A. THE WORKINGS OF THE SLAVE TRADE IN COLONIAL AMERICA
- B. THE EARLY "FREED-MAN" AND HIS EXPERIENCES NORTH AND SOUTH
- C. DIFFERENCES IN ATTITUDES TOWARDS THE NEGRO IN THE SOUTHERN AND NORTHERN COLONIES.

II. WHAT FACTORS LED TO THE 1808 LEGISLATION BARRING FURTHER IMPORTATION OF SLAVES, AND WHAT WERE ITS RESULTS?

III. WHAT WAS THE SOCIAL STRUCTURE OF THE SOUTH PRIOR TO THE CIVIL WAR, AND WHAT EFFECT DID THE WAR HAVE ON IT?

IV. WHAT IDEOLOGICAL CONTROVERSY REGARDING SLAVERY PRECEDED THE CIVIL WAR?
- A. UNCLE TOM'S CABIN AND RESULTING APOLOGIST LITERATURE
- B. SOUTHERN MINISTERIAL OPINION

V. WHAT IS THE CURRENT DIFFENTIATION BETWEEN THE NORTH AND THE SOUTH IN ATTITUDE AND PRACTICE TOWARD THE NEGRO?

PROGRAM #5

THE NEGRO AND THE URBAN COMMUNITY

I. WHY HAS THE NEGRO MIGRATED FROM AGRARIAN TO URBAN AREAS?

II. WHAT DETERMINED THE NEGRO'S CHOICE OF URBAN AREAS IN WHICH TO SETTLE?

III. WHAT HAPPENED TO THE NEGRO WHEN HE MOVED TO THE CITY?
- A. THE NEGRO'S EXPECTATIONS
- B. WHITE REACTION
  - 1. DIFFERENCE IN TREATMENT OF THE NEGRO IN LARGE AND SMALL CITIES?
  - 2. THE NEW ENGLAND TOWNS.
- C. PROBLEMS ARISING
  - 1. HOUSING
  - 2. EMPLOYMENT
  - 3. HEALTH

III. THE CONTINUING MIGRATORY SHIFT?
- A. NORTHWARD
- B. WESTWARD

IV. WHAT OF THE FUTURE AND ITS ALTERNATIVES?
A. CONTINUED CITY CROWDING LEADING TO SLUM CONDITIONS
B. INCREASING RACIAL STRIFE
C. ACTION COMMUNITIES CAN TAKE TO REMEDY THE SITUATION

PROGRAM #6

THE NEGRO AND LABOR

I. WHAT IS THE HISTORIC ROLE OF THE NEGRO IN LABOR?
A. PRIOR TO THE FORMATION OF LABOR UNIONS
B. UNDER CRAFT UNIONS IN THE 19TH AND EARLY 20TH CENTURIES
1. THE CLASS PRINCIPLE VS. THE CASTE PRINCIPLE

II. WHAT WAS THE RELATION OF THE NEGRO TO THE LABOR UNION PRIOR TO WWII?
A. THE NEGRO'S ATTITUDE TOWARDS LABOR UNIONS
B. EARLY UNION ATTITUDES AND THEIR RESULTS
C. CHANGES IN UNION POLICY
D. PRESENT UNION POLICY

PROGRAM #7

THE NEGRO, SCIENCE, INVENTION AND ART

I. DOES THE STATUS OF AN OPPRESSED GROUP CREATE A POSSIBILITY OF SPECIAL CONTRIBUTIONS TO THE CULTURE IN WHICH IT EXISTS? IN ART? SCIENCE? INVENTION?

II. WHAT ARE THE FACTORS PLACING A LIMITATION UPON THE NEGRO IN MAKING SCIENTIFIC, INVENTIVE AND ARTISTIC CONTRIBUTIONS?
A. UNDER SLAVERY
B. POST-CIVIL WAR TO 1932 DEPRESSION
C. PRESENT

III. IS THE NEGRO PREVENTED FROM EXPRESSING HIMSELF AS A SCHOLAR AND ARTIST IN OTHER THAN "NEGRO AREAS"?

IV. WHAT HAS THE NEGRO CONTRIBUTED TO THE GENERAL CULTURE?

V. WHAT SPECIAL QUALIFICATIONS, IF ANY, MUST THE NEGRO HAVE IN ORDER TO SUCCEED? DO THESE DIFFER FROM THOSE REQUIRED FROM THE REMAINING POPULATION?

VI. WHAT COULD THE NEGRO CONTRIBUTE IF ALL BARRIERS WERE REMOVED?

PROGRAM #8
THE NEGRO AND EDUCATION

I. WHAT ARE THE NEGRO'S EDUCATIONAL GOALS?

II. HOW DID THE NEGRO FARE EDUCATIONALLY UNDER SLAVERY?
- A. OCCASIONAL EFFORTS OF MASTERS
- B. THE NEW ENGLAND SCHOOL-MARM
- C. SELF-EDUCATION
- D. THE FREE NEGRO

III. WHAT EFFORTS WERE MADE DURING RECONSTRUCTION TO EDUCATE THE NEGRO?
- A. THE NEW ENGLAND SCHOOL-MARM
- B. THE GROWTH OF NEGRO COLLEGES
- C. EFFECTS OF NEGRO EFFORTS ON SOUTHERN EDUCATIONAL SYSTEMS.

IV. WHAT HAPPENED DURING THE POST-RECONSTRUCTION PERIOD IN REGARD TO EDUCATION?
- A. THE "SEPARATE BUT EQUAL" DOCTRINE
- B. BOOKER T. WASHINGTON
  - 1. HIS PROGRAM
    - A. IT'S SUPPORTERS
    - B. ITS OPPONENTS
- C. NORTHERN ATTITUDES TOWARD NEGRO EDUCATION
- D. THE ROLE OF PHILANTHROPY

V. WHAT HAPPENS TO THE EDUCATED NEGRO?
- A. THE BENEFITS OF AN EDUCATION FOR A NEGRO
- B. HIS DIFFICULTIES IN GAINING EMPLOYMENT
  - 1. EXCLUSION FROM WHITE-COLLAR WORK
  - 2. GENERAL EXCLUSION FROM INTELLECTUAL PURSUITS IN COOPERATION WITH WHITES
  - 3. HIS BEING THROWN BACK ON THE NEGRO SOCIETY TO ASSUME POSITIONS OF LEADERSHIP

VI. WHAT ARE THE ARGUMENTS AGAINST EDUCATING NEGROES? THEIR FOUNDATION IN TRUTH?

VII. WHAT ARE THE CURRENT TRENDS IN NEGRO EDUCATION?

PROGRAM 9
THE NEGRO AND AMERICAN LAW

I. WHAT HAS BEEN THE HISTORICAL PATTERN OF LEGISLATION AFFECTING THE NEGRO?
- A. STATE LEGISLATION UNDER SLAVERY
- B. NATIONAL LEGISLATION UNDER SLAVERY
  - 1. THE ACT OF 1808 BARRING FURTHER IMPORTATION OF SLAVES
  - 2. EMANCIPATION AND CONSTITUTIONAL AMENDMENT
- C. STATE LEGISLATION FOLLOWING THE CIVIL WAR
- D. NATIONAL LEGISLATION AND SUPREME COURT DECISIONS FOLLOWING THE CIVIL WAR

II. WHAT IS THE CURRENT PATTERN OF LEGISLATION AFFECTING THE NEGRO IN THE MAJORITY OF SOUTHERN STATES?
- A. THE LEGISLATION PLACING LIMITATIONS UPON THE NEGRO
- B. THE LEGISLATION PROTECTING THE NEGRO

III. WHAT IS THE CURRENT PATTERN OF LEGISLATION AFFECTING THE NEGRO IN THE NORTHERN STATES?

IV. Is the law in general applied consistently to Negroes and whites?
   A. Examples
   B. Deterioration of the white man's respect for the law as a result of his illegal treatment of the Negro

V. Current tiends in legislation affecting the Negro? Southern efforts to maintain segregation in face of the Supreme Court decision.

The Negro, American Law, and the Ballot

1. What legal steps have been taken to insure the Negro's right to vote? When and where did the first Negroes vote?

2. What legal steps have been taken to deny the Negro the ballot?

3. How does Negro voting compare in the North and South?

4. What, if any, are the results of Negro voting?

5. Why is the Negro concerned with the vote?

Program #11

The Negro and Religion

I. Why did the Negro turn to Christianity?
   A. The African religious background of the Negro
   B. The appeals of Christianity to the slave
   C. The fusion of primitive and Christian Religion

II. Why was the Negro particularlarly attracted to the Baptist and Methodist churches?

III. What about the appeals of other religions to the Negro? Jewish, Mohammedan, Baha, Jehiova's Witnesses?

IV. What caused the Negro to organize his own churches within the framework of existing church groups?

V. What accounts for the continued "wild" religious cults among Negroes? (Father Divine, etc.)

VI. What are the current attitudes and actions of white churches toward the Negro?

VII. What is the current Negro attitude toward the white churches?

PROGRAM 12

THE NEGRO AND ORGANIZED PROTEST

I. WHAT IS THE HISTORY OF ORGANIZED NEGRO PROTEST?
  A. VESEY
  B. TURNER
  C. FREDERICK DOUGLAS
  D. RICHARD GREENE
  E. MONROE TROTTER
  F. MARCUS GARVEY

II. WHAT ARE THE EXISTING ORGANIZATIONS OF NEGRO PROTEST?
  A. NAACP
  B. NATIONAL URBAN LEAGUE
  C. THE NEGRO PRESS

III. HOW DID THESE ORGANIZATIONS COME INTO EXISTENCE?

IV. WHAT ARE THEIR DIFFERENCES IN EMPHASIS, IF ANY?

V. DO THE ORGANIZATIONS OF PROTEST REALLY REPRESENT NEGRO OPINION?
  A. THE ORGANIZATIONS' RELATIONSHIP TO THE NEGRO
  B. THE INDIVIDUAL NEGRO'S RELATIONSHIP TO THE ORGANIZATIONS

V. HOW HAVE THE WHITES REACTED TO THESE ORGANIZATIONS ?
  A. THE INDIVIDUAL CITIZEN, BY AND LARGE.
  B. THE KU KLUX KLAN
  C. THE CITIZENS' COUNCILS
  D. THE LIBERAL

VI. WHAT HAVE THESE ORGANIZATIONS ACCOMPLISHED?

PROGRAM 13

THE NEGRO AND THE NATION

I. WHAT PROPORTION OF THE POPULATION OF THE U.S. IS CONSTITUTED BY THE NEGRO? (REVIEW STATISTICS FROM PROGRAM #1)

II. WHAT ARE THE BASIC CHARACTERISTICS OF THE TREATMENT OF THE NEGRO IN THE UNITED STATES? (SUMMARIZE CONCLUSIONS DRAWN FROM THE PRECEDING PROGRAMS)

III. HOW DO NATIONS ABROAD REACT TO THE SITUATION OF THE NEGRO IN THE U.S.?
  A. FOREIGN PRESS COMMENT ON PUBLICIZED RACE INCIDENTS
    1. INCIDENTS INVOLVING AMERICAN NEGROES
    2. INCIDENTS INVOLVING FOREIGN NEGROES

IV. HOW HAS THE NATION BENEFITTED FROM THE PRESENCE OF THE NEGRO?

V. WHAT IS THE COST TO THE NATION OF ITS TREATMENT OF THE NEGRO?
  A. IN TERMS OF SELF-RESPECT
  B. IN TERMS IF INTERNATIONAL UNDERSTANDING
  C. IN TERMS OF ECONOMICS

VI. WHAT ARE THE ALTERNATIVES OF THE U.S. IN THE FUTURE TREATMENT OF THE NEGRO, AND WHAT ARE THE PROBABLE RESULTS OF EACH ALTERNATIVE?

Our Heavenly Father, Thou art the source of all wisdom and power. Thou hast put Thy spirit upon Thy children and commanded them to live by the noble challenge of Thine own perfection. With Thy help tyranny is overthrown, the chains of bondage shattered, the light of knowledge shines through the darkness of ignorance and despair. With Thee to guide and sustain us, no task is too difficult, no obstacle insurmountable.

We pray for Thy guidance and the inspiration that comes from Thy presence in these days which challenge the spirit of men. Make us aware, we pray Thee, of what Thou dost require of us -- "only to do justly, to love mercy, and to walk humbly before Thee". Teach us to understand that Thou art the Father of all, and that all men are brothers, children of one God in Heaven above and on earth below. Set our feet firmly on the path of justice so that through our efforts all men may learn to live in conformity with Thy divine plan -- one God in Heaven, one humanity on earth.

We pray for the courage to venture everything for Thee. Fortify our souls for the task. Teach us that the untrod and untried ways of life are not too perilous when it is Thy kingdom we seek. Rebuke our cowardice; overcome our doubts, dispel our weakness. Inspire us to struggle ever upward towards the creation of that better world which Thou hast set forth for man to inhabit.

Yet, aware of the rightness of our cause, mindful of the virulent hatreds that exist, may we recognize that without righteousness there can be no peace, without love no harmony, without brotherhood no concord. Teach us, therefore, patience and understanding so that through our goodness we may lead our enemies to decency and goodness. May we earn for ourselves, through our own righteousness, the love and respect even of those who differ with us. May we meet harshness with gentleness, answer prejudice with serenity so that men may recognize Thy presence in us and through us come to know the divine humanity with which Thou rulest the world.

"May the time not be distant, O our God, when all men shall invoke Thy name ... when all created in Thine image shall recognize that they are brethren, one in spirit and one in fellowship, so that they may be forever united before Thee. Then shall Thy kingdom be established on earth..."

May this, Thy kingdom, come speedily, we pray Thee. And may we, Thy children, by our courage, our wisdom, and our quiet patience be the instruments that have brought it to pass.

Amen.

Rilling

JN 1-0552

300

(Mrs. C. Weston)
~~[illegible]~~
2400 Edinburgh Dr. S.E.
Tel. DR8-1169

Little Rock Prayer Outline 26

(~~Appeal from Pastors to Christians throughout Nation~~) 54
Call of L. R. Pastors to Christians throughout Nation

1. We were all created by the same God.

As the crucifixion of Jesus can never be touched up to be a pretty picture, so this crisis in Christian experience cannot be touched up. Neither can we become sentimental about our problem and make our suffering glamorous.
"Not by might nor by power but by my Spirit," saith the Lord.

Pray that since all are created of God with human mechanisms giving desire for the same basic things in life, may all have a voice in what our destination and way of life may be - searching an orderly pattern of procedure.
Pray that minds charged with settling this crisis may be freed from even mental pictures of hate, superiority, etc.

2. The world looks, asking - "Who is thy neighbor and my brother?"

Pray that the Father's Will be done. We must be sincere, placing no limitation on God's power because of bias thinking whatever stand we take. (Matt.24:8, 10-11)

3. We love as others love us - our basic security.

Pray for Arkansas and National leaders as they seek for an understanding - that they may be humble, patient, and wise, as they carry the responsibilities of this hour.

Pray that all these not knowing the way of God may be so led to an appreciation and respect for their fellow-man that they will desist from inflicting bodily harm and mental torture on those who have differences of opinion.

4. Leave the prayer to God's wisdom.

Pray that recognizing the power of God, we know that if we let Him, we can count on His presence leading the way; that only He can free the human soul from habits, attitudes, and associations which enslave it.

5. The Church can provide PRAYER POWER Guidance.

Pray that local prayer groups across the country will rise to witness through PRAYER POWER, thus creating a "climate" in which God may work freely.

Pray that local Little Rock prayer groups may unite to lift up, ~~through~~ by name, leaders and pastors to seek God's direction.

How may the "Mind of Christ" be implimented in this crisis?
(I John 4:20, 21; Proverbs 3:27; Hebrews 13:16)

For God's sake

Top A New Dispensation of Love?

Bottom ? How can we [illegible] the exception of Jesus by disavowing of moral responsibility?

Mrs. Weston
Dr 8 1169

(1) "WHY ARE YOU FEARFUL" 14 Lite Oct

10 TR 6m 12
18

Behold, the Lord passed by,
A great strong wind rent the mountains,
and broke in pieces the rocks before the Lord,
but the Lord was not in the wind; and after
the wind an earthquake but the Lord was not
in the earthquake, and after the earthquake,
a fire, but the Lord was not in the fire; after
the fire a still small voice. — I Kings 19:11-12
And in that still voice onward came the Lord.

Fear not them which kill the body
but cannot kill the soul;
but rather fear him which is able
to destroy both soul and body. — Matthew 10:28

I am persuaded that neither death, nor life, nor angels, nor principalities,
nor powers, nor things present, nor things to come,
Nor heights, nor depths, nor any other creature, shall be able to separate
us from the love of God. — Romans 8:38-39

(2) "FEAR NOT" 14 Lite C & L / 18

O man, greatly beloved, fear not, peace be unto thee, be strong, yea be strong: and when he had spoken unto me I was strengthened and said, Let my Lord speak; for thou hast strengthened me. — Daniel 10:19

10 Tron 12 / 18

Fear ye not the reproach of men, neither be afraid of their reviling. — Isaiah 51:7

Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake.
Rejoice, and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you. — Matthew 5:11-12

Who is he that will harm you, if ye be followers of that which is good?
But and if ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled.
But sanctify the Lord God in your hearts and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.
Having a good conscience, that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.
For it is better, if the will of God be so, that you suffer for well doing, than for evil doing. — I Peter 3:13-17

Fear thou not, for I am with thee;
be not dismayed, for I am thy God.
I will strengthen thee, yea, I will help thee.
I will uphold thee with the right hand of
my righteousness.

35

For I, the Lord, thy God will hold thy right hand,
saying to thee, Fear not, I will help thee. — Isaiah 41:10,13

Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

But the very hairs of your head are all numbered.

Fear ye not therefore, ye are of more value than many sparrows.

Matthew 10:29-31

10 on 12
/18

Be strong, and of good courage,

dread not, nor be dismayed — I Chronicles 22:13

Wait on the Lord, be of good courage and he shall strengthen thine heart, Wait I say on the Lord. — Psalm 27:14

Fear ye not, stand still and see the salvation of the Lord.

Exodus 14:13

Have I not commanded thee?

Be strong and of good courage; be not afrighted, neither be dismayed; for Jehovah thy God is with thee whithersoever thou goest. — Joshua 1:9

20

(3) I SOUGHT THE LORD AND HE DELIVERED ME FROM MY FEARS. 2 14 lite ctle

Psalm 34:4

There is no fear in love, but perfect love
casteth out fear. — I John 4:18

10 on 12

What time I am afraid, I will trust in thee.
In God I will praise his word,
in God I have put my trust.
I will not fear what flesh can do to me. — Psalm56:3-4

The Lord is my light and my salvation;
Whom shall I fear?
The Lord is the strength of my life.
Of whom shall I be afraid?
Though an host should encamp against me,
my heart shall not fear. Psalm 27:1,3

God is our refuge and strength,
A very present help in trouble,
Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea. — Psalm 46:1-2

We glory in tribulation, knowing that tribulation worketh patience,
And patience experience, and experience hope,
And hope maketh not ashamed, because the love of God is shed abroad in
our hearts by the Holy Spirit which is given us. — Romans 5:3-5

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of the Lord, He is my refuge and my fortress;
My God, in him will I trust.
Surely he shall deliver thee from the snare of the fowler,
And from the noisome pestilence.
He shall cover thee with his feathers,
And under his wings shalt thou trust.
His truth shall be thy shield and buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day,
Nor for the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday,
Because thou hast made the Lord, which is my refuge,
Even the Most High, thy habitation,
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling;
For he will give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone. -- Psalm 91:1-6, 9-12

I will lift up my eyes unto the hills,
from whence cometh my help.
My help cometh from the Lord,
which made heaven and earth.

He will not suffer thy foot to be moved;
he that keepeth thee will not slumber.
Behold, he that keepeth Israel
shall neither slumber nor sleep.

The Lord is thy keeper;
the Lord is thy shade
upon thy right hand.
The sun shall not smite thee by day,
nor the moon by night.

The Lord shall preserve thee from all evil;
he shall preserve thy soul.
The Lord shall preserve
thy going out and thy coming in
from this time forth, and even for evermore. — Psalm 121

(4) THE ETERNAL GOD IS OUR REFUGE AND UNDERNEATH ARE THE EVERLASTING ARMS. 14 letters

Deuteronomy 33:27

The Lord thy God in the midst of thee is mighty,
he will rejoice over thee with joy,
he will rest in his love,
he will joy over thee with singing. — Zephaniah 3:17

10m-12/18

Fear not, for I have redeemed thee;
I have called thee by thy name;
thou art mine.
When thou passeth through the waters
I will be with thee
And through the rivers, they shall
not overthrow thee.
When thou walkest through the fire thou shalt not be burned,
Neither shall the flame kindle upon thee.

Isaiah 43:1-2

Thou will keep him in perfect peace
whose mind is stayed on thee,
because he trusteth in thee.
Trust ye in the Lord forever,
for in the Lord Jehovah is everlasting strength. — Isaiah 26:3-4

They shall sit every man under his vine and under his fig tree,
And none shall make them afraid,
For the mouth of the Lord hath spoken it. — Micah 4:4

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;
Persecuted, but not forsaken; cast down but not destroyed;
Always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body. — II Corinthians 4:8-10

Yea, though I walk through the valley
of the shadow of death,
I will fear no evil, for thou art with me;
Thy rod and thy staff, they comfort me. — Psalm 23:4

(5) WATCH YE, STAND FAST IN THE LORD: QUIT YE LIKE MEN, BE STRONG. I Corinthians 16:13 14 Litelth 8

"If god be with you. who can be ~~with~~ against you"

Be strong in the Lord, and in the power of his might. - Ephesians 6:10

10 Gen 12 / 18

Be strong and of good courage, fear not nor be afraid, for the Lord thy God he it is that doth go before thee; he will not fail thee nor forsake thee. -- Deuteronomy 31:6

Forget ~~Not~~ Thy Maker. 14 Litelth

I, even I, am he that comforteth you.

Who art thou, that thou shouldest be afraid of

man that shall die,

of the son of man which shall be made as grass,

And forgetest the Lord thy maker,

that hath stretched forth the heavens

and laid the foundations of the earth,

and hast feared continually every day

because of the fury of the oppressor,

as if he were ready to destroy?

And where is the fury of the oppressor? -- Isaiah 51:12-13

Overcome Evil With Good 14 Litelth

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

Bless them which persecute you; bless and curse not.

If thine enemy hunger, feed him; if he thirst, give him drink.

Be not overcome with evil but overcome evil with good. -- Romans 12:9,14,20,21

34

Love Never Fails 14 Lite 14

Love suffereth long and is kind.

Love envieth not.

Love vaunteth not itself, is not puffed up,

10 Prov 12 Doth not behave itself unseemly,

18 Seeketh not its own, is not easily provoked,

Thinketh no evil,

Beareth all things, believeth all things,

Hopeth all things, endureth all things.

Love never faileth. I Corinthians 13:4,5,7

Control Thy Self 14

Yea, and for this very cause, adding on your part all diligence, in your faith supply virtue, and in your virtue knowledge.

And in your knowledge self control, and in your self control patience, and in your patience godliness.

And in your godliness brotherly kindness, and in your brotherly kindness love.

II Peter 1:5-8

In Nothing Be Anxious 14

In nothing be anxious but in everything by prayer and supplication with thanksgiving let your request be known unto God.

And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true,

whatsoever things are honest,

whatsoever things are just,

whatsoever things are pure,

whatsoever things are lovely,

whatsoever things are of good report, if there be any virtue, andif there be any praise, think on these things.

Those things, which ye have both learned and received, and heard, and seen in me, do and the God of peace shall be with you. -- Philippians 4:6-9

The Reward 14

And my God shall supply all your need according to his riches in glory by Christ Jesus. -- Philippians 4:19

Fear not, little flock, it is your Father's good pleasure to give you the kingdom. -- Luke 2:12

50

Lo, I am with you always, even unto the end of the world. -- Matthew 28:20

BACK COVER

8 pt. Solid
18

. . .Most of the reasons offered for segregation are, upon careful examination, flimsy; we see that the dangers against which it is supposed to protect us are for the most part unreal; we see that some of our attitudes in the matter are simply habits, and others a cloak for selfishness, and still others the result of the confusion of life, which is sacred, with segregation, which is only one of its perishing forms; we see, finally, that these old habits stand in the way of certain positive forces within us struggling for expression, chief among them the spirit of love which Jesus expressed and commanded--and yet--and yet--we are afraid it can't be done. We think it ought to be; we really don't want to defend it ourselves; but we're afraid it can't be-- at least not now.

8 pt
18

Perhaps this vague fear exists in the minds of many Christians. If so, we should name it for what it is. For its proper name may shock us into a deeper awareness of ourselves, and in the fantastic world we have created in the South, that would be all to the good.

It is lack of faith. Faithlessness. No more and no less. If we had more faith in God, we should have less fear. If we were filled with faith, we should have none. (No man attains, except at moments, this peak. Yet it is the peak toward which we climb.)

As we believe in love--which is to say, as we have love--we do not have fear. As we are afraid, then, we lack love, and lack faith in a God of love. Our fearfulness is the mark of our faithlessness, and simply means that the essential fire of Christianity burns but flickeringly upon the altar of our hearts.

How may that flame be steadied? By placing it alongside the original, the brightest of all its expressions, the life of Jesus. Contemplating that shining example, we shall find his spirit growing within us and the fears that

BACK COVER

now cling to our hearts like miasma along Southern ditches in summer dispersing before the beams of the rising sun.

As we have faith, we shall develop the institutions of a more Christian society. It is not easy to give institutional shape to love; it means transforming it into justice. Regardless of this difficulty, the source of our strength--and of our weakness--is clear: out of the heart proceed the issues of life. As our hearts are sensitive both to God's presence and to human need, as we yield ourselves to his encompassing love, we shall act well, and shall build, in these changing times, a more Christian society.

From "The Southern Heritage," by James McBride Dabbs(President of Southern Regional Council, Inc.)

Used by permission of the Author, and Publisher Alfred A. Knopf, Inc.(New York, 1958)

5-2

Praise ye the Lord. Praise God in His sanctuary:
Psalm 150:

Your Spiritual Life Committee wishes to remind you that Oct. 25-31 is the Week of Prayer and Self-Denial.

We are planning a Quiet Day for you on Thursday, Oct. 30th. This will be a time of prayer, meditation and re-dedication. It is our sincere prayer that you will come and be with us for this program and for the Quiet Meal which will follow.

Inclosed is your Self-Denial Gift Envelope and a Week of Prayer tract. This pamphlet can be used in your daily devotions and will help you understand where your offering will be used. We who are so fortunate in material wealth, have an opportunity to serve with our deaconesses and missionaries. Our only limit to service is the limit of our faith, our vision and our resources. Our Self-Denial offering may make God very near to someone in Balma, Mexico or Cuba.

Remember!!
Thursday, Oct 30th
10:30 in the Sanctuary
Make your reservations for lunch
thru your circle

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309 Garden Spring Lane
Augusta

Mrs. Ruby Hurley
859½ Hunter St., N. W.
Atlanta

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Atlanta

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Atlanta

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155 Cahaba Drive, S. W.
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2959 Andrews Drive, N. W.
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675 Piedmont Ave., NE
Atlanta

Mrs. H. B. Trimble
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Emory University, Ga.

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Atlanta

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Atlanta

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Congregational Church of Park Manor
7000 South Park Street
Chicago 37, Illinois

Rabbi Gittleshom

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Atlanta

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And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire

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40 S. 19th St
Phila. Pa.

on list

Send letter:

Mrs. Clyde W. Rhue
Rt. # 3, Box 118
Hillsboro, N.C.

no list

Mrs. Susie Kuffskie
307 St. Francis St.
Mobile, Ala.

Mrs. Clyde Rhue
Mrs. Dobson at
Date 3-7-88

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Mrs. J. C. Thoroughman
5998 Peachtree, N. E.
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Mrs. Ralph Williamson
(Came with Mrs. Richardson - Sammons)

Mrs. C. M. Weston
2400 Edinburg Terrace, N. E.
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Anti-Defamation League
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Mrs. Carol Thompson, Pres.
953 Edgewood Road

WORKSHOP OF THE FELLOWSHIP OF THE CONCERNED

List of those attending:

1. Abram, Mr. Morris
2. Anthony, Mr. John Paul
3. Ashley, Mrs. L. S.
4. Askrin, Mrs. Edward
5. Austin, Mrs. L. L.
6. Barnhardt, Mrs. Leslie
7. Barlow, Mrs. A. S.
8. Beach, Mrs. James R.
9. Bennett, Miss Patricia
10. Burt, Mrs. J. A.
11. Biggerstaff, Mrs. C. E.
12. Bowen, Mrs. J. W. E.
13. Burroughs, Mrs. Sadie
14. Callier, Mrs. Phoebe
15. Calhoun, Mrs. James M.
16. Camp, Miss
17. Campbell, Rev. Annie
18. Cassels, Mrs. T. W.
19. Caudill, Mrs. Jack
20. Cobb, Mrs. J. D.
21. ~~Cann, Mrs. Moise~~
22. Cohen, Mrs. J. P.
23. Colley, Mrs. Stewart
24. Craig, Mrs. H. E.
25. ~~Cornillan, Mrs. M. H.~~
26. Conwell, Mrs. J. D.
27. Crawford, Mrs. F. R.
28. Crumley, Mrs. M. T.
29. Curry, Mrs. J. W.
30. Dean, Mrs. E. E.
31. Driscoll, Rev. E.
32. Dismukes, Mrs. Aubrey
33. Dugon, Mrs. D. D.
    Droll, Miss Hattie
34. England, Miss
35. Facher, Mrs. Bernard
36. Frost, Mrs. Jack W.
37. Frazier, Rev. Charles
    gay, Miss Mary
38. Griffen, Mr. John A.
    Harry, A. D.
39. Hamilton, Mrs. Grace Towns
40. Hardy, Mrs. A. A.
41. Harris, Miss Florence
42. Hill, Miss Betty Joe
43. Holden, Miss Anna
44. Holland, Mrs. J. Kurt
45. Howard, Mrs. D. M.
46. Hummel, Mrs. G. W.
47. Hurley, Miss Ruby

48. Jenkins, Miss Annie Tait

49. Johnson, Mrs.

~~50. Kemp, Mrs. Claude~~

51. Lewis, Miss Acka

52. Levin, Mr. Arthur J.

~~53. Levy, Mrs. J. H.~~

54. Lindsay, Miss Willa

55. Little, Mrs. George B.

56. Levy, Mrs. Lazare

57. Longino, Mrs. G. W.

58. McAbee, Mrs. Herbert

59. McMains, Dr. Harrison

60. McCaskey, Mrs. George

61. Mackay, Mrs. E. G.

62. Milner, Mrs. Spann

63. Miller, Dr. H. C.

64. Mitchell, Dr. George

65. Mohr, Mrs. Sam

Moltke

~~66. Newbold, Mrs. T. S.~~

67. Owen, Mrs. Sheffield

68. Patton, Mrs. John

69. Patton, Mrs. M. L.

70. Pearce, Miss Annie

71. Ragsdale, Mrs. Fleming

72. Ratliff, Mrs. W. H.

73. Richardson, Mrs. Harry

74. Ryan, Mrs.

75. Rudisill, Rev. E. D.

76. Sanborne, Mrs. Leon

77. Scriven, Mrs.

78. Shean, The Very Rev. M. V.

~~79. Sheppard, Mrs. J. R.~~

80. Signoff, Mrs. Max

81. Simmons, Mrs. F. L.

82. Slater, Mrs. Arnold

83. Smith, Mrs. Moreland

84. Smith, Mrs. W. C.

85. Staff, Mrs. David

86. Sterne, Mrs. A. H.

87. Stevens, Miss Thelma

88. Stewart, Mrs. William

89. Strauss, Mrs. Harry

90. Stroud, Mrs. Tommie

91. Supworth, Mrs. Flora

~~92. Tatum, Mrs. Candler~~

93. Tatum, Mrs. M. R.

94. Thrasher, Mrs. W. W.

95. Tilly, Mrs. M. E.

96. Tinney, Mrs. Alton

97. Trimble, Mrs. H. C.

98. Wall, Mrs. Grady

99. Warren, Mrs. J. A.
Weatherspoon

100. Welford, Mrs. Marion

101. White, Miss Mary Ellen

102. Wisehardt, Miss Mary Lena

ANTI-DEFAMATION LEAGUE

103. Morning - Mrs. Elliot Harris

104. Afternoon - Mrs. S. Malkoff

105. Evening - Mrs. Whitehill

Tuesday - Mrs. Whitehill

Mrs. D. M. Howard
309 Garden Springs Lane
Augusta, Georgia

Mrs. A. A. Hardy
10 Bleachery Street
Thomaston, Georgia

Dr. A. C. Miller
The Christian Life Commission
161 - 8th Avenue, North
Nashville 3, Tennessee

Miss Flora D. Supworth
961 S. W. 58th Avenue
Miami, Florida

Miss Mary Lena Lou Wisehart
25 West Villa Place
Fort Thomas, Kentucky

Miss Acka Lewis
Funston, Georgia

Miss Patricia Bennett
Box 1648
Buena Vista, Georgia

Mrs. C. E. Biggerstaff
4906 Adanson Street
Orlando, Florida

Mrs. W. T. Cassels
835 Kilbourne Road
Columbia, S. C.

Mrs. George B. Little
2135 Malvern Road
Charlotte 7, N. C.

Mrs. J. W. Curry
163 S. Coit Street
Florence, S. C.

Miss Willa Dean Lindsay
810 S. Broad Street
Cairo, Georgia

Miss Jean Stocks
Irwinton, Georgia

Miss Ann Pearre
P. O. Box 25
Young Harris, Georgia

Miss Virginia Courtney
1347 Cave Spring Road
Rome, Georgia

Mrs. M. R. Tatum
110 Justin
Shreveport, Louisiana

~~Miss~~ Mrs Neva J. Dennis
114 Church Avenue
Elberton, Georgia

Mrs. L. S. Ashley
1611 Drake Avenue
Ocala, Florida

Mrs. G. W. Hummel
105 N. Seminary
Madisonville, Kentucky

Mrs. F. R. Crawford
906 High Street
Farmville, Virginia

Mrs. George E. McCaskey
2203 Jefferson Avenue
New Orleans, La.

Mrs. J. A. Burt, Jr.
1815 Enterprise Street
Jackson, Mississippi

Mrs. Aubrey Dismukes
113 Northington Street
Prattville, Alabama

Mrs. Arnold Slater
1800 Crestwood Drive
Chattanooga, Tennessee

Mrs. E. E. Dean
206 - 32nd Avenue
Hattiesburg, Mississippi

Mrs. M. T. Crumley
1132 Ingleside Avenue
Jacksonville 5, Florida

Mrs. Joseph P. Cohen
241 Audubon Blvd.
New Orleans 25, La.

Mrs. Tommie B. Stroud
2524 Old Oaks Drive
Waco, Texas

Mrs. William C. Smith
231 Broad Street
Portsmouth, Virginia

Mrs. Grady L. Wall
1208 Goodloe Drive
Nashville, Tennessee

Mrs. Leslie E. Barnhardt
5830 Creola Road
Charlotte 7, N. C.

Mrs. J. O. Cobb
241 Brown Circle
Smyrna, Georgia

Mrs. Stewart Colley
Grantville, Georgia

Mrs. Marion R. Wellford
3383 Prescott Cave
Memphis, Tennessee

Mrs. J. I. Blount
2768 Hanover Circle
Birmingham, Alabama

Mrs. J. D. Conwell
1649 - 8th Ave., West
Birmingham, Alabama

Mrs. Moreland Smith
3236 Bankhead Avenue
Montgomery, Alabama

Mrs. Adolph I. Botwick
2010 Evergreen Lane
Hattiesburg, Mississippi

Mrs. Harry Strauss
2001 E. Moreland Blvd.
Knoxville, Tennessee

Mrs. David Staff
3420 Mt. Park Drive
Birmingham 9, Ala.

Mrs. Alton Tinney
1051 Glenwood
Jackson, Mississippi

Miss Betty Jo Hill
Box 373
Forsyth, Georgia

Mrs. Angus S. Barlow
1010 Ayrshire Avenue
Orlando, Florida

Miss Anna Holden
2010 Meharry Blvd., 2-B
Nashville, Tennessee

Mrs. Jack W. Frost
Callo-Crest Farm, Route 2
Murray, Kentucky

Mrs. W. H. Ratliff
3054 Oak Forest Drive
Jackson, Mississippi

Mrs. J. A. Warren
301 Hillsboro Street
Chapel Hill, N. C.

Mrs. James R. Beach
3852 Drury Drive
Macon, Georgia

Mrs. Herbert McAhee
509 Pennwood Drive
Spartanburg, S. C.

Mrs. W. W. Thrasher
10 S. W. 12th Street
Fort Lauderdale, Florida

Miss Mary Ellen White
207 South Barksdale, #1
Memphis 4, Tennessee

Mrs. Sadie L. Burroughs
62 Hanover Street
Charleston, South Carolina

54

Mrs. A. D. Caudill
Box 88
Hazard, Kentucky

Father Sheen

Miss Thelma Stevens, X
150 Fifth Ave, New York 11. N. Y.

Mrs. W. B. Trimble, Box 725
Emory University. Ga

Mrs. John Patton. 1745 W. Wesley Road. N.W Atlanta

Dr. Harrison McMains, 167 Walton St. N.W X "

Mr. Morris Abram, Healey Bldg. Atlanta X

Mrs. Edward Askren, 170 Laurel Forest Circle N.E.

Mrs. J. W. E. Bowen, 1197 Fountain Drive S.W. X

Rev. Mrs. Annie Campbell, Central Congregational Church
675 Piedmont Ave N.E. Atlanta

Mrs. Spann Milner. 1109 W. Peachtree N.E. Atlanta 6

Mrs. L. L. Austin, 1174 Zimmer Drive N.E. Atlanta 6

Mrs. Fleming H. Ragsdale. 1168 Cascade Ave S.W. Atlanta

Mr. Arthur Levin., Kemper Building, Atlanta X

Miss Annie Tait Jenkins, Presbyterian Board
341 Ponce de Leon Ave. N.E.

Mrs. W. W. Weatherspool, 1475 Ezra Church Drive N.W.

Miss Grace Arnold. ?

Mrs. Harry Richardson. Gammon Seminary
Atlanta

(over)

Rev. Edward Driscoll, Wesley Mem. Bldg.

Rev. E. D. Rudisill, Haygood Mem. Church
1015 Rock Springs Rd. N.E.

Mrs. Sheffield Owen, 3785 N. Stratford Rd. N.E

Mrs. E. J. Mackay, 489 Clifton Way N.E.

Mrs. J. Kurt Holland, 4029 Lake Forest Dr. N.W
Atlanta 3. Ga

Mrs. E. L. Robinson. Gallatin, Tenn

Mrs. Arthur Whitehill X
3756 Powers Ferry Road, Atlanta

Mrs A. H. Sterne
Westminister Drive N.E.

23. Mrs. Stuart Colley, Grantville, Ga.

24. Mrs. H. B. Trimble, Box 725, Emory University, Ga.

25. Mrs. John T. McCall, 3728 West End Ave, Nashville, Tenn

26. Mrs. John Hay Whitney, 630 Fifth Avenue, New York -

~~Mrs. Stanton Burnett~~

27. Dr. Rufus E. Clement, Atlanta University, Atlanta, Ga.

28. Mrs. J. Fletcher McLeod, 700 Terrace Ave., Montgomery, Ala

29 Mrs. George Carter, ~~Bx~~ Browning Home and Mather Academy, Camden, S. C.

30 Mrs. P. E. Cunningham, Box 703, Vicksburg, Miss.

31 Mrs. Niles C. Clark, Waterloo, S. C.

32 Mrs. L. S. Evins, 216 Princeton Ave. Birmingham 4, Ala.

33 Mrs. Cecil Davis, 216 Riverview Blvd, Daytona Beach, Fla

34 Mrs. B. N. McComb, 1742 Ingleside Drive, Baton Rogue, La

35 Mrs. James M. Dabbs, Mayesville, S. C.

36 Rev. Lewis Deer, Mission Bldg, 220 Downey Street, Indianapolis, Ind.

37 Mrs. J. W. Harbison, 911 N. Washington St., Shelby, N. C.

38 Mrs. George Martin, 4908 Powhatan Avenue, Norfolk, Va.

39 Mrs. B. A. Wafenskey, ~~14 Houston Mill Rd. N.E~~
Box 725 Emory University, Ga ~~Atlanta, Ga~~

40 Mr. Samuel H. Rosenberg
Atlanta Bureau of Jewish Education, Room 701
41 Exchange Pl. S.E. Atlanta

Mrs.

30

United Church women

Env. Typed

Christian Social Relations Chairmen

Mrs. Gordon Goodall, 1022 28th Place, Birmingham, Alabama

Mrs. I.C. Harriman, 4523 West 25th, Little Rock, Arkansas

Mrs. John Simpers, 207 Mansion Rd. Elsmere, Wilmington, Delaware

Mrs. Einer Cappelman, 2715 N. 18th Street, Arlington, Va. (DC chairman)

Mrs. C.E. Biggerstaff, 4906 Adansom Street, Orlando, Florida yes

Mrs. William Stewart, 140 Forrest Boulevard, Decatur, Georgia

Mrs. Leon D. Sandborne, 2690 Dixie Highway South, Fort Mitchell, Kentucky yes

Mrs. E.P. Cudd, 1604 North 4th Street, Monroe, Louisana

Mrs. Russell C. Callow, 124 Prince George Street, Annapolis, Maryland

Mrs. Alvis McNeill, 705 Coopers Road, Jackson, Mississippi

Mrs. Charles Goldthwaite, 2112 Ridge Road, Raleigh, North Carolina

Miss Priscilla Shaw, 5 Folsom Street, Sumter, South Carolina

Mrs. R.P. Richardson, 1951 Lyndale, Memphis 12, Tennessee yes

Mrs. J. Everett Neese, 1041 Bayview Boulevard, Norfolk, Virginia

~~Mrs. Don Freeman, 2108 MacCorkle Avenue SE, Charleston, West Virginia~~

State Presidents

Mrs. Hartwell Davis, 3333 Cloverdale Road, Montgomery, Alabama

Mrs. Kyle Engler, 822 Highland, Fayetteville, Arkansas

Mrs. John A. Trader, Dover, Delaware

Mrs. George M. Haverstock, 2924 McKinley Street NW, Washington, DC

Mrs. Norwood Phelps, 2405 Pineridge Road, Jacksonville, Florida

Mrs. W. Sheffield Owen, 3785 Stratford Road, NW, Atlanta, Georgia

Mrs. R.T. Brown, 252 South Hanover, Lexington, Kentucky

Mrs. Glenn Laskey, 710 N. Vienna, Ruston, Louisana

Mrs. D. Ellwood Williams Jr. Route # 4, Annapolis, Maryland

Mrs. J.I. Wates, 3906 Council Circle, Jackson, Mississippi

Mrs. H.B. Shaw, 511 Grace Street, Wilmington, North Carolina

Mrs. W.A. Davis, 7 New Town Lane, Charleston 44, South Carolina

Mrs. Marion L.Batton, 1753 Galloway Avenue, Memphis 12, Tennessee

Mrs. J.Birdsall Calkins, 5010 14th Street N., Arlington, Virginia

Mrs. Fernon Gregoire, 220 Carpenter Street, Clarksburg,West Virginia

the symbol on the cover,

The Budded Cross, is one of the most cherished and highly revered symbols of the Christian faith. It was on a cross with arms of unequal length (the Latin cross which forms the basis of this budded cross), that the Son of God was crucified. The trefoil ("budded") termination of the arms giving the cross its name symbolizes the Holy Trinity and the Resurrection.

Standing out in white letters from the ~~purple~~ blue background and the vine and fruit decor, is the monogram I H S -- the Greek capitals which represent the first three letters of the name Jesus. The twining vine with its delicate tendrils, abundant leaves, and rich bunches of grapes, signifies the Holy Communion. It reminds us of the Master's words to his disciples, "I am the vine; ye are the branches." It also warns those of us who claim discipleship that "every branch in me that beareth not fruit, he (the Father) taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

Here in one symbol are the tokens of sacrificial service, vicarious suffering, brotherly love, and the triumph of new life over death, and also of the Trinity, the one God in three Persons: the Father, the Son, and the Holy Soirit--the Comforter.

* * *

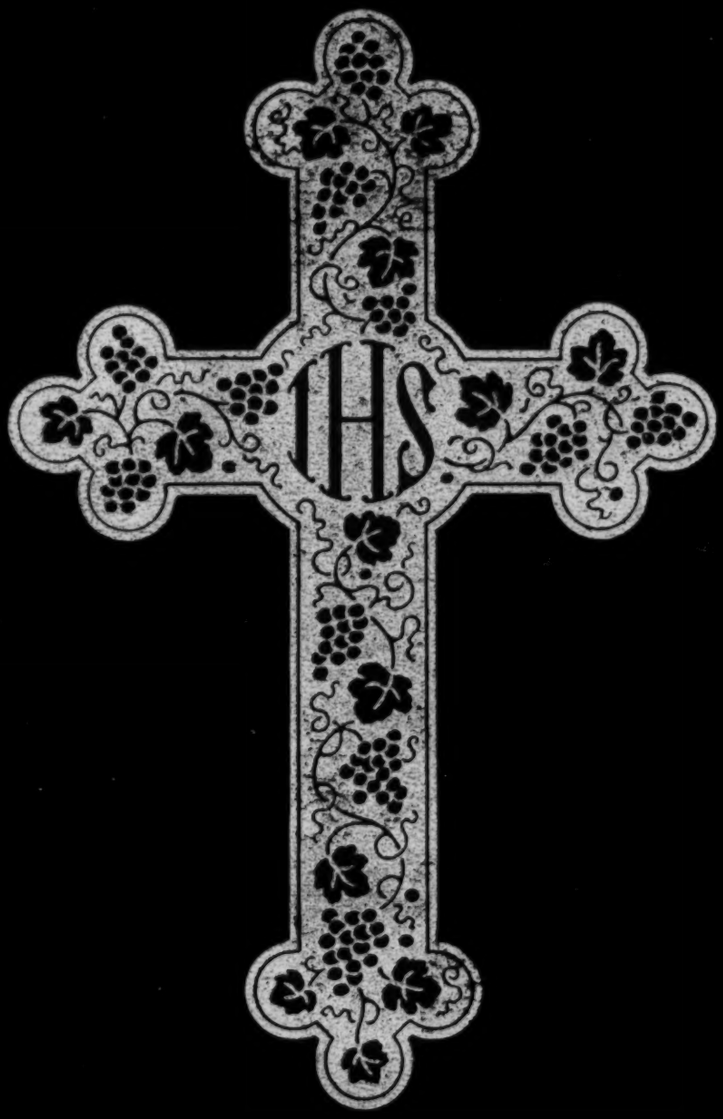
A DAY APART

General Chairmen..... Mrs. M. E. Tilly
Mrs. Harry ~~Wright~~

Committee ..... Mrs. E. F. ~~Newell~~
Mrs. Hal Andrews
Miss Miriam Rogers
Mrs. Lewis Moseley
Mrs. J. H. Parham
Mrs. J. J. Bradley
Mrs. Jack Patterson
Mrs. J. H. Lane
Mrs. Tom Sharp
Mrs. Larry Smith

Mrs. J. W. Struber
Mrs. L. B. Bridgers

Music..... Mrs. Jack Patterson, Chairman
Music Jack Patterson
Scripture Lessons..... Mrs. Harry Wright
Marshalls..... Mrs. W. L. Wallace
Mrs. E. Larry Smith


IHS

Letter of invitation for Mrs. Lilly's meeting

Copies of this letter sent to:

Mrs. Sam Mohr
Mrs. J. Kurt Holland
Mrs. Abe Goldstein
Mrs. Dan R. Schwartz
Mrs. Edgar Haas
Mrs H. H. Levy
Mrs. Lewis Alcus
Mrs. Julius Mock, Jr.
Mrs. Mels Jacobson
Mrs. Bernard Werthen
Mrs. Moe Ruben
Mrs. Ira K. Weil
Mrs. J. G. Carpenter
Mrs. Sydney Parks
Mrs. Bernard Facher

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE N.E.
ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

From time to time, through the years, women church leaders of the South, have come together to face issues of our section. While these workshops are sponsored by the Southern Regional Council, all denominations of the three faiths and both races have participated.

In 1954, and again in 1955, the women sought to find ways to ease the tensions growing out of the Supreme Court decision on integration of our schools. Recent events make us know, again we must meet together and we are asking you to be one of the group — to meet October 30 31.

We have funds for the expenses for your travel and entertainment. We would appreciate hearing from you and are hoping you will find it convenient to accept this invitation.

The Place - The Young Men's Christian Association Building, 145 Luckie Street N.W., Atlanta,
Hotel - The Piedmont
Hours - October 30 - 10:30 a.m. with afternoon and evening sessions following.
October 31 - 9:00 a.m. through lunch.

These are challenging times and we need to find wisdom and courage for the facing of these days.

We would like to hear from you before October 10.

Yours sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/bsc

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

Dear Friend

The workshop of the Fellowship of the Concerned will be held at the Young Men's Christian Association, 145 Luckie Street S.W., Atlanta.

Dates-

October 30 - 10:00 a.m. with afternoon and evening sessions
October 31 - 9:00 a.m. through lunch.

Lunch will be served each day at the Y.M.C.A.

I hope you have kept these dates open.

Dr. A. C. Miller, Executive Secretary Christian Life Commission, Southern Baptist Convention; Miss Esther Stamats, United Church Women; Miss Thelma Stevens Woman's Division of Christian Service; Father Sheen of Catholic Committee of the South; Mrs Charles Johnson of Fisk and other leaders will be with us.

Because it is a workshop, and also for space in the meeting hotel, it is possible to have only those who are invited. There will be no advance publicity. Please let me know by October 15 if I may expect you.

Please advise if you will be here

Sincerely,

Mrs. M.E. Tilly
Director of Women's Work

MET/bsc

FILE COPY

WORKSHOP - FELLOWSHIP OF THE CONCERNED
San Antonio, Texas

Chairman - Mrs. Tommie Stroud - Christian Social Relations United Church Women of Texas

Delegates who were attending the Twenty Second Annual Assembly of the United Church Women of Texas in San Antonio were invited to a Workshop, preceding the opening session of the Assembly, at 12:30 on March 5th, at the First Presbyterian Church. Mrs. Tommie Stroud presented Mrs. M. E. Tilly, Director of Women's Work of the Southern Regional Council. Mrs. Tilly has served as Secretary of the Christian Social Relations of Methodist Women of sixteen Southern states. She was on the American Palestine Committee, traveling to the Holy Land to observe reactions there, and is the Spiritual Life Chairman of United Church Women of Georgia. Forty-six women were present through the session, others having to leave because of other commitments and all received much benefit from the discussion under such capable leadership.

THE FELLOWSHIP OF THE CONCERNED

Mrs. Tilly explained the "Fellowship of the Concerned" as being church women of the South coming together whenever there are serious problems of our section that give them concern. There is no organization as such, but just a concern.

She spoke of how the women working together brought a successful movement against lynching. They have met many times facing such issues as civil rights, health, court actions, etc. The specific issue at the present time is the question of school integration.

She pointed out that the command in Leviticus was to love the Lord with heart, soul and might. Jesus added the word, "mind" -- with all your reasoning power ... and the Supreme Court decision is reasonable! The Court has given us other changes of tradition at which we rebelled but we have finally accepted those decisions for the good of the majority.

Mrs. Tilly brought out the fact that Jews, Catholics, and Protestants were working together on the integration problem. It is not a new problem but the long trail to the Supreme Court decision began in 1849 in Massachusetts. There were 130 cases before their decision on May 17, 1954. She urged us to read the introduction to "The Tale of Two Cities" (Dickens) in which he says: "It was a time of darkness --" (etc.) ....

She used a comment of a Rabbi, that we learn to walk in the darkness and face its dangers as well as its light. The Torah says there are three watches of the night. The first is symbolized by the braying of an ass. The second is by the barking of a dog and the third by an awakening household with a husband and wife conversing and a crying hungry baby. There has been plenty of braying in legislatures, making laws that will not stand. The barking of a dog is intimidation! The crying baby -- and no iron curtain can shut out the sound! With the dawn, the waking of the household, the discussion of jobs to be done, plans for a new day! All is a part of our lives!

In Montgomery, Alabama, the brilliant Negro minister who is much concerned with the bus boycott among his people, has been arrested many times on false charges, unjust accusations, his home has been bombed. He pays the assessed fines and urges his people to avoid violence. He says his fight is not for individuals alone but for the nation ... and not just the nation but the whole world.

INTERPOSITION

Mr. Louis LeLaren, attorney at law of San Antonio, spoke on the meaning of "interposition." The word is practically unheard of in law of today. In the early history of our nation, it meant the right of the individual states to interpose when federal laws invade state's rights. He spoke of the comity of law, settling the overlapping of various courts, with the Supreme Court being the highest authority. He feels that possibly our State leaders were not able to 'sell' the people their ideas of continued segregation so they brought in the tide-lands, gas issue, etc., to confuse the issue. He bewailed the fact that the subject had become a political one. He called attention to the fact that the Supreme Court had left the timing to the individual states, --"deliberate haste"--, and in one state it might take five years -- in another, it might have been the day before yesterday! He reminded us that government never remained static: it moves forward or slides backward.

MIS-INTERPRETATIONS OF BIBLE VERSES USED BY SEGREGATIONISTS

The Bible instances most used are Noah's curse of his son Ham and condemning him to be a servant of his brothers. This is being given as a curse of God - instead of a curse of Noah.

Ezra's crying out against the mixed marriages in Jerusalem, he found upon his return from Babylonian captivity -- is being interpreted some way that integrated schools will bring mixed marriages, forgetting the Jews had married across religious and not racial lines. Because of the suffering Ezra brought in breaking up families, the Book of Ruth was written anonymously at this time to show the people their father David had come from a mixed marriage.

Another quotation being used is "He hath made of one blood ... established habitation," however the first part of the quote "He hath made of one blood" is forgotten and emphasis put on "the bounds of habitation." In the veins of all of us is the blood of several nations. Just who and how can we, any of us be sent back to a "special habitation!"

UNDERSTANDING

A suggestion was made that we follow the advice of the caustic Simeon Stylites of Christian Century fame, and literally "Jump out of our skins" and into the "skins" of those of another race .... Many of the Belgium church leaders in South Africa have spoken of their early imposition of strict segregation as being very unwise.

PROGRESS

Comments were made by various individuals of the progress of integration in their cities: San Antonio, El Paso, Alton (?) and others. In Austin, all churches affiliated with the Council of Churches are interracial; in Houston, all Lutheran churches are also interracial. In Waco, great progress is being made: the Annual Brotherhood Worship Service, and Human Rights Day with each person receiving the Declaration of Human Rights.

The UCW of Dallas is trying to use "deliberate haste" in its work. This year a Negro woman was appointed as chairman of Human Relations Committee with an understanding co-chairman. Eight Negro churches are affiliated and have delegates at each meeting.

SUGGESTED ACTION

1. Make friends with people of other races: be seen together.
2. Support interracial movements.
3. Study bills in legislature.
4. Inivite someone of another race to attend your church.
5. Write intelligent letters to your newspapers.
6. Do not take advantage of another race
7. Work unceasingly for integration through your church.

There followed much interested discussion; questions answered, One cultured Negro woman spoke for the Negro group who were present." We surely do appreciate you 'sticking your neck out' for us!" Another woman reminded us that it takes both black and white keys to play the Star Spangled Banner! A most helpful book, "Work Book," was given each person present for use in our interracial work, through the kindness of the Fellowship of the Concerned, of the Southern Regional Council.

The meeting was dismissed with a prayer by Mrs. James S. Crate of Houston, Chairman of the Interracial Commission of Texas, and Chairman of Race Relations of the United Church Women of Texas.

Mrs. Frank D. Brimm, Scribe

b. Refused to go into segregated private schools to teach.
c. Assisted in tutoring groups and continued to impress the children it was only temporary.

10. NAACP worked with the 17 Negro students preparing them

a. Psychologically to enter integrated schools--also to accept refusal of admission
b. Set up temporary school for them

11. REFERENDUM: "gave us two ways to vote against public schools and no way to vote for them"! The result was 8,712 to 12,340 to open segregated or against opening integrated.

12. PTAs of most all schools worked in various ways.

13. Norfolk Ministerial Union appeared before City Council. Declared Day of Prayer to be city-wide.

Submitted by/
Mrs. E. V. Ennis
Norfolk, Virginia

11. Readiness to act. If and when trouble comes, be ready to act and be available to work with those who want to get together and straighten things out. If you have made your point of view and approach known ahead of time, you will increase the possibility of being utilized in the event of a community crisis situation.

d - State laws designed to curb activities of interracial and pro-integration groups present a special problem. Many participants want to know what you can do when channels of communication are closed or shut down by state laws. These suggestions were made:

1. Make common cause with other groups. When laws or steps are taken to block one group, like-minded groups have an obligation to protest with them. If they don't, they may be the next on the list.

2. Challenge the laws. Such laws won't hold water in the long run if they are challenged, because they violate basic constitutional rights. One approach is the challenge of separation of church and state. If you are meeting in churches and working as church people, the state cannot tell the church what it should do in its program.

3. Remember politicians are sensitive to public opinion. Put pressure on them and let them know that the public is not in favor of such suppression. Politicians do not want to antagonize voters.

e. Another question which concerned participants is what position groups such as they represent should advocate in relation to school desegregation. Mrs. , president of the United Council of Church Women in Texas, said her group has actively recommended straight, across-the-board desegregation without extraordinary transfer privileges. They feel this is the soundest approach and they have consistently recommended and endorsed it for all communities, though they have been criticized at times. Members of the workshop agreed:

1. Groups such as the ones they represent should advocate the strongest position possible as far as school desegregation is concerned. Too many people are advocating weak and "half way" positions which will result in maintaining segregation.

The workshop closed with a final spiritual talk from Dr. Miller, based on Christ's talk with the Samaritan woman at the well, St. John, 4, 1-42.

The Woman at the Well
Dr. A. C. Miller

How can community betterment come? All of us here are concerned with that question and we have deliberated over it these past two days. Christ advocated preaching and I have not lost my confidence in preaching. I think there is something we can learn from the story of the Samaritan woman who was drawing water from the well.

> There cometh a woman of Samaria, to draw water. Jesus said to her: Give me to drink. ...
>
> Then the Samaritan woman saith to him: How dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans.
>
> Jesus answered and said to her: If thou didst know the gift of God and who he is that saith to thee: Give me to drink; thou perhaps wouldst have asked of him, and he would have given thee living water.

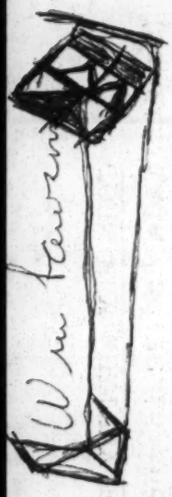
Sometimes, as in the case of the woman of Samaria, we make great discoveries in the pursuit of commonplace needs and in places, such as the well, where we have lived and worked for years. The woman of Samaria was a humble woman, doing a humble woman's work, and in the pursuit of her work, in drawing water from the well, she discovered Christ and a new life. She was a lowly woman, and a Samaritan, whom the Jews did not speak to, but Christ spoke to her and told her of the living water. "But he that shall drink of the water that I will give him shall not thirst forever."

Religion as we have been practicing it has occupied a high place. We have not been concerned with lowly people, but with those that are like ourselves. We must use our Ch~~ristian~~ faith to open our eyes to a life whereby we gain a greater appreciation of all people. We must open ourselves to all and do it with an interest that is not professional, but based on Christian love. We must lead others to knowledge of service. If we would solve the problems we face, we must draw others to us. We must ignore lines and barriers that separate us from other people.

"God is a spirit," Jesus told the woman of Samaria, "and they that adore him must adore him in spirit and in truth." God is a spirit and He loves us all. He is the kind of God to be served in our homes, in our offices, in the slums and on the streets. We are all good for something and when we understand that and extend ourselves to all, we will begin making progress in the problems of community betterment that concern us.

C-15 (34)

Correspondence and Reports
1954-1968



SNCC
Pub Policy
Contingency
Color
Writing
VET research

✓ Beck - Tu H5 2629
✓ Eagle Ri 9 4171
✓ Peters Pl 12345 (1966)
SRC Rwn
Jones Je 25252

JOHN HAY WHITNEY FOUNDATION - New York

(Grants made to SRC in support of the Fellowship of Concerned)

1955	1956	1957	1958	1959	1960	1961
$1,000	$2,000	$2,000	$2,000	$2,000	$2,000	$1,000 (final grant)

YORIKO NAKAJIMA
15, ~~CH~~
1-CHOME, KOTOEN
NISHINOMIYA-CITY,
JAPAN

Memo FROM THE DESK OF **HAROLD FLEMING**

(1) Oct 28-29. 3 faiths
- only such. Labor.
Dr. W. A. Smart, (Emory),
IAG, Miss Esther Stamats
(UChurch. NCC), Miss
Thelma Stevens, WDCS;
Miss Annie Tate Jenkins,
So. Presbyo. State Sec
Pres. UChurch convened in
(2) ~~Exec Cttee~~ SC, 2
State workshop in Ala.,
" " " Fla.
Tenn.
Taught 5 diff. state
Meth. Schs of Missions.

White women rode every
bus in Montgomery.

Churchwomen on Komonia
Negro regis. & voting
background & future

FROM THE DESK OF HAROLD FLEMING

PRESIDENTS AND OFFICERS OF NATIONAL COUNCIL OF JEWISH WOMEN

Courtesy of Arthur S. Kling
2910 W. Jefferson
Louisville, Kentucky

ARKANSAS

Mrs. Louis Rosen
318 Ridgway,
Little Rock, Arkansas

FLORIDA

Broward County
Mrs. Walter Wesson
1239 Washington St.
Hollywood, Florida

Jacksonville
Mrs. Julius Mock, Jr.
1254 Mornenwood Road
Jacksonville, Florida

Greater Miami
Mrs. Jean Lehman
51 North Shore Drive
Miami Beach, Florida

Tampa
Mrs. Lawrence Falk
364 Blanca
Tampa, Florida

GEORGIA

Atlanta
Mrs. Mels Jacobson
3536 Kingsboro Road, N. E.
Atlanta, Georgia

LOUISIANA

Alexandria
Mrs. M. C. Gehr
1013 24th Street
Alexandria, Louisiana

Lake Charles
Mrs. Gerald Weiss
907 7th Street
Lake Charles, Louisiana

New Orleans
Mrs. Logare Levy
517 Lowerline Street
New Orleans, Louisiana

Shreveport
Mrs. George Woolhandler
185 Bradley Street
Shreveport, Louisiana

TENNESSEE

Memphis
Mrs. Lester Samelson
5327 N. Clover Drive
Memphis, Tennessee

Nashville
Mrs. Bernard Werthen
4440 Tyne Lane
Nashville, Tennessee

SOUTH CAROLINA

Charleston
Mrs. Moe Ruben
84½ Queen Street
Charleston, S. C.

[redacted]

ALABAMA

Birmingham
Mrs. Wm. B. Goldstein
64 Pinecrest Road
Birmingham, Alabama

Mobile
Mrs. Jos. Golomb
55 W. Sherwood Drive
Mobile, Alabama

Montgomery
Mrs. Ira K. Weil
2600 Carter Hill Rd.
Montgomery, Alabama

Selma
Mrs. Richard Rosenberg
32 Edgewood
Selma, Alabama

BIOGRAPHICAL SKETCH

Mrs. Milton Eben Tilly (Dorothy Rogers Tilly)

Born in a Methodist parsonage at Hampton, Georgia

Graduated from RhinehartCCollege; Wesleyan College, Macon, Ga.; student at Scarritt College, Nashville; University of North Carolina; Garrett Institute

In the Methodist Church have been an officer of some kind in local church since I was eight years old. Served on Conference, Jurisdiction and National Boards. In Women's Work - Many years a conference officer, served eight years as S. E. Jurisdiction (9 southern states) secretary of Christian Social Relations and twelve years on National Committee on Christian Social Relations and have taught for many years under General Board of Education and Methodist Church.

Four years on National Commission of Children, Youth, Children's Bureau.

Called to Detroit to listen to the Hearings Dispute between General Motors and UAW-CIO.

Citations:

A chest of Silver from the Atlanta Constitution and Woman's Chamber of Commerce for the woman of the society in the field of social service; the National Phi Mu Sorority for the outstanding Phi Mu in the field of social science; the Pi Sigma Alpha Political Science Fraternity for service in the cause of justice and equality in our land; Gammon Theological Seminary for courageous labors to make the christian way a living reality in our times; National Fellowship Award, Philadelphia: Aaronsburg, Pa., from the neighbors of Aaronsburg; Paine College, Augusta; Woman's Division of Christian Service, National organization of the Methodist Church - only one ever given in the history of the church; United Church Women (National) christian citizenship by precept and example; National Council of Negro Women.

Am serving now as Director of Women's Work for the Southern Regional Council.

United Church Women of Louisiana

710 N. Vienna St.
Ruston, La.

Mrs. M. E. Tilley
Director of Women's Work
Southern Regional Council, Inc.,
Atlanta, Ga.

Dear Mrs. Tilley,

Thanks for inviting me to attend the Workshop in Atlanta on Oct. 30-31. I am terribly sorry that I have a conflict. I am still serving as recording secretary of the South central Jurisdiction Woman's Society of Christian Service, and we meet on these identical dates in Oklahoma City, Okla.

I have sent your letter to Mrs. George McCaskey, our first vice-president and have asked her to represent us, & urged her to attend. Her address is 2203 Jefferson Ave., New Orleans. She is a lovely person, a Presbyterian U.S.A.

Mrs. Cudd has a semi-invalid husband, and it is quite difficult for her to leave home for any length of time.

I am sorry that she did not reply to your letter.

I am asking Mrs. McCaskey to write you, so that you will know what to do about hotel reservations. I believe she will attend.

Thank you for your letter & interest.

Sincerely yours,

Virginia Laskey
(Mrs. Glenn)

Prepared for The Fellowship of the Concerned

OPENING HYMN

Rabbi

WE THANK THEE, GOD
(Tune: "America the Beautiful")

We thank Thee, God, for eyes to see
  The beauty of the earth,
For ears to hear warm words of love
  Or happy sounds of mirth,
For minds that find new thoughts to think,
  New wonders to explore,
For health and freedom to enjoy
  The good Thou hast in store.

Help us remember that to some
  The eye and ear and mind
Bring sights and sounds of ugliness,
  And only sadness find;
Help us remember that to them
  The world has seemed unfair;
That through no effort of our own
  Have we the larger share.

Rabbi Gittelsohn prepared

O may our eyes be open, Lord,
  To see our neighbor's need
And may our ears be kept alert
  Their cries for help to heed.
Make keen our minds to plan the best
  For one another's good,
That all the world shall be at last
  One friendly neighborhood.

From "As Children Worship"
-By Jeanette E. Perkins
(Used by permission of the Pilgrim Press)

READER

Lord God of the Universe, we come before Thee this day, deeply conscious of our failings in the past and hopeful that these moments of prayer will bring us closer to Thee and to the best in ourselves.

Too often have we permitted the words of our mouths and the meditations of our hearts to be but pious pretense, failing to implement them with the deeds of our hands. Professing a belief that Thou art the Source of all life and that all men are therefore brothers, we have not acted like brothers to those whose color differs from our own. Affirming with our lips that we must love our neighbor as ourselves, we have cheapened our own faith by accepting only white men as neighbors.

We know, O God, that the path of those who would truly serve Thee by loving their fellowmen isnot easy. Many trials and tribulations, much anguish and pain lie before the man or woman who would live honestly the sacred teachings of our faith. We donot ask that the way be made easy for us. We pray only that we may be among the honest and courageous few who will be

strong enough to serve Thee in truth by accepting all men everywhere in love. Thus do we rise to praise Thee, who art the Source of truth and love.

(Congregation Rises and Recites Together)

Baw-r'chu es Adonoy ham-vo-rawch.

Praise ye the Lord, to whom all praise is due.

Baw-ruch Adonoy ham-vo-rawch l'olawm vaw-ed.

Praised be the Lord, to whom all praise is due forever and ever.

(Congregation sings Hebrew Response, then is seated)

READER

The ancient rabbis, commenting on the story of Adam and Eve, asked a most important question. Why did God choose to create the human race in the form of only one couple? Their answer was even more significant. In order that no man in the future would ever be able to say: I am superior to others because my ancestors were superior. Our rabbis also asserted that to create Adam God gathered dust from every remote corner of the earth, dust from every continent and of every color. Thus has Judaism always taught -- long centuries before science arose to confirm -- that men of every color and race on earth are of one common origin, made of the same primal stuff, equally created in the image of God, equally prone in their behavior to good and evil.

Whenever our ancestors were tempted to forget this sacred doctrine of their faith, there were prophets at hand to remind them. When they wanted to think of themselves as somehow superior, Amos pictured God as saying: "Are ye not as the children of the Ethiopians unto me, O children of Israel?" So must we remember today that in the sight of God all men are of equal worth and must therefore be given equal opportunity and equal right. For mankind is one, even as the universe is one and God is One.

(Congregation rises and recites together)

Shema Yis-raw-ayl, Adonoy Elohaynu, Adonoy echawd.

Hear, O Israel, the Lord our God, the Lord is One.

Baw-ruch shaym k'vod mal-chu-so l'olawm vaw-ed.

Praised be His mame whose glorious kingdom is forever and ever.

(Congregation sings Hebrew, then is seated)

RESPONSIVE READING

Reader: I rejoiced when they said unto me: Let us go into the house of the Lord.

Cong: Wherewith shall I come unto the Lord and bow before God on high?

Reader: It hath been told thee, O man, what is good, and what the Lord doth require of thee.

Cong: Only to do justice, and to love mercy, and to walk humbly with thy God.

Reader: Have we not all one Father? Hath not one God created us all?

Cong: Why do we deal treacherously every man against his brother?

Reader: Proclaim liberty throughout the land unto all the inhabitants thereof.

Cong: Let justice flow like water and righteousness like a mighty stream.

Reader: Seek good and not evil that ye may live.

Cong: May the righteous of all nations rejoice in Thy grace and exult in Thy justice.

Reader: Let them beat their swords into plowshares and their spears into pruning hooks:

Cong: Let nation not lift up sword against nation nor learn war any more.

Reader: Righteousness exalteth a nation, but sin is a reproach to any people.

Cong: Thou shalt not hate thy brother in thy heart;
But thou shalt love thy neighbor as thyself.

READER

The cornerstone of the good life -- for Jew and Christian alike -- is the Decalogue. Tradition teaches that the Ten Commandments were given to all mankind by the hand of Moses. How easy it is to hear only the surface meaning of these Commandments, to attend only to that which can be easily obeyed and to overlook the many respects in which we violate the spirit of these words almost daily. Let us read the Ten Commandments together. Let us reflect on some of their deeper meanings for American life today. And let us -- each within the most sacred recesses of

his own heart -- resolve to live by these great teachings indeed, even as we recite them in word.

RESPONSIVE READING

Cong: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Reader: At the very beginning God is identified as the Source of freedom. "Who brought thee...out of the house of bondage." God wants freedom for all His creatures; for Christian and Moselm and Jew...for believer and non-believer...for white man and Negro...for all!

Cong: Thou shalt have no other gods before Me.

Reader: He who discriminates in any manner against another human being has placed lesser gods above the one true God. He has chosen to serve the graven image of his own racial vanity. He has violated the Second Commandment.

Cong: Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Reader: To say that God is One but to act as if mankind were not one; to proclaim that all men are created in God's image but to act as if some were not: -- this is to take the name of the Lord our God in vain. The Lord will not hold him guiltless who thus taketh His name in vain!

Cong: Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

Reader: God commands equal work and equal rest for all men. The refreshment and inspiration of the Sabbath were meant not just for one small part of the human race but for all, for man-servant, for maid-servant and stranger no less than for master or employer...for him of black skin or yellow or brown no less than for those of us whose skin happens to be white.

Cong: Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Reader: According to Jewish tradition, God created parents as his deputies, knowing that He could not possibly attend to every child Himself. The most sacred responsibility of parents, then, is to teach their children what God would have them do. Parents have

deserved the honor and respect of their children only if they have shown them how to serve God by loving all His children equally.

Cong: Thou shalt not murder.

Reader: There is more than one way to murder a human being. If we protect his comfort and safety with less zeal than our own, if we force upon him a life of constant fear, if we deny him the opportunity to develop his own God-given talent -- we have murdered a part of his soul even though we may have left his body untouched. The Sixth Commandment condemns all murder. It bids us respect the body and soul of all human beings with equal fervor and equal love.

Cong: Thou shalt not commit adultery.

Reader: Any respect in which we failed to fulfill our highest potential is a form of adultery, for we thereby adulterate that purity which was placed within us by God. He who fails to treat his fellow-men of any color as he would himself want to be treated by men of every color, has adulterated the god within him.

Cong: Thou shalt not steal.

Reader: Thou shalt not steal. Thou shalt not steal any other man's dignity nor his right to equal freedom nor his claim on equal education nor the image of God which is his soul. Thou shalt not steal.

Cong: Thou shalt not bear false witness against thy neighbour.

Reader: To say that one race is inherently superior to any other is to bear false witness, for it is not so. To claim that Negroes are not equal to whites because they have not enjoyed as much education, and then to deny them the very education they want and need, is to bear false witness. Thou shalt not bear false witness against thy neighbour or against any man!

Cong: Thou shalt not covet thy neighbour's house; thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Reader: To covet means to yearn for superiority over others. How often, when we justify our discrimination against our fellowmen, are we really acting out our need to feel superior. How much easier it is to achieve such superiority not by our own efforts to improve but by keeping other men down. Let us not resort to such cheap and spurious devices. Let us

become truly superior. And let us freely grant to all men the same superiority we seek for ourselves. Then we shall not need to covet.

CONGREGATION

We have reviewed the most sacred teachings of our faith and we have re-examined our consciences in the light of that faith. May the insights of this interlude remain with us long after we have parted. May our intention to fulfill the highest ideals of prophetic religion and the full potential of the American promise guide our conduct in the days that lie ahead. May we remember that only after we have learned to do justice to all our fellowmen and to love mercy for every human being on earth can we really know how to walk humbly, O Lord our God, with Thee. Amen.

CLOSING HYMN

AMERICA

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From ev'ry mountain side
Let freedom ring.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

BENEDICTION

Next week I plan to seek out a negro friend in my community and take over the possibility of starting an interracial prayer group, as a first step in interracial communication where none now exists.

I'm going to write to our
S.E.T. Board & find
why we haven't better
coverage in all of our
Churches on these
problems!

What Will I Do Next Week

I will pray that God will give me the courage to do in my community and church what we have study here these two days.

What I will do next week.

I will report to my next group of the Council of Church Women.

Will seek for more information and ways that I may be more useful as a Christian citizen.

next address
Mrs. J. N. Curry
409 N. Coit St
Florence, S.C.

I shall try to get my own society to accept integration in many of its activities. And also community organizations and services.

This meeting has been a great challenge. I pray to God for guidance in this challenge of controversy

next week I shall be assisting in teaching Christ, the Church + Race in a very sophisticated church - I shall be praying the Lord to lead me to say the right things to open the minds of some of these women.

Share experiences.

Discuss with friends some of the challenging statements we have heard.

Try to make at least one new Negro friend.

Discover some of the actual practices of community in treatment of Negro friends.

Search own heart and think of own attitudes in relationship to teachings of Jesus.

Discover labor organizations in community.

Investigate school conditions.

What I will do next week.

I will personally tell every person I have an opportunity to about this meeting; how Church women took the time + effort to come to Atlanta to discuss major problems. I believe it will inspire them as it has me.

And when the day of Pentecost was fully come, they were all with one accord in one place,
And suddenly there came a sound from heaven as of a rush-mighty wind, and it filled all the house where they were sitting.
And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.
And they were filled with the Holy Ghost

1. I shall read all the materials furnished here –
2. Think over messages in worship.
3. " " " by representatives of other groups than mine.
4. Recall some of experiences shared in workshop sessions
5. See what this whole exp. has meant to me and find ways of sharing it with others, family, church, community as opportunity
6. Perhaps order some of literature furnished, and passon to the 7 women with whom I closely work, that they, too, may have a broader vision
7. Choose some good reading along devotional lines and spend more time in my own private devotional life that my witnessing may be more effective –
(including materials in my line of work e.g. S.R.I.)
8. Seek earnestly, constantly to understand others and what relationship to others should be.
9. Work to be a better leader.

I am going to go to work on my long-dormant idea of having an interracial prayer group. And now I have added to that dream – as a result of this workshop – the inclusion of some of our men in it – if they ever come.

Noreen Johnson

I shall try to establish an interracial prayer group in my city

I will try next week — and all the weeks which follow — to take every opportunity which arises to courageously stand and speak out for the right — fearlessly.

ADDRESSES

I am more encouraged that at any time in the past 4 years. For the first time I am going home with the intention of using this whole program setting for a workshop for Mississippi — This has been meat we could chew on —

Martha Burt

USG
UNITED STATES GYPSUM
The Greatest Name in Building

Next Week

I shall be working toward a study in my own Church on "Christ, the Church, & Race" or "Kingdom Beyond Caste"

Because of this meeting, I hope to do a better job!

Mrs. L. C. Thoroughman
V.A. Hospital
Atlanta 19

I will be reporting back to my W.S.C.S. as it meets the Second Tuesday in Nov.

I will be talking to the Interracial Group as it will meet in our town on the first Monday night of this Nov.

(At this great meeting my little light has become renewed with a new glow.)

What I will do next week -

I will seek to discover and use methods of sharing the experiences and resources I gained here (My follow-up Activities)

not next week —

but next —

Continued planning on

Church Study of

"In Every Place a Voice"

and letters of appreciation

to Emory Students who spoke

at Mondays Methodist hearing

and Atlanta pastors who

have spoken up

and

work to make the time of the right

idea — ripe.

10/29/57

Mrs. Lilly -
People of Color have -
Balance of Power in U. N. - now.

What I will do next week —

I hope to have the courage to carry the wonder message of these two days to the people of our community — I shall try to begin next week —

or tomorrow — or better still now

What I will do next Week.—

I will urge the National Board of United Church Women (Christian Social Relations Committee) to extend its scholarship funds to youth groups so that more Southern Youth may attend the Fisk University Race Relations Institute or any similar Institute in the South

When I return home - I feel that I need to do some personal searching out - I need to re evaulate and rededicate my heart and my workings - to find where I have failed.

What I Will Do Next Week.

"I will watch and pray for an alert mind and spirit to be ready to take advantage of every opportunity and to make opportunities to witness and help others to witness to our Christian faith in all human relations."

In conversation.
In groups.
In travel, on buses, filing stations, etc.
In politics.

go on my [illegible] money shopping expeditions in
Atlanta with a negro friend

Have negro and white woman in
my home for a guest speaker

Think and pray about how
an interracial prayer
group might start in our
neighborhood.

BUDGET FOR WORK WITH

WOMEN IN THE SOUTH IN THE PRESENT CRISIS

For a two-day South-wide Conference bringing together the State leaders of the Jewish, Catholic and Protestant Faiths (both races, each denomination)	2000.00
For State meetings @ $200.00 in Louisiana, Arkansas, Georgia, Florida, Alabama, Mississippi, Tennessee, North Carolina, South Carolina, Virginia and Kentucky ($300 for Texas)	2500.00
For a State worker @ $100.00 per month in each of Alabama, Mississippi, Louisiana, and South Carolina	4800.00
Travel for State worker @ $300.00 each	1200.00
Salary of Secretary	3000.00
Assistant Director	4000.00
Total	$ 17,500.00
Amount needed for 3 years	$ 52,500.00

South Carolina Council of Church Women

has news for you!

Our 12-minute, black and white, 16mm sound film, NO PLACE TO PLAY, has been in use now for eight months. It was planned, written, filmed by our state president, Mrs. James M. Dabbs of Mayesville and Rev. C. T. Baker Jr., Nashville, Tenn., producer of religious and educational films. So far as we can learn, it is the only picture ever made showing actual conditions in a trailer camp. The 12 minutes manages with remarkable success to carry a real trailer family through their routine day. Its purpose is to depict the many needs for community life and responsibility for citizenship in these defense areas where economic need is no problem. We hoped it would be used to open discussions leading to action... that after seeing what is and isn't being done to make it possible for trailer children, particularly, to grow up into first class citizens, the Christian people of the nation would ask, "But where is the Church?" Then, follows logically, "I am the Church. What must I do?"

On August 9, Sunday, at 4:00 p.m., CBS-TV will use this film on its nation-wide network to open their program in the series, LAMP UNTO MY FEET. Following the film, there will be a round table discussion, "Uprooted Peoples", by four of the country's top experts in their fields. Miss Isabel Redmond, of CBS-TV, will chair the discussion. Assisting her will be Dr. William J. Villaume, of the Division of Home Missions of the National Council of Churches, Mrs. James M. Evans, national Director of World Missions for United Church Women, and Mrs. Jesse Bader, National Chairman of the Protestant Motion Picture Council.

This is an ideal demonstration of the use planned for the film even before its production. We hope the broadcast will furnish a model for Leadership Education programs of all denominations, Check your station, if your TV programs do not come through on a direct cable. This show will be live in New York City on August 9.

Edith Dabbs

Mrs. Arnold Slater
1800 Crestwood Drive
Chattanooga 5, Tennessee

Mrs. M. E. Tilley
Southern Regional Council Inc.
Atlanta 3, Georgia

Dear Mrs. Tilley

Recently I received this expense check from the Council which I am returning.

You gave me cash before I left for that amount, since I couldn't find the expense sheet. I wrote my own receipt on a small piece of green paper and put it in the envelope there. Thank you very much.

The meeting there was most helpful. I keep wishing such a meeting could be arranged using the same technique and have ministers selecting them with care. The information used is available for reading but it takes on a new importance when people are brought together in such a manner.

Looking forward to getting a summary of the meeting.

Pauline W. Slater

RESERVATIONS

Arriving October 29 -

1. Mrs. Leslie Barnhardt, Charlotte, N. C.
   Mrs. L. S. Ashley, Ocala, Florida

2. Miss Anna Holden, Nashville, Tenn.
   Mrs. Max Signoff, Hattiesburg, Miss - arriving about 3 AM on the 30th

3. Mrs. Alton Tinney, 1051 Glenwood, Jackson, Miss.
   Roommate - Mrs. W. T. Cassells, Columbia, S.C. - arriving on the 30th

4. Mrs. Joseph P. Cohen, New Orleans, La.
   Mrs. Moise Cahn, New Orleans, La.

5. Mrs. W. H. Ratliff, Jackson, Miss.
   Mrs. E. E. Dean, Hattiesburg, Miss.

Arriving October 30 -

6. Mrs. Aubrey Dismukes, Prattville, Ala.
   Mrs. Herbert McAbee, Spartanburg, S. C.

7. Mrs. Jack Frost, Murray, Ky.
   Mrs. A. S. Barlow, Orlando, Fla.

8. Mrs. W. C. Smith, Portsmouth, Va.
   Mrs. J. A. Warren, Chapel Hill, N. C.

9. Mrs. D. M. Howard, Augusta, Ga.
   Mrs. Claud Kemp, Macon, Ga.

10. Mrs. M. R. Tatum, Shreveport, La.
    Mrs. N. T. Crumbley, Jacksonville, Fla.

11. Mrs. G. W. Hummell, Madisonville, Ky.
    Mrs. J. A. Burt, Jackson, Miss.

12. Mrs. Candler Tatum, Birmingham, Ala.
    Mrs. J. D. Conwell, Birmingham, Ala.

13. Miss Marry Ellen White, Memphis, Tenn.
    Mrs. M. L. Patton, Memphis, Tenn.

14. Mrs. E. E. Biggerstaff, Orlando, Fla.
    Mrs. George McCasky, New Orleans, La.

15. Mrs. Tommie Stroud, Waco, Texas
    Mrs. Leon Sanborne, Ft. Mitchell, Ky.

16. Mrs. Ryan, New Orleans, La.
    Mrs. J. R. Sheppard, Alexandria, La.

17. Mrs. Moreland Smith, Montgomery, Ala.
Mrs. A. A. Hardy, Thomaston, Ga.

18. Mrs. T. S. Newbold, North Carolina
Mrs. M. H. Cornilland, Padukah, Ky.

19. Miss England
Mrs. Scriven

20. Mrs. Jack Caudill, Hazzard, Ky.
Mrs. J. B. Little, Charlotte, N. C.

21. Mrs. Marion Welford, Memphis, Tenn.
Mrs. Frank Crawford, Farmville, Va.

22. Miss Mary L. Wischardt, Ft. Thomas, Ky.
Mrs. Grady Wall, Nashville, Tenn.

23. Mrs. David Staff, Birmingham, Ala.
Mrs. Harry Strauss, Knoville, Tenn.

24. Mrs. Camp
Mrs. Johnson

25. Mrs. Supworth, Miami, Fla.
Mrs. J. H. Levy, Sumter, S. C.

26. Mrs. W. W. Thrasher, Ft. Lauderdale, Fla.
Mrs. James Beach, Macon, Ga.

27. Mrs. D. D. Dugan, Ashland, Ky.
Mrs. Arnold Slater, Chattanooga, Tenn.

Single Rooms -

Mrs. Stewart Colley, Grantville, Ga.

Miss Thelma Stevens, New York

Rt. Rev. Maurice V. Shean, Rock Hill, S. C.

Memo

from **GRACE T. HAMILTON**

Mrs. Jordan Conran
15 Alden Lane
Birmingham, Ala

Invited to church meeting —

Courtesy—TUCKER-CASTLEBERRY PRINTING CO. • ALPINE 8654

Memo . . . FROM THE DESK OF
. . . . . RNF . . . . . .

Mrs. Butterfield invited attend

The Rev. Miss Annie Campbell
Director of Christian Education
673 Piedmont Ave., N.E.
Atlanta, Ga.

Will attend

~~Will attend~~

(13)

14 Mrs. Geo. Syme
4535 Lake Forest Dr.
EX 4897 N.W.

MEMO:

Date

To: Mrs. Tilly

From: Mrs. D. M. Grimsley

Subject:

Please call

Mrs. Groos —

EX 3758

(Current Priority Ck)

Re — Dates & Plans

J. Mtg.

Some Questions which as Protestants we might Ask ourselves.

I. The Law

Do we, as citizens and as churchmen, find it tolerable to have state and federal legislatures and courts contradict each other?

How far is it wise and feasible for the people to decide, locally, whether and when to desegregate the public schools?

Why should one of the States say that a given community should not maintain a desegregated school if it so desires?

The Supreme Court in 1896 in Plessy vs Ferguson, a railway case made segregation of the races legal on condition that equal facilities should be provided.

Was that decision based more on law or on sociology?

If we acknowledge the competence of the Court in the Plessy case, on what grounds do we challenge it in the recent cases?

II. The Nature and Effect of Circumvention.

Suppose we establish schools and call them private, but continue state support and control:

Will the system stand up in federal courts?

What effect will such a practice have on the education of our children for honesty, democracy, obedience to law, loyalty to the nation?

Will Protestants be tempted to use the opportunity to set up, in effect, church schools supported by tax funds? If so, will they resist the temptation?

How would the use of tax funds in such a way affect the principle, and the present pattern, of church-state relations?

III. Protestant Responsibility.

What have been the essential Protestant contributions to popular education?

For comment and revision

We may think for instance of "the open Bible," which must be read and understood; of the mutual priesthood of all believers, which implies both that each believer must be prepared to counsel others and that he must prepare himself for his own orientation; of toleration of differences of opinion, which means understanding different opinions; of the worth of each individual as a child of God, and his consequent right to share in all opportunities available to his brothers - a principle shared with other theistic religious bodies.

What will happen to our hold on our principles and tradition if we deny or distort them as far as relates to the public schools?

Is segregation consistent with our principles, as they are set forth by Protestant communions?

IV. The Future.

As we look at the South currently, how shall we estimate the loyalty to Christian principles of -

Montgomery Negroes in their non-violent, non-hating protest?

Roman Catholics, desegregating their own schools, in Washington, D. C. before the Supreme Court ruling, and in several states since?

A few white Protestant churches discharging pastors who try to preach brotherhood and obedience to the law of the nation?

The great number of Virginia ministers who protested what they considered a mistaken political move toward circumvention of the law?

What will be the effect on the influence of Christianity in the next generation of these various types of attitude and behavior?

What will be the effect on Communist propaganda, "everywhere," of the enjoyment by Negroes of the full rights of American citizenship?

For comment and revision

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE N.E. ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

Dear Friend:

We hope you have the dates, October 30 and 31 secure on your calendar for the workshop of The Fellowship of the Concerned -- "Southern Church Women Concerned about Their South".

The Place - The Young Men's Christian Association Building, 145 Luckie Street N.W., Atlanta.

Hotel - Piedmont - just a few blocks from the Y.M.C.A.

Hours - October 30 - beginning 10:30 a.m. with afternoon and evening sessions following.
October 30 - 9:00 a.m. until lunch.

Reservations will be made for you at the Piedmont. It will be necessary for two to be in a room.

Important! We must know at once if you will be present. Money has been appropriated for your travel and entertainment. If you find it impossible to be present, the money will be used for someone else. So please let us hear. However, your organization has the privilege of sending someone in your place. We will need to know who, not later than October 10.

Sincerely hoping you may be with us October 30 and 31.

I remain,

Mrs. M. E. Tilly
Director of Women's Work

MET/bsc

THE FELLOWSHIP OF THE

CONCERNED

Concern

But they are not heart-sick for the ruin of Joseph. Therefore they shall soon go into exile, at the head of the exiles.

Amos 6:6, 7a

Conviction

The spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound.

Isaiah 61:1

Courage

Be strong and of good courage; fear not, nor be affrightened; for Jehovah thy God, he it is that doth go with thee.

Deuteronomy 61:3

THE FELLOWSHIP OF THE CONCERNED

Who? Church women of all faiths and denominations have long furnished valuable moral leadership in the South. Now as never before their active leadership is needed—to help bring our practices in closer accord with the ideals of Christianity and Judaism, to strengthen and broaden democracy, to build a society in which every person can be confident of security and justice. By their determination to see these aims achieved, thousands of Southern church women are joined together in a fellowship that knows no boundaries of race or creed — the Fellowship of the Concerned.

When? In September 1949, 150 leaders of church women's groups came together for a two-day conference on the spiritual approach to social issues. They gathered at the call of the Southern Regional Council, the National Board of the YWCA, and church women's organizations. The conference had as its guests Mrs. Eleanor Roosevelt and Southern authorities on civic and religious life.

Where? The conference took place at the Wesley Memorial Church in Atlanta, Georgia. But the delegates represented every Southern State and dozens of communities. They pledged themselves to report the results of the meeting to, and to enlist the cooperation of, church women in their areas.

Why? There are still serious inequalities in our courts and law enforcement. Negro citizens frequently suffer from the discrimination of judges and juries. The measure of justice to white persons is too often influenced by social or economic status. The most defenseless of our citizens are not always safe from brutality at the hands of police officers, many of whom are poorly chosen, poorly paid, and poorly trained. These failures of our democracy must be remedied if we are to supply the moral leadership demanded of us by our religious convictions and our world position. The remedy lies with us, in our own communities.

What? The conference earnestly examined the problems of our region, weighed our day-to-day practices against our democratic and spiritual ideals. The result? A program around which all conscientious Southern women can rally —a simple workable plan of action for the Fellowship of the Concerned.

—And You? **If you are willing to join with others to translate your religious convictions into everyday realities—**

If you are concerned about injustice and inequality—

If you want to play your part in the building of a greater respect for the individual—

The program of action presented here needs your support, your energy, your determination to make it work. The responsibility is ours—yours and mine.

WHAT WE CAN DO IN OUR COMMUNITIES...

About the Law

√ Inform ourselves of the areas in our communities where law is not equally enforced, and work for corrective action.

√ Visit the courts and make our influence felt in the interest of equal justice for all.

√ Encourage better selection and training of policemen.

√ Work for appointment of Negro policemen.

√ Commend public officials when they show courage and integrity.

√ Call to the attention of authorities violations which are known to us.

√ Get in touch with the Southern Regional Council—63 Auburn Avenue, N. E., Atlanta, Georgia—when tension arises, and take all possible local action to prevent violence.

About the Vote

√ Do our part to see that opportunity for registration and voting is legally and actually secure for all.

√ Oppose state re-registration measures that threaten the security of any voters.

√ Urge our county Democratic executive committees to train poll workers in the proper performance of their duties.

About Public Opinion

√ Offer our services as election managers and clerks.

√ Affirm in personal relations and religious and civic work our conviction of the dignity of all human beings and the ideal of equal justice.

√ Support and encourage pastors who offer progressive leadership in the community.

√ Affiliate with other groups working for the same objectives.

√ Discuss problems with our newspaper editors; commend their good works; and urge the adoption of improved practices in the handling of racial news (as outlined in the Southern Regional Council pamphlet *Race in the News*).

√ Urge local schools to cooperate in using existing materials to build better human relations.

√ Begin, on however small a scale, an institute on race relations.

√ Endorse the Home Town Self-Survey as a means of self-education and constructive action.

For more information about the Fellowship of the Concerned, write to—

SOUTHERN REGIONAL COUNCIL

63 Auburn Avenue, N. E. Atlanta 3, Georgia

THE FELLOWSHIP OF THE CONCERNED
Mrs. M. E. Tilly

There are experiences that stay with you to haunt your waking hours and to disturb your sleep, experiences that force you to action. For the past eight years our Woman's Society of Christian Service, The Methodist Church, and years before then The Commission on Interracial Cooperation called me from time to time to sit in courts in the South when human rights were in danger.[63]

These were disturbing experiences that left one heart-sick, spent and worn, not only because of what happened but because the community was so unaware.

The first missionary of American Methodism was John Stewart, a Negro, who[1st] heard voices calling, calling. These calling voices would not be stilled and gave John Stewart no rest until he became a missionary to the Indians. To us came voices calling, calling. Calling voices that would not be stilled. Voices that gave no rest. Voices calling and calling, "Let the people know what is happening in the courts".

Who could have sat in a court room and seen the Roman holiday alike of the jury and the prisoners at bar, eight taxi- cab drivers on trial for the lynching of a fellow citizen without voices calling, "Let the people know that courts are[2nd] laughed at and made a jest"?

Who could have worked for days that grew into weeks and weeks into a month or more, to release two little children from jail, children held because of no offense, but to make their father confess the whereabouts of a man accused of a crime, without voices, harassing voices calling. "Let the people know that truth and mercy are being destroyed "?

Who could have known of the mockery of a court that took a man from the jury box and put him on the witness stand, without voices calling, "Let the people know, let the[3rd] people know the courts of the land are mocked? ?

Who could have stood amid the ruins of a Negro community and have heard a white minister say sadly, " Our Negro maid called me last night and asked me to do something to stop the madness of a mob out to destroy, but I didn't know what to do, so I went to bed"? Who could sit in a little country store and hear the little church woman say she saw a practice of a lynching that foretold of a quadruple lynching a few days later. "Did you do nothing" she[4th] was asked. The answer came, "I did not know what to do". Who could go through these experiences without hearing voices , mourning voices, cry - "Tell the people what to do."?

Who could have heard a sheriff say, "Lady, I did not want to kill him, I had to. Don't you know I did not want to kill him, I do not get even a turn-key fee for a dead prisoner?" - without the voices calling "Let the people know that human life is measured by the fee ~~of~~ for the turn of a jail key".

The haunting calling voices would not be stilled and would give no rest. They reminded one over and over again that "Law was given by Moses but grace and truth came by Jesus Christ" and kept one ever remembering that law came out of the Old Testament and was tempered grace and truth by Jesus' teachings. The voices would not let you forget that law with a spiritual birth was now being severed from its spiritual beginnings.

When burdens are borne and not shirked, God helps find the way. Church women of all faiths and denominations have long furnished valuable moral leadership in the South. Now as never before there active leadership was needed to help bring our practices in closer accord with the ideals of Christianity and Jusiasm, to strengthen and broaden democracy, to build society in which every person can be confident of security and justice. So-- to the church women of the South we turned.

On Spptember 8 and 9, 1949, 165 leaders of church women's groups came together for a two-day conference on the spiritual approach to social issues. The Conference was held at Wesley Memorial Church in Atlanta, Georgia, but the delegates represented every Southern State and dozens of communities. The women gathered at the call of the Southern Regional Council, the National Board of the Young Women Christian Association and the church women's organizatio

The meeting itself was miraculous. The finding of funds for it reads almost like the story of the loaves and fishes. God was with us and we felt His presence, His power and His guidance. Surely there was never a more serious minded group ! God had been in the planning and He made it possible for us to have such leaders as Mrs. Roosevelt, Dean Faulkner of the chapel of Fisk University, Mr. Ralph McGill of the Atlanta Constitution, Dr. Hugh Brim, executive

Secretary of the Social Service Commission of the Southern Baptist Convention, Mr. Morris Abram , an able young Rhodes scholar, and the presidents of the State Councils of Church Women and the B'nai B'rith as resource people with the help of Miss Margaret Forsyth of the National Board of the Y. W. C. A., Miss Grace Towns Hamilton of the Urban League, Mr. Alex Miller of the Anti-Defantion League, Mr. Paul Williams and Dr. George Mitchell of the Southern Regional Council.

The Atlanta Young Women's Christian Association , always helpful and cooperative served lunch for us at its headquartess a few doors away, And a new experience came to many of the women who had never had participated in an interracial meeting before or enjoyed the fellowship of an interracial luncheon.

The Conference came face to face with the facts that there are serious inequalities in our courts and law enforcement; that Negro citizens frequently suffer from the discrimination of judges and juries; that the measure of justice to white people is too often influenced by social or economic status.; that the most defenseless of our citizens are not always safe from brutality at the hands of police officers ; that these failures of our democracy must be remedied if we are to supply the moral leadership demanded of us by our religious convictions and our world position ; and that the remedies lies with us in our own communities.

Yes, we examined the problems of our section and weighed our day byday practices against our democratic and spiritual ideals. The result? a program around which all conscientious Southern women can rally - a simple workable plan of action for the Fellowship of the Concerned, a fellowship that knows no boundaries of race or creed .

These women on those days of September 8 and 9 , formed their Fellowship of the Concerned and outlined their program of action to be carried out in the local communities. It is

ABOUT THE LAW -

Inform ourselves of the areas in our communities where law is not equally enforced, and work for corrective action.

Visit the courts and make our influence felt in the interest of equal justice for all

Encourage better selection and training of Negro policemen.

Work for appointment of Negro policement.

Commend public officials when they show courage and integrity.

Call attention of authorities to the violations which are known to us

Get in touch with the Southern Regional Council- 63 Auburn Avenue, N. E. Atlanta, Ga - when tensions arise, and take all possible local action to prevent violence.

ABOUT THE VOTE -

Do our part to see that oppertunity for registration and voting is legally and actually secure for all.

Oppose state reregidtration measures that threaten the security of any voters.

Urge our county Democratic executive committees to train poll workers in the proper performance of their duties.

ABOUT PUBLIC OPINION.

Offer our services as election managers and clerks.

Discuss problems with our newspaper editors; commend their good works; urge the adoption of improved practices in handling of racial news (as outlined in the Southern Regional Council pamphlet "Race in the News"

To spread the program the following pledge was drawn up to be sent to church groups in every county seat in the South and every town with a police court ;-

I, as a Church woman, am concerned that our Constitutional freedoms are not shared by all of our people; my religion convinces me they must be and gives me courage to study, work and lead others to the fulfillmrnt of equal justice under law.

I am willing to sit in the courts and to visit police and other law enforcement agencies to learn how law is administered in my community. I will work with others in times of tension to see that the rights of all are protected.

Then follows spaces for the signatures and addresses , including the County and State.

Day by day now these signed pledge sheets are coming in to the Southern Regional Council from counties in our 12 Southern States. Women who have never been in a court room before are now listening as justice or injustice is meted out.

We believe it will take us three years, but in the course of that time we feel sure the patterns of our courts will be changed and their practices become in closer accord with the ideals of Christianity and Jusiasw and law as administered more in accord of the "Law given by Moses" and tempered by "the grace and truth that came by Jesus Christ".

Stories are coming in with the signed pledges. As women listen in police courts, the sore spots of the city are revealed to them and they are seeing the tie-up of crime with housing and health and education.

Trial by jury is our boast as a great American tradition, but we are finding that jury trial is not always the priceless jewel in justice's crown. The drawing is too often carelessly done or is controlled. The trial truly is npt always before "twelve good men tried and true", because the twelve men are not always "good" , "tried or true".

Disturbed about this, a group of women went to a judge and was told that he, too, was concerned and disturbed, and that out of a list 60 jury prospects turned over to him out of which to draw a panel, he found the names of 12 men who had been convicted of criminal offenses.

The women came away sick at heart and more convinced that "The Fellowship of the Concerned" was indeed a necessity.

Another judge said, "The temper of this community is such that it is difficult to direct a just punishment after a jury verdict is brought in.

After all, the court reflects the mind of the community. That mind may be one of interracial intollerance or one of just "no care" or unconcern and indifference or the feeling of no responsibility. The task we have set our hearts and hands to perform is to make our communities mindful and justice loving, less the very foundations of good

of good government be destroyed.

We are learing that the presence in courts and support of church women are giving courage to judge and jury alike.

All of this is slowly but surely being done by the church women and followed up by the Southern Regional Council. The names on the pledge sheets are placed on cards and filed by towns , counties and states. Maps are being made and the counties colored as lists come in from county seats.

The Southern Regional Council, with its close connection with the Associated and United Press and its tie-up with the Negro leadership of the South, oftentimes knows that danger threatens a community before the church force is aware of the tensions. A call to a woman whose name has come in on a pledge sheet brings immediate action. Quoting from a letter we have " I'm sorry to say, but what you heard in regard to the activities of the Klan in my community is true. Not only the case to which you referred, in which "Preacher" (as he is called) was beaten, but others have been beaten since that date". It shames me to tell you of the condition of my county."

Directions of steps to be taken have been given this leader of church women.

The quickest result from the Conference came on Sept. 14th, five days after the formation of the "Fellowship of the Concerned" . When six very fine women ,- three Negro and three white ,- called on the editors of the two Atlanta papers . The women reminded the editors of the unfavorable publicity they were giving the South and the slur that was cast on the Southern Negro in general, when only stories and pictures of Negroes , accused of crime were carried in their columns.

They requested the papers to print as news, as it really is, the pictures and stories of Negroes who make news by achievements. They asked that such news not be given in a segregated listed column . They also urged the use of titles , "Mr" and "Mrs" before the names of Negroes.

The editors were most sympathetic but did not feel all of this could be done at once. But - on Sunday following, there appeared in the Atlanta Constitution pictures and a two column story of the inauguration of Dr. Richardson as president of Gammon Theological Seminary - a training seminary for Negro preachers. Also in another column was the picture of a Negro doctor holding one of Atlanta's chubby Negro babies with the story of the Negro hospital.

When the corner stone of the new Phillis Wheatley branch of the Young Woman's Christian Association was laid in December, the Atlanta Journal carried the picture of the leaders of both branches of the Y. W. C. A. as the shovel lifted the first spade of dirt.

The reaction? Very little unfavorable but a flow of thanks to the papers from heartened Georgians.

Thus the Fellowship of the Concerned was formed and goes into action. Those of us who were " heart-sick, spent and worn, not only because of what happened in courts, but because the community was unaware"- are now thanking God he has shown us a way through "The Fellowship of the Concerned", a fellowship that knows no boundaries of race or creed.

We have learned that democracy as we visualize it, and desire it in our institutions came out of the Church, with its emphasis upon the high worth of each individual person in the sight of God. Were our democracy temporarily destroyed, or thwarted, we still have in the Church the principles of democracy available for rebuilding.

The Fellowship of the Concerned can and will bring law back to its spiritual beginnings, if only we can find the funds to finance it. The God who gave us the conviction and the courage will surely show us the way.

EXCERPTS FROM REPORTS ON VISITS TO SHERIFFS AND CHIEFS OF POLICE

"It was a thrilling experience to visit the Chief of Police and the Sheriff. They were so nice and cooperative. Each gave us a job. We believe we can help get Negro Policemen."

"We had a very favorable visit to our Sheriff. He appreciated our interest. Our Chief of Police was nice - said he would be glad of our help."

"We have a good Sheriff — we do have one Night Policeman who uses fairly questionable tactics though. He is the one I'm especially interested in giving the booklet to."

"We were cordially received. We are planning to visit a court session. We invited the Sheriff to speak to our W.S.C.S. and to our young people on ways in which we can be helpful in promoting law enforcement."

"The Sheriff invited us to visit the county court".

"We found our Sheriff very appreciative of our visit."

"I was received graciously and enjoyed my visit very much. He explained his duties and also freely discussed our police force activities, took me through the court house and jail and offered full support and cooperation in any and all plans for future advancement. The housing, caring for, and feeding of prisoners in our jail is commendable. There is no discrimination in race, all get equal protection, by the law, as well as by the caretakers. We have a new, modern court house, jail, and living quarters for the caretakers, all in the same building. It was all new to me, the whole procedure, but I benefitted personally by the visit. Thank you for the opportunity to serve in this capacity."

"Today I went to see our Sheriff and found him to be most cooperative. He is anxious to do all he can if the people will just cooperate with him. I realize it is the duty of church members to be interested in the law enforcement program in our community, and it is a problem to get them aroused enough to do anything about it."

"I gave Race & Law Enforcement to the Chief of Police. He came to my home and we talked quite a bit about it. He, in turn, was to give it to the Sheriff. I also talked with the Mayor of our town."

"We visited our only Police and our visit was very successful. thanked us and seemed glad that we were interested. They took us through the jail. We have a new jail and, for a small town, I think it is fine. It looked very clean and sanitary. The only thing they seem to need is pillows. They have no pillows for any of the cots. This can be one of our projects in our Society."

EXCERPTS FROM REPORTS ON VISITS TO SHERIFFS

GEORGIA

"The Sheriff says he tries to see that each prisoner gets a fair and impartial trial, regardless of color. He spoke of calling out the militia to protect a Negro that was being tried."

"These interviews with Police Chief and Sheriff were very satisfactory, as we find both groups are organized and seeking to improve personnel and promoting good relations among the peoples of the county and city."

"The Guild is visiting our Police Chief and recommendations from both officers, after they have read the booklet, will be presented at our Woman's Society."

"They were very kind and glad to discuss the situation with us."

"He said he would be glad to read RACE AND LAW ENFORCEMENT."

"It was a thrilling experience to visit these men. (The Chief of Police and the Sheriff). They were so nice and cooperative. Each gave us a job. We believe we can help get Negro Policemen. We are going to try. We hope to really interest our women in our courts. May I have another copy of RACE AND LAW ENFORCEMENT for our new Sheriff who comes in office in January. We plan to visit him at that time."

"We had a very favorable visit with the Police Chief. He appreciated our interest. He reports he has read the copy of RACE AND LAW ENFORCEMENT and finds it good. If you will send another copy, we will be glad to take it to the Sheriff. Report on Sheriff: He was very nice and appreciative. Said he would be glad of any help we could give him."

"The Sheriff is a good friend of mine, and I discuss quite often law enforcement with him."

KENTUCKY

"There is two weeks a year given by Federal and State Governments and City have joint training school for law enforcement officers. They are instructed in proper use of fire arms, general attitudes of police officers in laws, city ordinances, and constitutional provisions relating to police powers and civil liberties and to be courteous and helpful to all regardless of race, color or creed or personal prejudices. The Police Chief and one other attended Police Training Institute. In the past five years there were no persons killed by arrest. We are fortunate in not having any racial problems. The Police Department makes provisions for detecting and combatting dangerous rumors. The attitude of the Negro is good toward law enforcement. We have no trouble housing areas. Our newspapers and local radio station cooperate with Police to avert any tension situations."

"The Sheriff has promised to uphold the law to its fullest extent. The problem here is gambling and the liquor traffic, and through an organization, Good Government League, our latest Sheriff was elected. He has not taken office yet, but we are looking forward to a cleaner county."

LOUISIANA

"We have two Negro Policemen. There is in progress a program of juvenile crime prevention for colored, given by men of their race under a Deputy Sheriff. Our Sheriff was more than interested in our race problem."

"The Chief was very interested and offered his cooperation in this problem. He has had quite a bit of experience along this line of work."

MISSISSIPPI

"Please send me three more copies of RACE & LAW ENFORCEMENT, one for the Marshal, one for the Deputy Sheriff, and one for the Night Watchman. We have a good Christian Sheriff and a good Christian Marshal, and to our knowledge there has been no discrimination in justice in about eight years, when we had an awful Deputy Sheriff for about a year. He was known for his third degree, but public opinion got rid of him. We do have one Night Policeman who uses fairly questionable tactics, though, and he is the one I'm especially interested in giving the booklet to now. Don't think that because we have no lynchings and no bombings that there is no problem. We have a population of around 4,000 and about one-half are Negroes. But slowly our city is learning, and I think we will have no trouble here."

"The Christian Social Relations Secretary is the wife of the Sheriff. He is doing a wonderful piece of work in our county."

NORTH CAROLINA

"We were cordially received by our Sheriff and the Chief of Police of our city. We discussed the bombings that may take place. Also, we are planning to visit a court session."

"The women of our society have invited the Chief of Police to speak to us in the near future and discuss ways and means we can be helpful in promoting law enforcement, also present to the young people some of the problems that confront our State and City today."

"The Sheriff answered all the questions of the check list. Our local committee will study these at our meeting."

"He welcomed us to visit the County Courts at any time we wish to go. He has been very active in the work over this county and was very cooperative in the terrible situation of KKK prosecution of this and adjoining county. He gave much time and service to other authorities to round up the many men who were found guilty of KKK activities."

"We have Negro Policemen in our city. We have very good race relations - never do I recall a serious violent incident. But I know there is danger always of an outbreak, and the crime among Negroes is appallingly frequent and violent."

SOUTH CAROLINA

"Today I went to see our Sheriff and found him to be most cooperative. He is anxious to do all he can if the people will just cooperate with him. I realize it is the duty of church members to be interested in law enforcement in our community, and it is a problem to get them aroused enough to do anything about it."

TENNESSEE

"I have stressed the matter of visiting our courts at every meeting -- and many of our women are doing it. I was amazed at the Seminar in September, at the showing of hands when I asked who had visited the courts. I had a very fine visit with our Sheriff to assure him of my interest and concern."

"This new Sheriff is a church man, and we are so lucky to have the kind of law enforcement he is bringing in."

"We had a very nice visit with our Sheriff. We found him to be interested and appreciative of our visit. I am pleased that we have between 12 and 14 Negro Policemen on the force. I am a little new at this type of work but I love it and know the Lord blesses it.

"We had a fine visit with our Chief of Police. He has been in office only one month, but has a keen insight in what needs to be done for better law enforcement. He estimated the Negro crime rate at 40%. We asked him about the performance of the Negro Policemen here in the county, and he said they were fine in some respects like serving papers, for they could locate "their man", where it would be hard for a white Policeman to do it. He confirmed a City Judge's statement that most Negroes resent being arrested by other Negroes. He plans, however, to add six more to his force."

"A committee from our society visited the Sheriff and was cordially received. We gave him a copy of RACE & LAW ENFORCEMENT and talked with him concerning the law in our county. He said he would read the booklet we left.

"I gave RACE & LAW ENFORCEMENT to the Chief of Police. He came in my home and we talked quite a bit about it. He, in turn, was to give it to the Sheriff. I also talked with the Mayor of our town."

"We visited our only Police and our visit was very successful. He thanked us and seemed glad that we were interested. They took us through the jail. We have a new jail and, for a small town, I think it is fine. It looked very clean and sanitary. The only thing they seem to need is pillows. They had no pillows for any of the cots. This can be one of our projects in our Society.

TEXAS

"We have quite a few genteel colored Policemen on our police force."

VIRGINIA

"Our Sheriff is a very able and efficient law officer. He is, in my judgment, a Christian gentleman, and serves on the official board of one of our churches. He is very cooperative in every way and would invite the church women to serve in any capacity they saw fit to do so. He is not the old type of Sheriff who 'shot first and then thought'. This is his second term as Sheriff, and if he has 'shot' anyone during the time I have not heard of it. He was Chief of Police before being elected Sheriff. We are very proud of him."

"We were received very graciously and were told how much they needed our interest and help."

VIRGINIA CONT'D

"Since this is not the county seat and we do not have a Sheriff, I arranged a visit to and conference with our City Sergeant. I was graciously received and enjoyed my visit very much. He explained his duties and also freely discussed our police force activities, took me through the court house and jail and offered full support and cooperation in any and all plans for future advancement. The housing, caring for, and feeding of prisoners in our jail is commendable. There is no discrimination in race, all get equal protection, by the law, as well as by the caretakers. We have a new, modern court house jail, and living quarters for the caretakers, all in the same building. It was all new to me -- the whole procedure -- but I benefitted personally by the visit. Thank you for this opportunity to serve."

"At five o'clock yesterday afternoon I received my reply from my Secretary that she had visited the Sheriff and presented the booklet. So I'm just up in the air to think I got all four of my county seats. So that's 100% for our district. I am sending this air mail, as I told you."

"We have a very fine Sheriff and he is a Methodist and on the Board of Stewards at our church. He is not only a good man but good looking."

FROM A LETTER TO MRS. TILLY -- ADDRESS NOT GIVEN:

"I'll never cease being grateful to you for widening my horizon concerning 'the other half' ..... The enclosed letter is the report just as I got it from the Christian Social Relations officer of the Circle of Young Mothers. The report is short and small, but you have stirred an interest among them, and they are going to visit the courts and be among those interested in the Fellowship of the Concerned. Those calling on Sheriff and Chief of City Police were delighted at the courteous reception accorded them and the interest they took in the RACE AND LAW ENFORCEMENT booklet."

****

KNOW YOUR COURTS AS YOU KNOW YOUR SCHOOLS

I , as a church woman, am concerned that our Constitutional Freedoms are not shared by all of our people; my religion convinces me they must be and gives me courage to study, work and lead others to the fuldillment of equal justice under the law

I am willing to sit in the courts and to visit police and other law enforcement agencies to learn how law is administered in my community. I will work with others in times of tension to see that the rights of all are protected.

NAME	ADDRESS	COUNTY
Mrs. L. B. Lee	Fayette	Fayette
Mrs. W. W. Pearson	Tuscaloosa	Ala.
Mrs. H. Z. Pratt	Northport	Ala.
Mrs. G. D. Albright	Sand Springs	
Mrs. J. R. Dominick	Tuscaloosa	Ala.
Mrs. W. M. Loftis	Fayette	Ala.
Mrs. L. M. Comer	Northport	Ala.
Mrs. Herman Boyd	Northport	Ala. R2
Mrs. J. O. Sims	Tuscaloosa	
Mrs. Joe Montgomery	Sandspring	
Mrs. C. W. Newby	Sand Springs	
Mrs. N. G. Hamner	Masadamo	
Mrs. Zack Lemmington	Northport	
Mrs. J. S. Barnett	Northport	

NAME OF CHURCH First Methodist DISTRICT Tuse CONF. North Ala.

SENT IN BY Mrs J. R. Dominick ADDRESS 1613-10th St. Tuscaloosa

Return to - SOUTHERN REGIONAL COUNCIL
63 AUBURN AVE., N.E.,
ATLANTA, GA.

SOUTHERN REGIONAL COUNCIL
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A CALL TO CHURCH WOMEN --- KNOW YOUR COURTS AS YOU KNOW YOUR SCHOOL -

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As they have sat in the courts, they have found a picture of their communities they did not know existed and a whole new avenue of service opened to them. They have seen tragedies much of which could have been prevented, if the community had been aware; they have seen the relation of crime to health, housing, wages and hours and have done something about it; they have been "friends at court to the friendless"; given strength to judge and jury; in some instances, by their very presence, have prevented the miscarriage of justice.

BUT - we do not even have court visitors in every county seat. In some towns and cities no church woman ever visits the court. Attached you will find some pledge blanks. Give your women the opportunity to share in this needed work.

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AND ANOTHER NEW TASK IS BEFORE US -
In the last few years, Southern white women rid our South of lynchings by securing signed pledges from sheriffs and deputies that they would protect their prisoners.
While not often officers of the law were involved in the lynchings, securing their pledges and the awareness of the women themselves had the wholesome effect -- and now the old type of mob violence is almost a thing of the past.

BUT - BOMBING - A new form of violence, more terrifying form of violence than the old mob violence has come upon us. The bombings are occurring and may occur anywhere.

SOUTHERN WHITE WOMEN HAVE A CHALLENGING NEW TASK BEFORE THEM.

On the other side of this sheet are the recommendations of the Woman's Division and a plan of action. We hope you will cooperate.

While this comes to you from the Southern Regional Council, it is a cooperative plan with the Standing Committee on Christian Social Relations of your Jurisdiction in line with the recommendations of the Woman's Division of Christian Service.

Sincerely yours,

Mrs. M. E. Tilly

(over)

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That local societies investigate the training requirements of the law enforcement officers in their communities for the purpose of improving such training, if necessary.

Looking toward "the things that belong unto peace", we believe that the practice of brotherhood is essential in every area of life. Bombings in St. Louis, Birmingham, Atlanta, Cicero and California, have been followed by bombings in Florida of a High School, Jewish Synagogues, a Catholic church, a Negro Housing project, and more recently, the home of the leader of the National Association for the Advancement of Colored People, resulting in his death and the death of his wife. These recent trends in mob violence make immediate and continued action imperative.

THE PLAN OF ACTION

1. Know your courts as you know your schools
   a. Study "Race and Law Enforcement"
      Find the answers to questions on pages 16 and 17
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   b. See that women in every society sign the pledge to sit in courts. Have reports from them on their visits at group and District meetings.

2. Take the booklet "Race and Law Enforcement" (after you have read it yourself) to your sheriff or chief of Police. Discuss it with him. Ask him to read it.
   Remind him of the bombing - ask him if there are danger spots in your community.

3. REPORTING -
   Report to the Southern Regional Council the visit to the sheriff, chief of police, or any other law enforcement officer.

   Mail in the signed pledge sheets and any stories of visits to the courts.

   In turn, from time to time, the Council will send reports to the Conference secretary of Christian Social Relations of the towns from which the pledge lists have come, the counties and cities in which the sheriffs and officers have been visited.

   The Council is furnishing a state county map to each Conference secretary and as she gets the report she will color her counties and watch the progress.

Mrs. I. G. Stone
Wise, Virginia

Dear Mrs Tilley;

I finally got your picture and those immediately in the picture are Sheriff Harrel L. Fleming with Mrs I. G. Stone Mist Sec of C & P of I C.A. presenting him with the booklet "Race & Law Enforcement." Mrs C. F. Bruce Pres. of our W.S.C.S. and Mrs Harrel Dotson Pres. of W.S.C. and Mrs C.A. Pangle, Supply, Sec, and Rev. C.A. Pangle, a retired minister and Mrs Jeanette Kelley, a loyal member of our Society and if a child shows it is master Jere Stone of Bristol Tenn.

I was very proud to get this picture and will be looking forward to seeing it soon in the Mud Creek Outlook.

Sincerely, Mrs I. G. Stone

* invited but did [redacted] answer -- may come [redacted]

* Mrs. Leonard Haas, Atlanta 888 Oakdale Rd. N.E.

Mrs. Grace Towns Hamilton ✓ - Atlanta Urban League auburn Ave. N.E.

Mrs. A. A. Hardy, Thomaston ✓

~~Mrs. W. S. Helms, Moss Point Miss, Box 443~~ ✓

Miss Ann Heard, Ellijay, Ga. ✓ - 9 Broad St

* Mrs. Herman Heyman, Atlanta ✓ 1271 Oxford Rd. N.E.

Rev. H. C. Holland, Atlanta, Ga ✓ 1016 E. Rock Springs Rd. N.E.

Mr. R. L. Hunt, 79 East Adams St, Chicago, Ill ✓

Mrs. Irwin T. Hyatt, Atlanta, Ga. 4633 Northside Dr. N.W.

Florence Harris ← Y.W.C.A. 63 auburn

Miss Ethel Ingram, Hahira, Ga. ✓

Mrs. Reaves Jarrell, Greenville, Ga ✓

Miss Annie Tait Jenkins, Atlanta, Ga. ✓ - Woman's work Henry Grady Bldg

~~Mrs. David Jones, Greensboro, N. C.~~ ✓ Bennett College

Mrs. S. R. Jones, Dothan, Ala.

Mrs. A. V. Koebley, Decatur, Ga. -

Mr. Arthur Levine, Atlanta, Ga Anti Defamation League Kempler Bldg

Mrs. Geo, Longino, Atlanta, Ga. ✓ 1155 Cahaba Drive S.W

Mr. Alex Miller, Atlanta, Ga ✓

Mrs. Alex Miller, Atlanta, Ga. — 1369 Springdale Rd. N.E.

Mrs. Spann Milner, ~~Atlanta,~~ Ga. W. Peachtree

Mrs. Durand Miller, Chipley, Ga. ✓

~~Miss June Manley, Hamilton, Ala~~ ✓ - Box 204

Mrs. Chester Martin, Atlanta - 460 Blackland Rd. N.W.

Mrs. E. G. Mackay, Oxford, Ga ✓

~~Mrs. Herbert McAbee, Greenville, S. C.~~ ✓ — 106 Perry Ave

Miss Mary McGuire, Atlanta (there may be more with her)

~~Mrs. W. L. Moore, Tigrett~~, Tenn. ✓

19

* invited but did not answer -- may come. Miss Sheila Nuttall

* Mrs. Lester Quattlebaum, Athens, Ga. Box 324 Yazoo City Miss

* Mrs. John Patton, Atlanta

* Mrs. Sidney Parks, Atlanta, Ga 1506 Ray Lane N. E.

* Mrs. Jos. Pinctchuck, Atlanta

Mrs. Isaac Pitman, Columbia, Miss Mississippi - Rural center

Mrs. Donald Poole, Albany, Ga.

Miss Dorothea Reid, Rosa Valdez Settlement, Box 4183, Tampa, Fla.

Mrs. Charles Robeson, Atlanta, Ga.

Mrs. E. U. Robinson, Gallatin, Tenn

Mrs. J. D. Rhyne, Jeffersonville, Ga.

* Mrs. A. H. Sterne, Atlanta, Ga - 132 Westminister Dr. NE

Miss Thelma Stevens, 150 Fifth Ave. New York 11, N. Y.

Mrs. Philip Shulhafer, Atlanta

~~Mrs. A. H. Sterne, Atlanta, Ga.~~

* Mrs. H. B. Trimble, Atlanta,

Mrs. M. E. Tilly, Atlanta

Mrs. J. C. Thoboughman, Atlanta, Ga (get address N. Ga minutes)

Miss Betty Wade, Wrens, Ga.

Mrs. E. K. Witt, 1704 Dean St, Rome, Ga.

Mrs. R. T. Wilson, Laurens, S. C.

Miss Martha Worley, Greenville, Ga.

Sarah alice Wright 600 Lexington ave. New York

Miss Louise Young, Scarrit College, Nashville, Tenn

Dr. Stuart Oglesby --

Miss Dorothy McConnell

SOME ONE MAY COME FROM THE Y. W. - SAVANNAH

Miss Pocamond Johnson - 342 Archardson, Atlanta, Ga

Miss Sarah Garrett " " "

(over)

38 9/6/66

6 Mrs. J E Nesbitt
2920 Wallenafter
Tampa Fla

Y.W.C.A. 116 W. North St

Mrs J H Cook Greenville SC

Mrs. E A E. Higgins - Y.W.C.A 104 N. Calhoun Greenville, SC.

Mrs. Mary Slattery Greenville SC.
(same as Mrs. Cook

Miss Joyce Ryerson, Citra, Fla.

Miss Mozelle McCormick
~~Miss Betty Hurle~~
Box 49 Clayton, Ga. Sth Ga conf.

These will have to have a note -

MAILING LIST - not on cards

1 - Mrs. Paul Arrington, 1735 Piedmont St., Jackson 41, Miss.

2 - Miss Dorothy McConnell, 150 Fifth Ave., New York 11, N. Y.

3 - Dr. Charles Johnson, Fisk University, Nashville, Tenn.

4 - Rev. Horace Williams, 1001 19th Avenue, Nashville 2, Tenn.

5 - Miss Dorothy Nyland, 150 Fifth Ave. New York 11, N. Y.

6 - Dr. R. L. Hunt, Executive Director Religion & Public Education,
National Council of Churches,
79 East Adams St , Chicago 3, Ill

7 - Dr. A Dudley Ward, Executive Secretary - Board of Social and Economic Relations,
The Methodist Church
740 Rush St. Chicago 11, Illinois

8 - Dr. Charles Boss, World Peace Commission, The Methodist Church,
740 Rush Street, Chicago 11, Illinois

9 - Mrs. A. R. Henry, 806 S. Barstow St. Eau Claire, Wisconsin

10 - Mrs. E. C. Rogers, 1735 E. Cervantes , Pensacola, Fla

11 - Mrs/ A. R. Ivey, 600 Live Oak St., New Smyrna Beach, Fla.

12 - Dr. Mary McLeod Bethune, Daytona. Fla.

13 - Mrs. Melvin E. Cornilland, 104 Vine St., Paducah, Ky.

14 - Mrs. S. A. Harvey, 15 Riverside Drive, Charleston, S. C.

15 - Mrs. C. R. Noble, Box 446 , State College , Mississippi

16 - Mrs. Hodding Carter, Box 665, Greenville, Miss.

17 - Mrs. L. R. Barber, Moultrie, Ga.

18 - Mrs. Duvall Chambers, 3517 Devereus Rd., Columbia, S. C.

19 - Dr. Milton L. Wood,
All Saints Episcopal Church, W. Peachtree & North Ave. , Atlanta, Ga.

20 - Rt Rev. M. V. Shean C. O. , 512 Ebeneezer, Rock Hill, S. C.

21 Father L. J. Twomey, S. J., Dir. Institute of Industrial Relations,
Layola University, New Orleans 18, La.

22 Miss Florence Teague, P. O. Box 871 Nashville 2, Tenn.

Home Missions and
Human Rights —

✓ ~~Mrs.~~ H. E. Baker 100 Nelya Bend Rd., Madison, Tenn.
✓ " J. T. Ball, Savannah, Tenn
✓ " Alvin Boone, Clarksville
✓ " Cole Branson, 502 S Tenn Blvd, Murfreesboro
" Frank Calhoun Ben Allen Road Nashville 6, Tenn
" Preston Gilpin - Whites Creek, Tenn.
" R. S. Jarratt, Greenbrier, Tenn.
X " Viola Wilson, Crossville, Tenn
✓ " Irene Baldridge, Andrew Price, Dickson
X " Jas. Rees, Fayetteville
" J. B. Simpkins
" A. R. Fryer Goodlettsville, Tenn
" John Teague Stillwood Drive, Nashville 4,
" T. C. Justice - R. 2, Pulaski
" C. C. Smith, Smyrna
" A. M. West, Franklin
" Loyd Faries, Greenbrier, Tenn
" Chas. Howell Pulaski, Tennessee
" Jas. H. Rogers
" Roger Sindle - Dickson
" H. F. Rees
" J. D. Jordan, 1015 Broadmoor Dr. Nashville 6, Tenn
" Geo. H. Jones, 1522 Compton Ave. Nashville
" J. L. Lewis. 2514 N. Hamilton Rd. Nashville Tenn
" Ernest Santi, R. 3, Dickson Rd, Nashville
" Calvin Poe 330 54th Ave Nashville 9 Tenn
" R. M. Mitchum 1703 Greenwood Nashville 6 Tenn

Mrs. Guy Gleaves Hermitage, Tenn RF#1
" Leroy Walker 112 Kenner Ave. Nashville 5
" Roy Miles 626 Greenwood Ave Clarksville Tenn.
X " W. G. Slayden Waverly Tenn
X " ~~Herman~~ Chumbley, 304 Church St Smithville, Tennessee
" J. P. Sloan Jamestown Tenn.
" W. S. Farrar 313 Pullen Ave Nashville Tenn
" ~~Stella Vaughn~~
" Alex Hart - 115 Pembroke, Nashville, Tenn.
" R. D. Davis Algood Tenn
" Ruth Woodall Cross Plains, Tenn
" C. C. Smith, Smyrna, Tenn
" W. S. Farrar Nashville Tenn
" ~~Alma~~ Zula M. Boone Clarksville Tenn. 220 Marion St.
" James A. Rogers, 1701 Marsden Ave. Dalewood, Nashville, Tenn.
~~Mrs. Irene Baldridge~~, Andrew Price, Donelson, Tenn.
Mrs. Viola Wilson Crossville, Tenn
Mrs Worth W. Harman Sampasas, Texas (address Burkburnett)
Mrs H. F. Rees Old Hickory, 120 Orchard Dr.
Mrs. James H. Rees, Fayetteville, Tenn.
~~Mrs. Stella Davis Algood Tenn~~
X Mrs. G. K. Vaughan, Lawrenceburg, Tennessee
~~Mrs. H. E. Baker Madison, Tenn.~~
Mrs. Ernest Santi R#3 Hickerson Rd. Nashville Tenn
Mrs. F. C. Justice R2, Pulaski, Tennessee
~~Mrs. Cole Brannon~~ 502 S. Tenn. Blvd. Murfreesboro

SOUTHERN REGIONAL COUNCIL
63 AUBURN AVENUE, N, E
ATLANTA, GA.

Dear Friend;-

Thank you so much for the list of women from your society who have pledge to sit in the courts. This is surely an evidence of the interest of your society in the welfare of your community.

I would like very much to have a story from you about your visits to the courts. We are planning to have regime of courts visits printed f . distribution. The World Outlook will have a story in perhaps, the September number.

You may write your account as you will but if you wish, you may follow this outline -- (However, I would rather have a fuller story)

Name of church _____ District _____ Conf _____

Date of visits _____ What court (city, county) _____

Number of women attending court _____

Tell something of the cases heard .....

.....

.....

.....

What was the reaction of the women .....

.....

SIGNED _____, ADDRESS _____

We hope this will be a continuing program of your society and become so well established that it will become a matter of course to have members sitting in the courts. Some societies give this as circle duties - so at least once a month there is representation at the courts.

If one visit is made, the interest will be so great it will easily become a definite part of the program of your society.

Hoping to hear from you at any early date, I remain

Yours sincerely,

Mrs. M. E. Tilly

PLEASE READ THE ATTACHED SHEET ON WHY VISIT THE COURTS.

EXCERPTS FROM REPORTS ON VISITS TO THE COURTS

1. The Unawareness of the Community

"You were right, the community is unaware of the tragedies that find their way into the courts."

"I wonder what would have happened if we had not gone to our courts and met our officers. What would have happened in this small county to two young children who had to be taken from their evil mother, if the judge who comes forty miles to this court had not met us? He called us and we got the children in our ~~Methodist~~ church Home."

"We found two young girls in jail. They were arrested with two men who had brought them to our county. We visited them, carried them magazines, and talked to them. There is no juvenile detention home in our county. What can we do about this?"

(Note: Welfare workers ~~are~~ urging ~~regional~~ foster homes for just such cases —Mrs. Tilly)

2. Liquor the Cause

"If church women would be at Monday morning city court and listen to the sad cases of the week-end sprees, they would not be content to sit idle against the great evil of liquor."

"The cases we heard were the results of liquor."

"If every church member would listen to these cases, church people would be more concerned about this great evil. They are not only unaware, but unconcerned."

"I can certainly teach my Sunday school class a lesson against drinking now."

3. "A circle assigned the job of visiting the courts made also a tour through the police station. They found the room where 'run-away' girls were detained so drab, they succeeded in getting the city to repaint the walls, and the circle refurnished the room. New magazines are put in monthly."

4. "The women enjoy visiting the courts and always stay longer than they intended. They were impressed by the fact, as they entered the court room, the judge put on his coat and the jurors took their feet off the railing."

5. "Two reports from visits to divorce courts express shock and concern over the 'easy way' marriage is dissolved and suggest churches unite in securing:

   a. Uniform marriage and divorce laws
   b. A publishing of the bans a period before the license is granted
   c. Persons seeking divorce required to have counseling service

SOUTHERN REGIONAL COUNCIL
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Friend:

You have signified your concern over what happens in our courts and have agreed, "to sit in courts and to visit police and other law enforcement agencies to learn how law is administered", in your community.

We are enclosing a leaflet that gives you further information about the Fellowship of the Concerned.

We hope you and the members of your society will be frequent visitors to your police or city court.

You will find you will get a picture of your community as you can in no other way:-

> "Many times you will find the question of employment, health and housing are responsible for the cases you will hear.
>
> Sometimes you will find people very much in need of a friend - and you will find a service.
>
> You may find your very presence as a church woman, will strengthen the will of the court to administer justice impartially."

Be sure to take with you a pencil and paper to make notes so you may report back to your society. We also would like to have a story from you on your visit.

Whenever we are notified of any case in your County or Federal court that it would be wise for you to hear we will call you.

Thanking you for your interest in good law enforcement and protection under the law, I remain

Yours sincerely,

Dorothy Tilly

MRS. M. E. TILLY

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(over)

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NAME	ADDRESS	COUNTY
	Mrs. J. E. Bright	
Mrs. Geo. Shuper	Mrs. Estelle Johnson	
Mrs. R. L. Carpenter	Mrs. R. D. Smith	
Nolan Lee Wilson	Mrs. LeVern Shore	
Mrs. W. F. Van Hoy	Mrs. R. M. Bowden	
Mrs. Ed Wishon	Mrs. Fred C. Hobson	
Mrs. C. Hughes		
Mrs. C. D. Brown		
Mrs. W. G. Worten Jr.		
Mrs. Roy C. Mason		
Mrs. Leon H. West		
Mrs. Troy Dunn		
Mrs. Lister Bates		
Mrs. Luke Mason		
Mrs. Neil Hood		
Mrs B L Mason		

Return to;- Southern Regional Council
63 Auburn Ave. N. E.
Atlanta, Ga.

Sent in by Yadkinville WSCS -

Address " N.C.

WESTERN UNION TELEGRAM

WUF 46 PD

KNOXVILLE TENN OCT 29 810AME

MRS M E TILLY

CARE SALE CHAPEL MOREHOUSE COLLEGE

870 FAIR ST DELIVER AROUND 11 AM ATLA

REGRET AM IN COURT ATTENDANCE IMPOSSIBLE MAY GODS

BLESSINGS OF OPEN MINDS AND HEARTS BE EVER PRESENT

AMELIA C STRAUSS

905AME

WESTERN UNION TELEGRAM

WESTERN UNION TELEGRAM

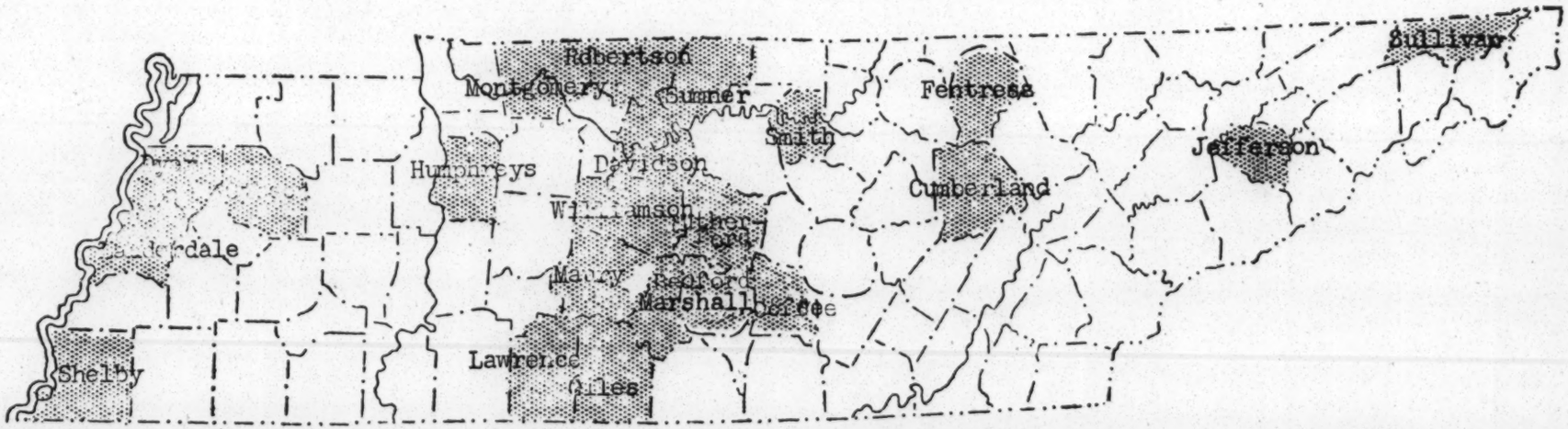
FELLOWSHIP OF THE CONCERNED

TENNESSEE

SCALE OF MILES

0 20 40 60

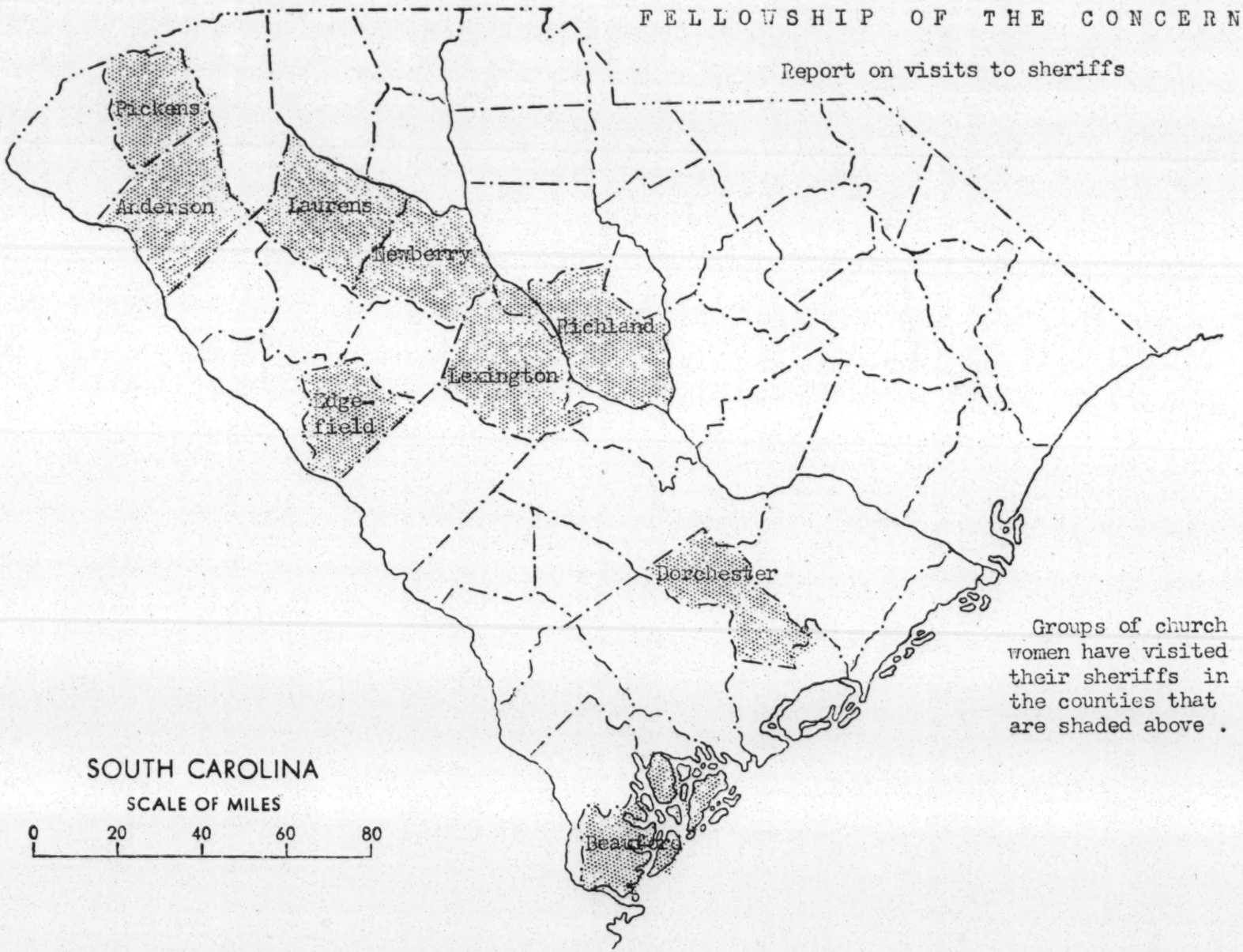
Report of Visits to Sheriffs in Tennessee



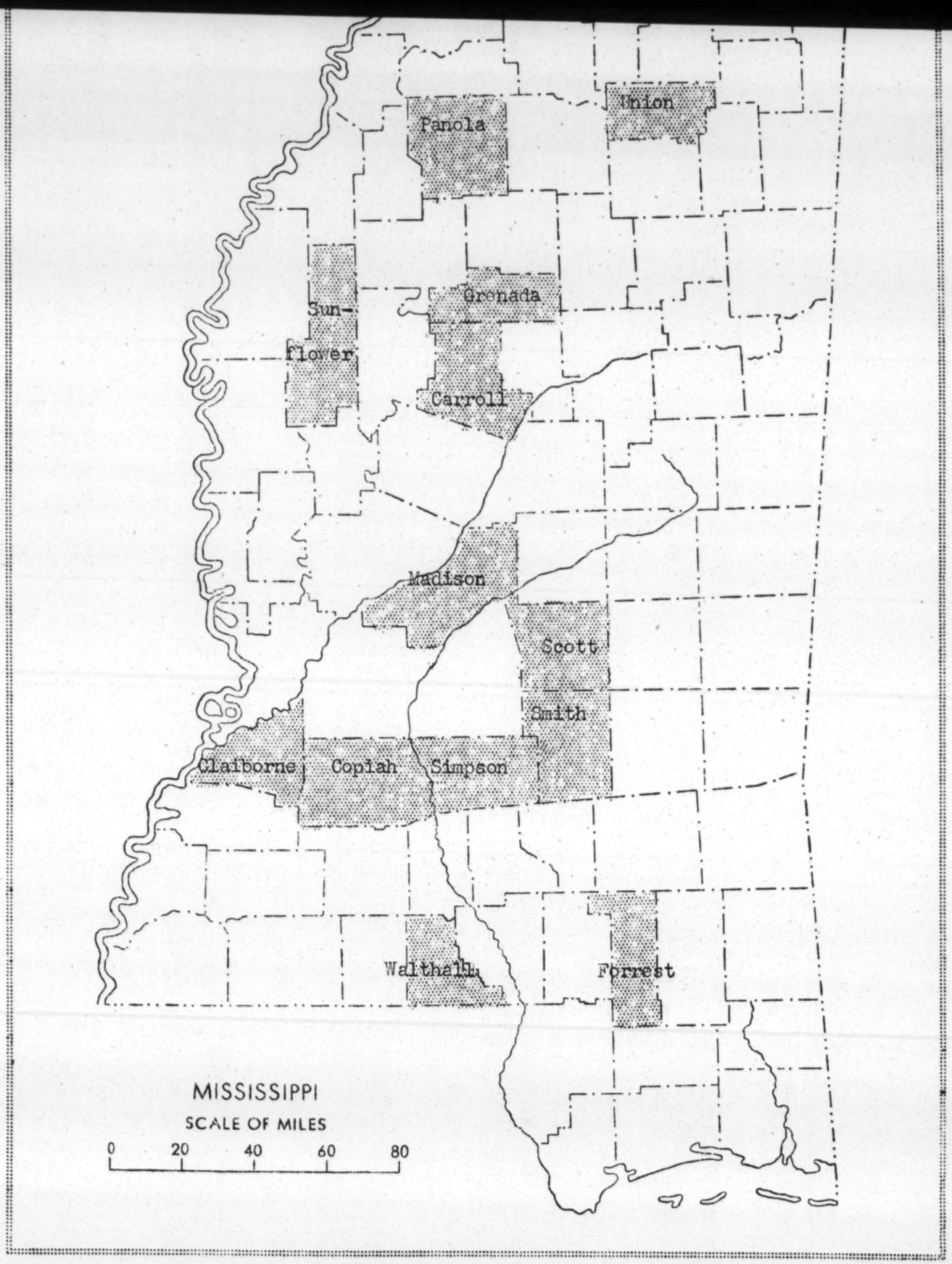
Groups of church women have visited their sheriffs in the counties shaded above.

FELLOWSHIP OF THE CONCERNED

Report on visits to sheriffs



Groups of church women have visited their sheriffs in the counties that are shaded above .



F E L L O W S H I P O F T H E C O N C E R N E D

Report of Visits to [illegible] Sheriffs in Mississippi

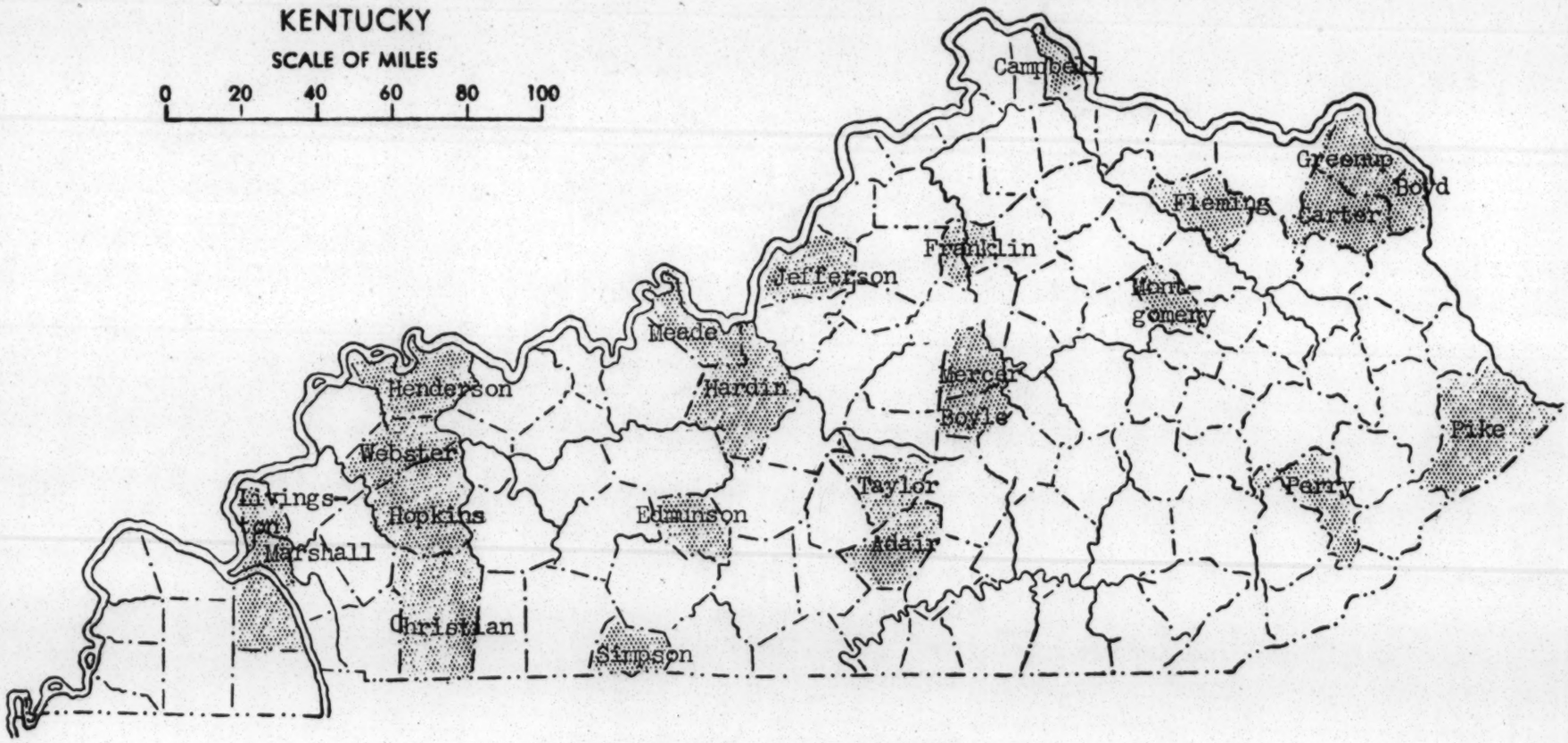
Groups of church women have visited their sheriffs in the counties that are shaded above.

F E L L O W S H I P O F T H E C O N C E R N E D

Report of Visits to Co[illegible] and Sheriffs in Georgia

Groups of church women have visited their sheriffs in the counties shaded above.

FELLOWSHIP OF THE CONCERNED



Report of visits to sheriffs

Groups of church women have visited their sheriffs in the counties shaded above.

FILE COPY

F E L L O W S H I P O F T H E C O N C E R N E D

Report of Visits to Sheriffs in Georgia

Groups of church women have visited their sheriffs in the counties shaded above.

FILE COPY

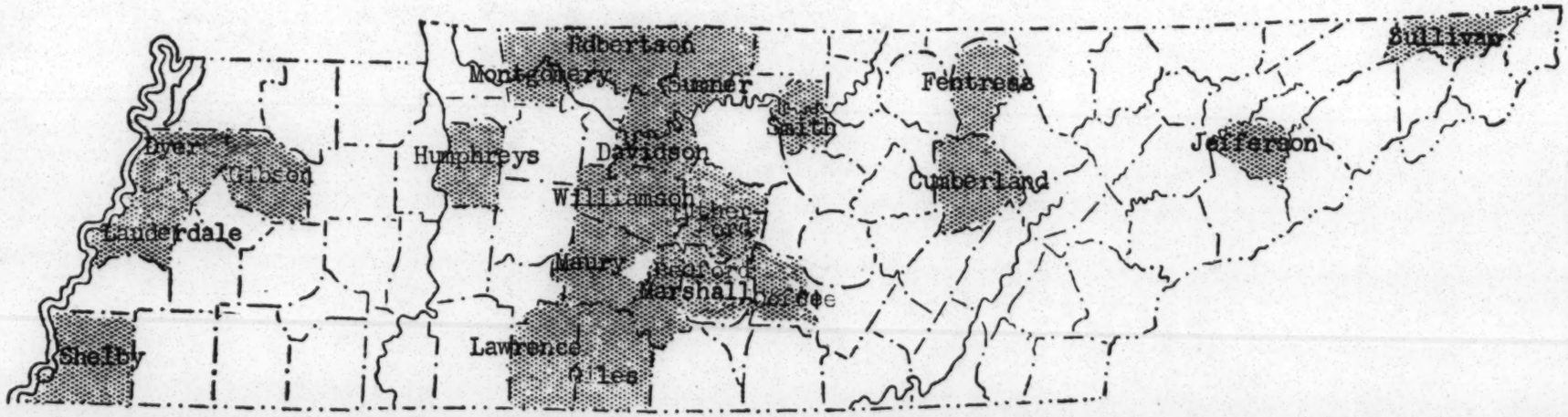
FELLOWSHIP OF THE CONCERNED

TENNESSEE

SCALE OF MILES

0 20 40 60

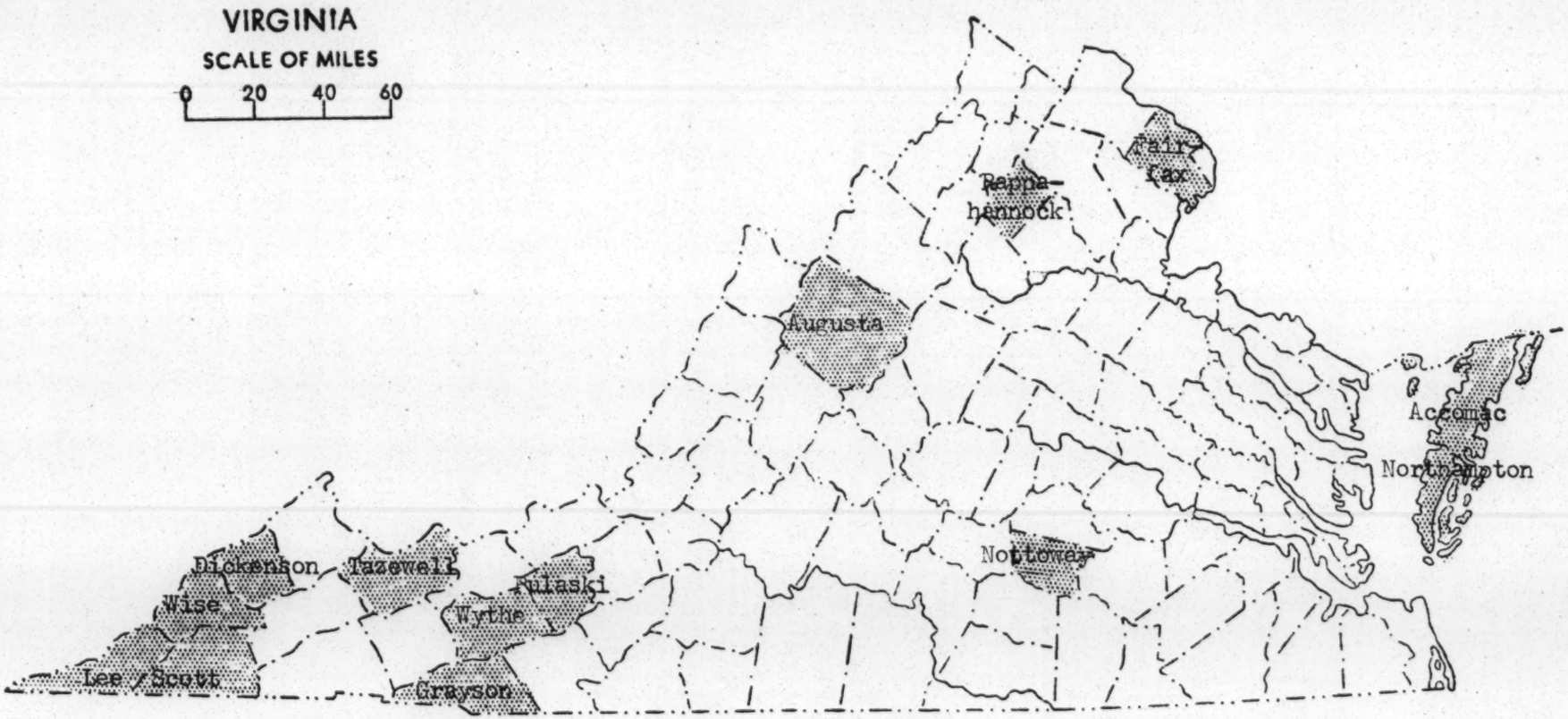
Report of Visits to Sheriffs in Tennessee



Groups of church women have visited their sheriffs in the counties shaded above.

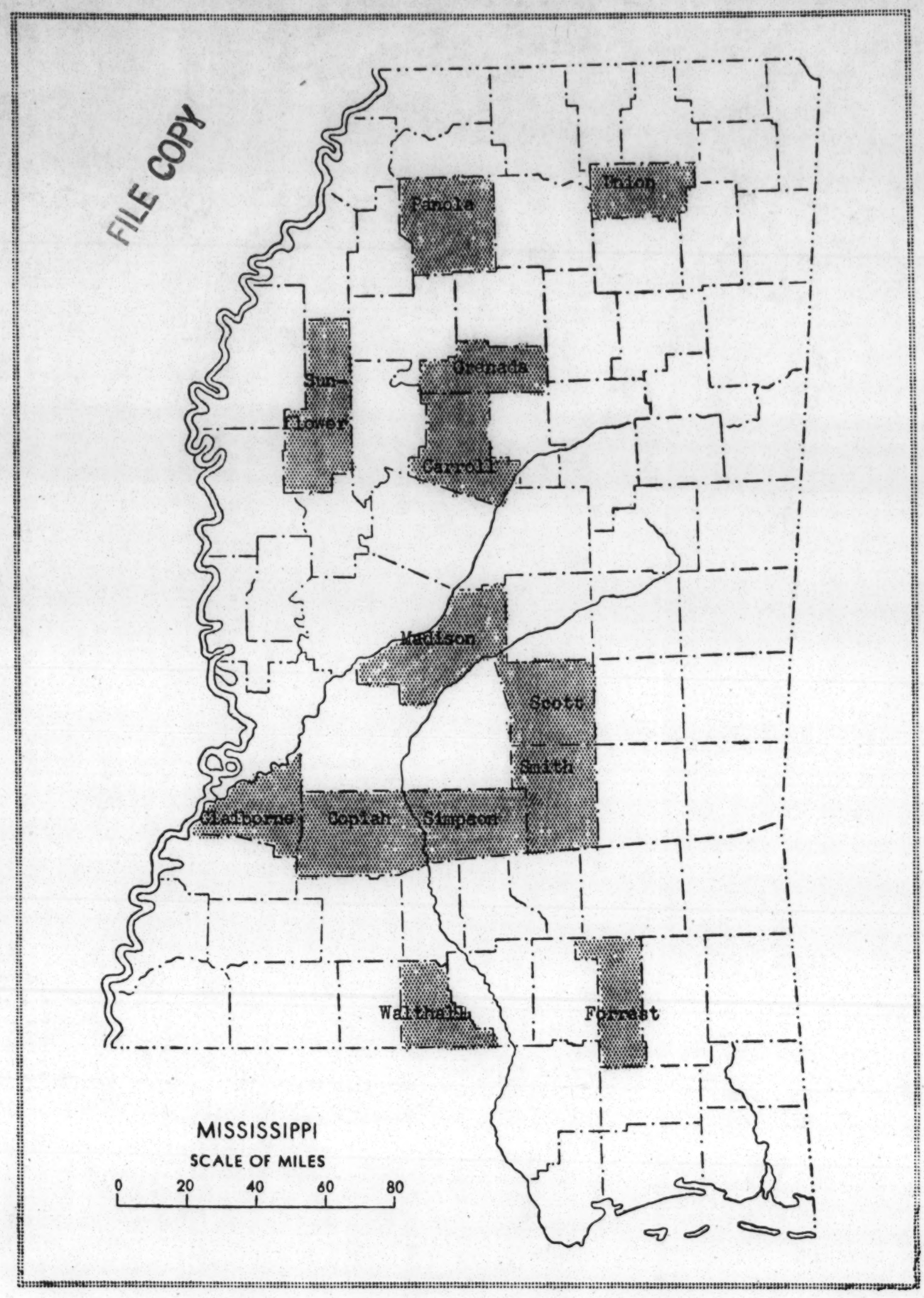
FELLOWSHIP OF THE CONCERNED

FILE COPY



Reports of Visits to Courts and Sheriffs in Virginia

Groups of church women have visited their sheriffs in the counties shaded above.



F E L L O W S H I P O F T H E C O N C E R N E D

Report of Visits to [illegible] Sheriffs in Mississippi

Groups of church women have visited their sheriffs in the counties that are shaded above.

Foundation

April 9, 1958

Dr. F. D. Patterson
Phelps-Stokes Foundation
101 Park Avenue
New York, New York

Dear Dr. Patterson:

Once before the gift from the Phelps-Stokes Foundation came at Christmas time. It was truly a great Christmas gift! Now this year, the $2,000 came at Easter time. Surely I never received any greater Easter blessing! It will be used sacredly and carefully to fight the things that brought Him to the Cross, and crucifies Him anew every day.

I am enclosing a sheet to show what project is receiving our attention right now. Besides this the State meetings are lining up. I will be in Alabama this month with that wonderful group of women that cannot be intimidated.

I thank the Foundation personally, and for the Southern Regional Council, and for the hosts of women in The Fellowship of the Concerned.

To you personally, I owe much. Your interest and belief in what we were doing has been a great prop.

Thank you for all this.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl. Questions on Registration

Foundations

April 9, 1958

Mr. Wilton Dillon
Phelps-Stokes Foundation
101 Park Avenue
New York, New York

Dear Mr. Dillon:

The check for $2,000 brought rejoicing to all of us on the staff of the Southern Regional Council. To me, as it came at Easter time, it had added significance. It will be used to fight the same type of evils that brought on the crucifixion. Surely this $2,000 will have extra power, coming at this time to be used where tensions are so great.

I have written to Dr. Patterson, but I want you to know that we appreciate your great part in securing this money for us. Please accept our thanks.

With the best of wishes to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

May 2, 1958

Mr. Gordon W. Allport,
Executive Secretary,
Ella Lyman Cabot Trust
Emerson Hall,
Harvard University
Cambridge 38, Massachusetts

Dear Mr. Allport:

When I returned from several days in Mississippi, I found your letter awaiting me, advising me that the Board of the Ella Lyman Cabot Trust had granted $2,000.00 to the Fellowship of the Concerned.

This good news has already more than "strengthened my arm", coming as it did immediately after the Mississippi visit where I found much to encourage and much to make one's heart ache.

The grant will be used in Mississippi and Alabama. It will make it possible for two splendid volunteers who have worked with me to give more time to cultivate our "moderates" and bring together the stronger forces. The stipends will be used to pay a maid when these good workers are away from home and to furnish travel expenses.

I will write you further after a trip to both of these states.

I believe the fact of the interest of Ella Lyman Cabot Trust will make it possible for us to find the funds we need to use in South Carolina and Louisana and some left over for work in Florida and North Carolina.

I have not received the pamphlet yet describing the purpose of the Trust but when it comes, I shall read it with interest.

Now as to how the check should be made: the Southern Regional Council has banked the funds of the Fellowship of the Concerned in a separate account for me. If it does not make for confusion, make the check to the Southern Regional Council. If it does, the Fellowship of the Concerned will be all right.

Your kind letter as well as the grant of $2,000.00 has given me new hope and "pep". Thank you so much.

Sincerely yours,

Dorothy Tilly (Mrs. M. E.)

DT:MR

ELLA LYMAN CABOT TRUST

GORDON W. ALLPORT
EXECUTIVE SECRETARY
EMERSON HALL
HARVARD UNIVERSITY
CAMBRIDGE 38, MASSACHUSETTS

April 24, 1958

Mrs. Dorothy Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Our Trust has considered your appealing letter of April 2 and your financial needs for "The Fellowship of the Concerned." Professor Richard Hocking also spoke warmly of your own work and we had received letters from Mr. Via and Mr. Fleming.

The Trustees voted to grant the sum of $2000. to support your work, less perhaps than you need but sufficient, we hope, to strengthen your arm somewhat in your valuable undertaking.

Separately we are sending you a pamphlet describing the purposes Dr. Richard Cabot had in mind in establishing the Trust. I feel certain that you will find it of interest.

Will you kindly let me know whether you wish the check made out to you or to the Fellowship? I shall then instruct our Treasurer to send it.

Sincerely yours,

Gordon W. Allport

Gordon W. Allport

May 2, 1958

The Ella Lyman Cabot Trust
Care Mr. Gordon Allport
Cambridge, Massachusetts

Gentlemen:

Mr. Allport has advised me of the grant of $2,000.00 to "The Fellowship of the Concerned" — Southern women concerned about their South.

This grant is a gracious gift and will enable us to reach women at their local level as we have never had funds to do before.

Our South is struggling with a great social change but there are many, especially women, who through the years have been in stirring study classes and know the time has come to set us free from all that slavery bequeathed us. It is with and through these women your funds will be used.

Please accept the thanks of "The Fellowship of the Concerned".

Gratefully yours,

Dorothy Tilly (Mrs. M. E.)

DT:MR

May 27, 1958

Mr. Robert I. Hunneman, Treasurer
The Ella Lyman Cabot Trust Incorporated
53 State Street
Boston 9, Massachusetts

Dear Mr. Hunneman:

The check for $2,000 from The Ella Lyman Cabot Trust Incorporated for the Fellowship of the Concerned has been received. For which you may know that I am very grateful.

In anticipation, I went to Alabama a few days before receiving the check and met with my two fine leaders who have worked together in the Fellowship;

Mrs. Earl Andrews of Montgomery, a Presbyterian
Mrs. Candler Tatum of Birmingham, a Methodist.

Both of these women have held responsible places in their denominations and are well known and well received in Alabama, and in fact in the South.

We three had a day of rejoicing that we would have funds to do rather intensive work in the state most perturbed over the Supreme Court decision in integration of the schools.

Each will receive $50.00 a month; twenty-five to be used to make it easier to leave home and twenty-five for travel and other expenses.

Some plans have been made to use the other $1,000 in Mississippi but they are not completed as yet.

Please let the Board of The Ella Lyman Cabot Trust know of our thanks and appreciation.

(continued)

Enclosed you will find a receipt. I think you understand the Southern Regional Council does the banking for the Fellowship of the Concerned.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

PALMER DODGE GARDNER & BRADFORD

(STOREY THORNDIKE PALMER & DODGE)

53 STATE STREET

BOSTON 9

CAPITOL 7-4400

ROBERT G. DODGE
J. LOTHROP MOTLEY
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HAROLD S. DAVIS
COUNSEL

MOORFIELD STOREY 1887-1929
JOHN L. THORNDIKE 1887-1920
BRADLEY W. PALMER 1893-1946

May 20, 1958

Mrs. M. E. Tilley
The Fellowship of the Concerned
c/o Southern Regional Council, Inc.
63 Auburn Avenue, N. E. - Room 432
Atlanta 3, Georgia

Dear Mrs. Tilley: (The Ella Lyman Cabot Trust Incorporated)

Enclosed is check payable to the order of The Fellowship of the Concerned for $2,000.00, representing a grant in support of your recruitment of women in southern cities to participate in the program devoted to the improvement of race relations in the South.

Sincerely yours,

Robert I. Hunneman
Treasurer

Enclosure

May 27, 1958

Mr. Gordon W. Allport
Executive Secretary
The Ella Lyman Cabot Trust
Emerson Hall
Harvard University
Cambridge 38, Massachusetts

Dear Mr. Allport:

We received the check for $2,000 from The Ella Lyman Cabot Trust, Incorporated from the treasurer, Mr. Robert I. Hunneman. Enclosed is a copy of the letter we have written to him, but we wish also to express to you our gratitude.

We will let you know from time to time of the work that is being done. The letter to Mr. Hunneman will give you some idea of how we are beginning.

Deeply appreciative to you and the Trust, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

November 25, 1958

Miss Georgene B. Lovecky
Program Secretary
John Hay Whitney Foundation
630 - 5th Avenue - Room 3461
New York 20, New York

Dear Miss Lovecky:

We had the South-wide Workshop of the Fellowship of the Concerned, October 16-17. I wish you might have been with us. You know of the struggles of our South and the mighty challenge that is presented to us to make it the proving ground of Christianity and democracy.

The 159 women from eleven states--all state or sectional leaders of church groups, YWCA, and a few from labor, looked well at the problems before us and accepted the challenges with a glory on their faces that they were among the builders of a New and Better South.

I do not know how to express to you what the gift from the John Hay Whitney Foundation is meaning and will mean as the social changes take place. It has made possible for these women in leading positions to come together, study facts, find ways of cooperation in solving the problems, gain courage and strength and then go back and repeat much of the Workshop in a State meeting and at the same time pass on what they have gained to their own denominational group.

While we have had some Catholic women with us everytime, this year the National Council of Catholic women gave full cooperation and added strength to the Fellowship.

(continued)

You, yourself, have a big part in this rather stirring adventure, because you are our spokesman to the Foundation and we are grateful to you. Under separate cover, we are mailing you one of the packets we had for those who came.

Please express our thanks to the Foundation.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

December 5, 1958

Mr. Wilton S. Dillon
Executive Secretary
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Mr. Dillon:

How nice of you to begin your letter by saying " I am happy to report to you, etc." If you are happy you can imagine how happy I am to receive your notice of the appropriation of $2,000.00 to be used for the Fellowship of the Concerned - Southern women concerned about their south.

The Board of the Phelps-Stokes Fund has been good to me and the women of the south and I announced to them at our Workshop in October from whence the money came.

I am grateful to you and Dr. Patterson because it is through the interest of you two the appropriation comes. I hope next year you might be with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/bcc

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JOHN H. REISNER, *Secretary*
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REV. ANSON PHELPS STOKES, *President Emeritus*

PHELPS-STOKES FUND

101 PARK AVENUE

NEW YORK 17, N. Y.

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COMMITTEE CHAIRMEN

Education: EMORY ROSS
Housing: MRS. DYSON DUNCAN

TELEPHONE: MUrray Hill 3-8578
CABLES: "Stokesfund"—New York.

December 1, 1958

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am happy to report to you that the Phelps-Stokes Fund Board of Trustees at their annual meeting held on November 19, 1958 appropriated the sum of $2,000 for the 1959 Conference of Church Women which you have requested through the Southern Regional Council.

Our sincere best wishes for the success of the planning of the new conference.

Sincerely,

Wilton S. Dillon

Wilton S. Dillon
Executive Secretary

WSD:wrw

December 5, 1958

Dr. F. D. Patterson
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Dr. Patterson:

Your gracious letter of December 2 was most appreciated. Your interest and your friendship through the years has meant much to me. When I receive a message from you it counteracts the ugly telephone calls that come along through the months. I never paid very much attention to them but I do wish it were possible for all people to know that the church women of the south are following God's guidance.

I am so glad that Mrs. Jones thought the Workshop was worthwhile. She added much to it. Your name was listed as a participant but I explained your inability to be with us.

A heart full of thanks and good wishes to you always from

Mrs. M. E. Tilly
Director of Women's Work

MET/bee

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I. N. PHELPS STOKES, *Vice-President*
JOHN H. REISNER, *Secretary*
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JUAN T. TRIPPE, CHAUNCEY L. WADDELL

REV. ANSON PHELPS STOKES, *President Emeritus*

PHELPS-STOKES FUND

101 PARK AVENUE

NEW YORK 17, N. Y.

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WILTON S. DILLON, *Executive Secretary*

COMMITTEE CHAIRMEN

Education: EMORY ROSS
Housing: MRS. DYSON DUNCAN

TELEPHONE: MUrray Hill 3-8578
CABLES: "Stokesfund"—New York.

December 2, 1958

Dear Mrs. Tilly:

I thank you for your gracious letter. I have been feeling ashamed of myself since it was necessary to cancel my engagement after promising to be present. Unfortunately, assignments and responsibilities seem to build up in the fall through the months of October and November, and the things that one accepts that seem quite in the clear and some months away, have a habit of turning out differently.

Fortunately for me, I had the chance of talking with Mrs. David Jones at Bennett shortly after your meeting and received her firsthand glowing account of what took place. This, plus the letter I now have from you, is most reassuring as to the worth of the program which I am happy to say the Trustees of the Phelps-Stokes Fund have acted to support for the coming year.

With all good wishes.

Sincerely yours,

F. D. Patterson

F. D. Patterson
President

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E., Room 432
Atlanta 3, Georgia

1.10

A. C. F.
please return
to L.E.C.

ELLA LYMAN CABOT TRUST

GORDON W. ALLPORT
EXECUTIVE SECRETARY
EMERSON HALL
HARVARD UNIVERSITY
CAMBRIDGE 38, MASSACHUSETTS

Grand! HCF

December 8, 1958

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

From time to time you have sent us interesting statements concerning the progress of members of the Fellowship of the Concerned. At our Trust meeting on November 29th Professor Richard Hocking spoke further of your admirable efforts.

At his request the Trust voted an additional sum of $1,000. to help you with this work. I am asking our Treasurer to send a check for this amount in the very near future.

It is exceptional for our Trust to renew any grant. For this reason I believe you should not expect any further support from us. We do sincerely hope, however, that this additional boost may carry your efforts forward.

Cordially yours,

Gordon W. Allport

Gordon W. Allport

Copy to:
R. Hocking

December 17, 1958

Mr. Robert I. Hunneman
Palmer Dodge Gardner & Bradford
53 State Street
Boston 9, Massachusetts

Dear Mr. Hunneman:

I was away from the office several days because of illness and returned to find the check from The Ella Lyman Cabot Trust for $1,000 awaiting me. It was certainly enough to make me forget all about being sick.

I am so glad Dr.Hocking was able to give you some stories of the work being done in Alabama and other places, because of your gift last year. It might be interesting to you to know that some weeks ago the women who had a meeting of The Fellowship of the Concerned in Montgomery had their cars spotted by the Citizens Council and received some very ugly telephone calls, but nothing will daunt them, they are determined to go on anyway. I have said and I can repeat it with more conviction that the church women of the South are being the shock absorbers and interpreters of the social change that has come to us.

This may give you some idea of the great value that the gift is to us and out troubled South. Please express our thanks to the Board of The Ella Lyman Cabot Trust and let them know that I, personally am very grateful to them for their interest and their gift of the thousand dollars.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

PALMER DODGE GARDNER & BRADFORD
(STOREY THORNDIKE PALMER & DODGE)
53 STATE STREET
BOSTON 9
CAPITOL 7-4400

ROBERT G. DODGE
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ALFRED GARDNER
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ROBERT F. BRADFORD
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VIRGINIA H. ALDRICH

HAROLD S. DAVIS
COUNSEL

MOORFIELD STOREY 1887-1929
JOHN L. THORNDIKE 1887-1920
BRADLEY W. PALMER 1893-1946

December 12, 1958

Mrs. M. E. Tilly
c/o Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly: (The Ella Lyman Cabot Trust Incorporated)

Enclosed is check payable to the order of The Fellowship of the Concerned in the amount of $1,000.00 representing an additional grant to you in support of your recruitment of women in Southern cities to participate in the program devoted to the improvement of race relations in the South. It is understood that this is a terminal grant.

Sincerely yours,

THE ELLA LYMAN CABOT TRUST
INCORPORATED

By Robert I. Hunneman
Treasurer

Enclosure

March 25, 1959

Miss Georgene B. Lovecky
Program Secretary
John Hay Whitney Foundation
630 - 5th Avenue - Room 3461
New York 20, New York

Dear Miss Lovecky:

I will be in New York on April 17, and hope you will have some time to see me. There is much I have to tell you about our Southern scene.

Please let me hear from you just what hour will be most convenient for you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Additional Copies Available
from
THE SOUTHERN REGIONAL COUNCIL, INC.

April 1, 1959

Additional Copies Available
from
THE SOUTHERN REGIONAL COUNCIL, INC.

Dr. F. D. Patterson
President
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Dr. Patterson:

You and I seem destined to be ships that pass in the night. I will be in Washington on the 16th and in New York on the 17th.

I regret very much that I will not be able to see you for I have some interesting stories that are better told than written.

Deeply grateful to you, I remain

Sincerely,

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from
THE SOUTHERN REGIONAL COUNCIL, INC.

Mrs. M. E. Tilly
Director of Women's Work

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THE SOUTHERN REGIONAL COUNCIL, INC.

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REV. ANSON PHELPS STOKES, 1911-1958

PHELPS-STOKES FUND

101 PARK AVENUE

NEW YORK 17, N. Y.

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WILTON S. DILLON, *Executive Secretary and Director of Research*

COMMITTEE CHAIRMEN

Education: EMORY ROSS
Housing: MILDRED HOOKER DUNCAN

TELEPHONE: MUrray Hill 3-8669
CABLES: "Stokesfund"—New York.

March 30, 1959

Additional Copies Available from THE SOUTHERN REGIONAL COUNCIL, INC.

Dear Mrs. Tilly:

My present schedule calls for my being in Washington on the 17th of April, attending meetings of the American Council on Education. Will you be in on the 16th? I would not leave the office until about 3 o'clock and would be glad to see you in the forenoon, at least if that is convenient to you.

Sincerely yours,

F. D. Patterson
President

Additional Copies Available from THE SOUTHERN REGIONAL COUNCIL, INC.

Additional Copies Available from THE SOUTHERN REGIONAL COUNCIL, INC.

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E., Room 432
Atlanta 3, Georgia

wht

Additional Copies Available from THE SOUTHERN REGIONAL COUNCIL, INC.

March 25, 1959

Dr. F. D. Patterson, Director
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Dr. Patterson:

I will be in New York on the 17th of April and will call your office to see if it is possible for you to see me for a few minutes. If not, I will come by the office and give them some report of what we are doing here.

I am very grateful to the Foundation for having made it possible for the women of the South to come together. I have an interesting story to tell you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

METilec

May 8, 1959

Mr. Wilton S. Dillon
Executive Secretary and
Director of Research
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Mr. Dillon:

To receive a letter from the Phelps-Stokes Fund always brings joy, not just because it announces a gift to the Fellowship of the Concerned, but it always has expressions of sympathy and understanding of the work we are doing.

I was at the board meeting of the United Church Women in Indianapolis last week. I came home sick so you can imagine that when I reached the office and found your letter it was much more effective that the penicillin the doctor gave me.

Our workshop this fall will be November 5 and 6. I hope that you or Dr. Patterson one will find it possible to be with us.

Yes I know about the work being done by the National Council of Churches and I am very interested in it.

Please express my thanks to the members of the board of the Phelps-Stokes Fund, and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lcc

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REV. ANSON PHELPS STOKES, 1911-1958

PHELPS-STOKES FUND

101 PARK AVENUE

NEW YORK 17, N. Y.

OFFICERS

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WILTON S. DILLON, *Executive Secretary and Director of Research*

COMMITTEE CHAIRMEN

Education: EMORY ROSS

Housing: MILDRED HOOKER DUNCAN

TELEPHONE: MUrray Hill 3-8669

CABLES: "Stokesfund"—New York.

May 1, 1959

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Again the Phelps-Stokes Fund is happy to have a share in your important work with church women by sending you the enclosed check, No. 4025, in the amount of $2,000.

In connection with planning your next conference, I am wondering if you are aware of a program of research on churches and religion in a changing racial setting now being undertaken by the National Council of Churches. If you should be interested in receiving further information about this proposed research, you may wish to write to Mrs. Setsuko Matsunaga Nishi, Director, Research Unit, Christian Life and Work, National Council of Churches, 297 Fourth Avenue, New York 10, N.Y. Her research group will particularly interested in the role of the minister in the integration process. It occurs to me that you would have much to give her about the role of church women in the same process.

Dr. Patterson joins me in sending you best wishes in the success of your 1959 conference. I hope to be hearing more about it from Harold when I see him in Madison, Wisconsin May 14th.

Cordially,

Wilton

Wilton S. Dillon
Executive Secretary and
Director of Research

WSD:wrw
Encl.

Lawrence (Negro)

Southern Regional Council, Inc.

ROOM 432, 63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA

JAckson 2-8764

HAROLD C. FLEMING
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

OCT 2 1959

Dear Friend:

You have already had a notice of the workshop of The Fellowship of the Concerned - Southern Women Concerned About Their South. This will give you further particulars.

The place is Clark College, Atlanta. Registration will be at 10:00 a.m. on November 5th and the closing hour is after lunch on the 6th. The general theme is "Roots of Freedom."

The leaders will be Miss Eleanor French from the United Church Women; Mrs. Margaret Bender, an official observer of U.N.; Vice-President Nixon is sending us a speaker on Government Contracts; Dr. Lewis Deer of the Disciples of Christ; the Catholic Bishop of this diocese; Mrs. E. U. Robinson; Mr. R. L. Hunt of the National Council of Churches; and Rabbi Epstein will give us a spiritual foundation "for the facing of these days."

This will be a hard working group, so we hope you will plan to stay the full time. There will be an evening session on the 5th. During all of it, we will be grouped about tables all the while.

The expense of travel (the easiest way for you) your meals and your night of the 5th at Atlanta University, your taxis, etc. will be cared for. We have reserved double rooms with twin beds. I will need to know as quickly as possible if you will be with us.

Looking forward to having you with us, I remain

Yours sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 15, 1959

Dr. F. D. Patterson
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Dr. Patterson:

The Fellowship of the Concerned will have its annual Workshop November 5 and 6, at Kresge Hall, Clark College. We have been unusually successful in getting help.

Some of the leaders will be Miss Eleanor French from the United Church Women, Mrs. Margaret Bender from the Methodist National Board, Dr. Lewis Deer of the Disciples of Christ, Mr. Irving Ferman from The President's Committee on Government Contracts and Miss Rhoda Jordan a solo actress from Los Angeles.

It will be a privilege to have you and Mr. Dillon. If both can't come please one of you. Come and look in on us and help us find a way out of the dilemma in which the South is involved right now.

Without the help of the Phelps-Stokes Fund we could not have such a meeting as this nor the state meetings such as we have had in Tennessee just last week and in Florida in a few weeks, etc. We are very grateful for all of this.

Sincerely,

Mrs. M. E. Tilly
Directof of Women's Work

MET:lec

October 15, 1959

Mr. Wilton S. Dillon
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Mr. Dillon:

The Fellowship of the Concerned will have its annual Workshop November 5 and 6, at Kresge Hall, Clark College. We have been unusually successful in getting help.

Some of the leaders will be Miss Eleanor French from the United Church Women, Mrs. Margaret Bender from the Methodist National Board, Dr. Lewis Deer of the Dicipies of Christ, Mr. Irving Ferman from The President's Committee on Government Contracts and Miss Rhoda Jordan a solo actress from Los Angeles.

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Without the help of the Phelps-Stokes Fund we could not have such a meeting as this, nor the state meetings such as we have had in Tennessee just last week and in Florida in a few weeks, etc. We are very grateful for all of this.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 22, 1959

Dr. F. D. Patterson
President
Phelps-Stokes Fund
101 Park Avenue
New York 17, New York

Dear Dr. Patterson:

Your letter just received gives us hope that we will have you or Mr. Dillon with us November 5 and 6, at Clark College. I know this is asking a lot but it means a lot to us. We do want you to see your money at work.

With thanks and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

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1911 - 1958

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TELEPHONE: MUrray Hill 3-8669

CABLES: "Stokesfund"—New York.

October 20, 1959

Dear Mrs. Tilly:

Thanks for your letter of October 15 announcing the meeting of the Fellowship of the Concerned Annual Workshop for November 5 and 6. Mr. Dillon and I will discuss this, hoping that at least one of us, as you have requested, will be there.

With warm good wishes.

Sincerely yours,

F. D. Patterson
President

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E., Room 432
Atlanta 3, Georgia

JOHN HAY WHITNEY FOUNDATION
630 FIFTH AVENUE
NEW YORK 20, N. Y.

October 22, 1959

Dear Mrs. Tilly:

Your letter of October 15th to Miss Lovecky has been referred to me for reply. Miss Lovecky is in Washington, D. C., working with the Committee on International Exchange of Persons, The Conference Board of Associated Research Councils, and I believe she is enjoying her new affiliation very much.

The Senior Consultant of the John Hay Whitney Foundation is Dr. Harry J. Carman. Future communications can be addressed to him.

Sincerely yours,

Florence E. Dickerson

Florence E. Dickerson

P.S. The mailing address of the Conference Board of Associated Research Council is 2101 Constitution Avenue, N.W., Washington, 25, D. C.
The office address is 1785 Massachusetts Avenue, N.W., Washington 6, D. C.

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

FED:pac

October 15, 1959

Miss Georgene B. Lovecky
John Hay Whitney Foundation
630 - 5th Avenue, Room 3461
New York, New York

Dear Miss Lovecky:

We are now getting ready for the Southwide workshop of The Fellowship of the Concerned to be held November 5 and 6, at Kresge Hall, Clark College. You know year after year, we hoped you might be with us, but you could never come. If you could come this year you would give us all a chance to thank you for being our go between through the years.

Now I have a request. Please let me know who is now responsible for the funds from the Whitney Foundation so we may invite him to be with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

October 23, 1959

Dr. Harry J. Carman
John Hay Whitney Foundation
630 Fifth Avenue
New York 20, New York

Dear Dr. Carman:

For several years the John Hay Whitney Foundation has given us a thousand dollars which we have used largely for bringing together women of various denominations; Jewish Council of Women, B'nai B'rith, Catholic women of the South, and Protestants, for two days discussion of the problems that are facing us in this section, that not only affect us but affect the world wide program of good will and understanding.

The workshop this year is to be held at Kresge Hall, Clark College, November 5 and 6, here in Atlanta, Georgia. We would certainly like to have you with us to see how ~~your~~ the money is used. We most heartily extend you an invitation to meet the women and see how earnest they are to find ways to solve our problems and make suggestions to us that we may further our program of understanding.

This particular group is the Fellowship of the Concerned, the women's program of Southern Regional Council. We are enclosing a little sheet to show you some of the things we have done in the past. We have been most appreciative of the gift that has come to us, because we believe firmly that the women of the South will have to be the interpreters and shock absorbers of the social change and they are working at the job.

We hope you will find it possible to be with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

December 31, 1959

Dr. F. D. Patterson, President
Phelps-Stokes Fund
~~101 Park Avenue~~ 297 PARK AVE. S - 3rd. Fl.
New York 10, New York

Dear Dr. Patterson:

The best of New Year's wishes to you and the Phelps-Stokes Fund.

It was good of you to write me a letter before I had time to write you and thank you for looking in on the Fellowship of the Concerned Workshop. I regret I did not know when you left. You may remember that Mr. Tilly was ill and someone had taken him to his room, and when the Workshop broke up into groups I went to see about him.

I am very grateful that I am assured of the grant for 1960, but I am trembling over the fact of the danger of not having it for 1961.

Your visit to the South was most necessary, not only to look in on us but your time in Tennessee in interest of the Highlander Folk School. It is an interesting time in which to be alive. The oppositions that come to us really are challenges if we accept them as such.

With the kindest personal regards to you and the best of wishes for the Phelps-Stokes Fund, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lsc

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TELEPHONE: MUrray Hill 3-8669

CABLES: "Stokesfund"—New York.

November 19, 1959

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Immediately upon my return from Atlanta and Highlander I have been busy getting ready for the meeting of the Board of Trustees, so have not taken the opportunity to tell you how much I enjoyed my all too brief visit to the meeting of the Fellowship of the Concerned. I left because I had agreed to go to Altamont, Tennessee to testify in behalf of Highlander and, as you know, they are in desperate circumstances. I left the meeting with great regret, as I found the sessions highly informative and stimulating.

Several persons spoke to me independently how much it meant to have this type of experience. I thought the persons there were all responsible leaders in their own communities and I feel they have been greatly helped by the opportunity provided in your sessions.

I am pleased, therefore, to indicate that the trustees of the Phelps-Stokes Fund renewed the grant to the Southern Regional Council in behalf of your work for another year. Unfortunately after the coming year, because of a basic change in our policy, we may no longer be able to offer further financial support to the important work you are doing--at least not in terms of a direct grant, though it may be completely within our policy to make available materials for your group from time to time. No doubt before 1961 there will be ample opportunity to talk this over, as we shall certainly wish to be of whatever assistance we can. With esteem and cordial greetings.

Sincerely yours,

F. D. Patterson

F. D. Patterson
President

December 31, 1959

Mr. Harry J. Carman, Consultant
John Hay Whitney Foundation
630 Fifth Avenue
New York 20, New York

Dear Mr. Carman:

I will be in New York on the 18th and 19th of this month. Please let me know if it will be possible for you to see me during these days. The afternoon of the 18th will be taken up, but other wise no other definite engagements have been made. However, there are several other people I must see.

I hope you have received the gleanings of our South wide meeting. Now that the Christmas holidays are over, perhaps you have had time to read them. Again I wish to express my appreciation to the Foundation for making it possible to have the Workshop of The Fellowship of the Concerned.

With the best of New Year's wishes to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/lec

March 22, 1960

Mr. Harry J. Carman, Consultant
John Hay Whitney Foundation
630 Fifth Avenue
New York 20, New York

Dear Mr. Carman:

I regret that we didn't get together the day I was in New York. I hope the virus that struck you did not put you out of commission long.

I would like so much to have talked to you personally about the work we are doing through the Fellowship of the Concerned, and as the days go by its work is becoming more and more necessary.

I will be in Alabama this week to meet with a group of women who live in a most difficult situation, yet they bravely carry on. That is the spirit of these women who meet yearly in a Southwide meeting and in their state meetings later on. Their persistence and courage and clear thinking have borne fruit in the past; and in the difficult days now with the tension on the school situation and the restaurant sit down protests, this same courage of our Southern women will make for peace and sanity.

Some day when the story can be written it will be a great chapter in the history of the South. Without the help of the John Hay Whitney Foundation we could not have done the work in the past and we do need it again this year.

With sincere thanks to the John Hay Whitney Foundation and to you for your interest in the work of the Fellowship of the Concerned, I am

Sincerely,

Mrs. M. E. Tilly

MET/lec

Director of Women's Work

JOHN HAY WHITNEY FOUNDATION
630 FIFTH AVENUE
NEW YORK 20, N. Y.

November 30, 1959

Dear Mrs. Tilly:

I have just returned to my office after some weeks' absence on a trip for the Woodrow Wilson National Fellowship Foundation and found your cordial invitation of October 23rd awaiting me. Even though my schedule would not have permitted me to accept your invitation, I want you to know how much I appreciate your thoughtfulness.

With warm regards,

Sincerely,

Harry J. Carman

Harry J. Carman, Consultant

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue
Atlanta 3, Georgia

HJC:pac

A Few Action Stories resulting from the November (1960) Workshop

Women who have been a part of this group can always be relied upon for action and steadfastness in any crisis involving the rights of people.

This was proven again when on Sunday before the Georgia Legislature was to convene on Monday, a rather large group of men and women from several towns met in Atlanta to find ways to have each legislator contacted by some citizen in his own county who would urge him to do his best in the legislature to keep our schools open.

We have 150 counties and in some of them there were contacts already made. I accepted, as my responsibility, every county when no one else knew any one in them. I knew full well there were women in those counties who at some time had been in a Workshop of the Fellowship of the Concerned. When I called, the response was gratifying -- and so the State was covered and legislators heard from someone in their home county.

There is a wonderful story coming out of the crisis at Georgia State University in Athens.

From Texas -- We are holding "conversation groups" on the Gleanings of the Workshop.

From Kentucky, a request for 50 copies of "An Appeal For Human Rights," a paper gotten out by students of "six affiliated institutions forming the Atlanta University Center" which was distributed at the Workshop. A note later came saying they were "put to good use."

Here in Atlanta the Council of B'nai B'rith women, the United Church Women and the Catholic women will have a "Facade on Brotherhood" February 22-23. This was a dream of a woman of the Jewish faith who led one of the groups in the November 1960 Workshop.

Action Stories continued

Florida will have a State Workshop, February 22-23. Other State groups are planning their Workshops.

These are just a few things that are happening.

We are enclosing a leaflet and two sheets that give some insight into the work.

--Dorothy Tilly

December 27, 1960

Mr. Harry J. Carman, Consultant
John Hay Whitney Foundation
630 Fifth Avenue
New York 20, New York

Dear Mr. Carman:

Our South-wide Workshop of the Fellowship of the Concerned of the Southern Regional Council was held November 15-16. We had some hindrances in getting the Gleanings together, so I waited until after Christmas to send you a copy of the Workbook and the Gleanings.

I doubt if you will have time to read all the pages of these two mimeographed booklets, but I hope you will look through them.

The funds from the John Hay Whitney Foundation made it possible for 139 Negro and white women, leaders in Protestant, Catholic and Jewish organizations to come together and study together their responsibility and opportunity in helping the South through its difficult days of readjustment to a new age.

We used a panel of students of the Non-violent Coordinating Committee as a "send-off" to the eight Workshopsgroups. Perhaps you will have time to read the reports of these groups in the Gleanings.

I am getting wonderful reports from the women after they went home.

I will be in New York to a meeting on January 4th and will stay over through the 5th. I will call you and if you have time to see

me on the morning of the 5th, I'd like to express in person the thanks we owe you and the Foundation.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

December 27, 1960

Dr. F. D. Patterson, Director
Phelps-Stokes Fund
297 Park Avenue South, 3rd Floor
New York 10, New York

Dear Dr. Patterson:

I hope this Christmas season has been a blessed time for you and yours. You have done so much for so many people -- the youth who knew you at Tuskegee, who came under the touch of your heart and mind; and now all you are doing through the Phelps-Stokes Foundation to make for peace and understanding in our nation. It all gladden my heart that with it all, you have put your blessings upon what I am trying to do.

Our Workshop this year was our crowning adventure. Over and over again, through preparation and then the Workshop, I wished for you. Under separate cover, we are sending you both the Workbook and the Gleanings. They are rather large "volumes," and I know your time is limited for such reading. However, I think you would like to see in the Workbook -- how we backed the students in their unfinished revolution by enclosing "The White House Conference" statement on the "sit-in" demonstration, the "recommendations" of the Student Coordinating Committee, the Christian Century article on "Let us Kneel-In Together."

In the Gleaning, if you can find the time read Thelma Stevens' "Basic Beliefs and Social Responsibility" and Marion Wright's "Civil Disobedience" and the findings of the Workshop groups. The eight Workshop groups had five hours for discussion before bringing in their findings.

There were 139 official delegates and more who came in with some of the delegates. In the Gleanings you can see from whence they came. The Phelps-Stokes Foundation helped make all this possible. Please accept our thanks.

I will be in New York, January 4 and 5, and I hope I may see you then.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

EXCERPTS FROM LETTERS RECEIVED FOLLOWING 1960 WORKSHOP

"It was truly an informative and inspirational meeting."--New Orleans, La.

"The normal and customary words of appreciation seem unusually empty and meaningless ad I search for the right expression to convey my sense of privilege in being a part of the discussions and study....My prayer is that I as a Christian church woman will not be found wanting in this movement to assure all Americans the rights that are inherently theirs."--San Antonio, Texas

"It was highly inspirational and informative along all lines. I do hope it will be possible to attend next year."--Jacksonville, Fla.

"I thought it was grand -- loved everything about it....The program was planned well. Variety--yet unity, good pre sentations--kept one interested every minute. The 'talk' around the tables or in groups in the working groups was a wholesome experience. I loved having Jews, Catholics, Protestants -- Negro, white -- all face frankly in a clear atmosphere responsibilities for living today."--Jackons, Miss.

"I do want to tell you again what a privilege it was to be a part of the recent meeting of the Fellowship of the Concerned. My first opportunity to share in such a time of inspiration for a ction. It was more revealing to me to meet women from other places all over the South and to gain some insight into their situations and difficulties. I came away thinking, 'and I thought we had troubles in Knoxville!'"--Knoxville, Tenn.

"The conference was certainly a rewarding and rich experience for me and I trust the pertinent information and warm fellowship which we were privilege to share will bear fruit in the opportunities of service I have in our State."
--Durham, N. C.

"To see so many women from the South gathered together there, was inspiring to me. I only pray that they will have the Christian courage to act boldly, or to 'speak out' when opportunity in their several communities is presented.... When Mr. Marion Wright's remarks are available, I should like a copy."
--Tuskegee Institute, Ala.

"It was good to be at the Fellowship of the Concerned....These are mind changing times in Georgia. I pray that we may reason about our problems and talk about them and witness for Jesus Christ."--Albany, Ga.

"Just a word of 'thank you' for inviting me to the Workshop. I enjoyed every minute and so glad I could be a part."--Fort Thomas, Ky.

"This little note comes again to say how deeply grateful I am for the privilege of being a part of the meeting of the Fellowship of the Concerned. The entire experience was wonderful for all of us."Miss Thelma Stevens, Woman's Division of Christian Service, The Methodist Church, New York City

"How can I adequately express my appreciation for the privilege of sharing in your Fellowship of the Concerned last week."--Mrs. William Sale Terrell, National Headquarters, United Church Women

Excerpts from letters (continued)

"I can't begin to put in words what this recent meeting of your 'Fellowship of the Concerned' has meant to me. Your quiet courage and faith, plus your strength, helped me to speak with greater courage on integration at Asheville, N. C., following your meeting, last Monday."--Mrs. Helen B. Turnbull, United Church Women

"I want to take this occasion to tell you very deeply we all appreciate the marvelous experience afforded United Church Women through your planning and generosity. Those of us from National Headquarters including Mrs. Terrell had lunch yesterday to talk over the experience. We were all of one mind as to its immeasurable value to our work throughout the South. It is impossible to put into words or will we be able to measure the value of so many of our key people coming together around this major concern. You will be glad to know the two sets of meetings following were also very helpful."--Miss Eleanor French, National Headquarters, United Church Woman

"I deeply appreciate the opportunity which was mine to attend and share in the Workshop of the Fellowship of the Concerned of the Southern Regional Council in Atlanta, November 15 and 16. The experience was truly gratifying. And if the Workshop findings made available, and the suggestions and ideas expressed are put into effect, we shall beyond the shadow of a doubt, in the not too distant future, embrace a new nation--a new America.

"I am very anxious to make a report on this very extraordinary meeting to the more than 200 women who constitute the Tennessee Conference Branch of the A.M.E. Church. I am sure it will bring to them much hope and inspiration. I shall also make a release to the local newspapers."--Nashville, Tenn.

"I am not a very good Churchwoman and in fact for many years I felt full of resentment against the Church. Also the organized church here has certainly not offered any leadership of any kind in the crisis we are in. BUT I have found among the individual churchwomen here, the kindest and staunchest women in the City and they really are true heroines, so I accept the power of the Gospel if not of the church, although I go and try to make the best of it.

"But it is a wonderful experience to meet the women from all over the South who have had such similar experiences and who have had to battle such similar opposition, and we all come home renewed and strengthened. It makes me proud once again to be a 'Southern woman' after being one for so many years."--Montgomery, Ala.

January 19, 1961

Dean Harry J. Carman
John Hay Whitney Foundation
111 West 50th Street
New York 20, New York

Dear Dean Carman:

Please accept my thanks for the gracious reception you gave me on my January 5th visit to you. It is difficult for me to express how deeply I appreciate your interest in and your understanding of the work of our "Fellowship of the Concerned."

I wish that I might thank each member of the Foundation for the grants through the years that have made "The Fellowship of the Concerned" possible. Please do this for me in the names of the women of the South who come together, discuss the problems of our section and go forth with faith and courage to do their best to right the wrongs.

You have already received the application for the renewal of the grant from the Southern Regional Council. I would add to this my earnest plea that the grant be made to the "Fellowship of the Concerned" again.

With our South being "re-born" and patterns changed by court decisions, the need is great for the continuation of the "Fellowship of the Concerned." Our women are the natural interpreters and shock absorbers of social change.

Enclosed you will find a few stories of the "Fellowship of the

Concerned" since our November, 1960 Workshop. There is much more to tell.

With appreciation of the help in the past, and a hope of continued help, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

METilec
Encl.

January 20, 1961

Dr. F. D. Patterson, Director
Phelps-Stokes Fund
297 Park Avenue, South, 3rd Floor
New York 10, New York

Dear Dr. Patterson:

First of all this is to thank you, not only for the lunch with the wonderful shrimp dish, but the time you gave to me in your crowded schedule on January 5th, and also for the sympathetic understanding you have of the work of The Fellowship of the Concerned.

A great deal of this work has been made possible by the grant of the Phelps-Stokes Foundation through the years. For the Southern Regional Council, for women who have benefitted by the grant and for myself, this is to express thanks to you personally and to the Foundation.

You have already received a request from the Council through Mr. Harold Fleming. I would add my plea to you to do your best to secure the funds again. I do this because I know your friendly interest in The Fellowship of the Concerned. One of my prized treasures is your friendship.

I am enclosing some excerpts of letters that came from the women after the Workshop in November, and a glimpse of actions taken, also a leaflet and two sheets that you may need in presenting to your Board the cause of The Fellowship of the Concerned.

I know you will do your best for us -- and I am grateful.

May this year be full of blessings and opportunities for service for you and yours.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encls.

February 7, 1961

Mr. Wilton S. Dillon
Executive Secretary
Phelps-Stokes Fund
297 Park Avenue South
New York 10, New York

Dear Mr. Dillon:

I am most grateful to the Phelps-Stokes Fund for the check of $1,000, that will be used in the program of "The Fellowship of the Concerned."

I want you to be with us when we have our Southwide workshop this fall. As soon as the date is settled I will write to you so you may put in on your calendar.

With heheart full of thanks and best wishes for you and the Phelps-Stokes Fund, I am

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

February 7, 1961

Mr. William H. Thompson
Secretary to the President
Phelps-Stokes Fund
297 Park Avenue South
New York 10, New York

Dear Mr. Thompson:

Thank you so much for your letter of January 20. Yes, not only have we received the letter from your Executive Secretary, Mr. Wilton Dillon but the check has also come, for which we are very grateful.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

TRUSTEES

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RT. REV. ANSON PHELPS STOKES, Jr.
JUAN T. TRIPPE CHAUNCEY L. WADDELL

REV. ANSON PHELPS STOKES, 1911-1958

PHELPS-STOKES FUND

297 PARK AVENUE SOUTH

NEW YORK 10, N. Y.

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FREDERICK D. PATTERSON, *President*

WILTON S. DILLON, *Executive Secretary and Director of Research*

COMMITTEE CHAIRMEN

Education: EMORY ROSS

Housing: MILDRED HOOKER DUNCAN

TELEPHONE: GRamercy 3-8015

CABLES: "Stokesfund"—New York.

January 24, 1961

Dear Mrs. Tilly:

Thank you for your letter of January 20, received just after Dr. Patterson had left for a six to ten-week visit to Africa. By this time you no doubt have received a letter from Executive Secretary Wilton Dillon concerning the recent Phelps-Stokes Fund grant to the Southern Regional Council.

On Dr. Patterson's behalf, cordial greetings.

Sincerely yours,

William H. Thompson

William H. Thompson
Secretary to the President

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
5 Forsyth Street, N. W., Room 201
Atlanta 3, Georgia

A Report to the Ella Lyman Cabot Trust
Mrs. M. E. Tilly
Director of Women's Work

In the beginning, I would like to express anew to the Directors of the Trust, my thanks and the thanks of women who were able to give greater service in these days of challenge in our South. Our regret is that you could not see the money in action.

A report can never give a real picture and certainly this one cannot tell the full story of brave women with a conviction so strong, they carry on in spite of the annoyance of telephone calls that often come between two and four o'clock in the early morning, and who sometimes are almost ostracized by their friends.

We have concentrated largely in Alabama because that state has been the most defiant of the Supreme Court's every Civil Rights decision. Two women, Mrs. Candler Tatum of Birmingham and Mrs. Earl Andrews of Montgomery have done more than a yoeman's work. They have groups--some large and some smaller--in Tuskegee, Tuscaloosa, Shorter, Greenville, Mt. Meigs and Mobile. In some other towns they are in contact with individual women.

Birmingham is the hard core city of the South. It is controlled by the steel and iron industry, and no matter how deep a conviction persons may have, they as a general rule are afraid to speak as their living come through these major corporations.

The Negroes there have suffered so many indignities under the present police commissioner. They are afraid to attend any meeting where white people are present, yet their leadership is most desirous

of keeping lines of communication open.

When one has deep concern, a way is always found. Mrs. Tatum with her invincible leadership has kept the lines open by an organized prayer group--who really "meet over the telephone"--a relay prayer chain. There is a growing bond between the Negro and white women leadership through the telephone conversations.

I might say this about Birmingham. Dr. Harry Richardson (Negro) president of Gammon Theological Seminary, said when he lived in Birmingham, he felt it was the headquarters of the Devil, and he had branch offices in Atlanta and elsewhere. I believe this is still true. The praying women are sure though, they can tumble his throne and they make you feel they can.

In other places, women are meeting and taking action that is felt in the communities.

As it seems pratical to have only one day for state meetings and the distances are so great for women to drive back and forth, we have two sectional meetings, but they are planned by both leaders together.

In September, Mrs. Andrews had her meeting in the beautiful annex of the Catholic St. Jude hospital with about one hundred women present from seven towns. I was puzzled when I saw the program of the morning session was to be devoted to "The Role of Women in the New and Old Testament." While we always build our programs with a background of Biblical truth, I wondered how we would ever get down to the problemsof today in this one.

It soon was apparent--it was to show ~~me the~~ you women of today were not the "first" but a part of "a glorious line of splendor" of women

who have combated the evil in society through the centuries and have stood unshaken. The stories were given in detail, the examples were, the ethical role of Ruth and Naomi; the leadership of prophetess and Judge Deborah; Esther's courage and ingenuity in saving her people, the courage of Hannah in the Apocrypha; Mary, because of purity, chosen to be the Mother of Jesus; Lydia, a business woman, going against all custom, housing the first Theological school.

Out of this discussion came the proposed action, which you may be sure we will follow up. —

"Southern women are in the "eye of the storm" which rages about us. At present the storm is that of social unrest. Women are the conservators; they care for the children, the home. The issue of the storm is education. The kind: where and when? and with whom? The fight is over segregation which involves the schools and the kinds of schools. Women are concerned with children's welfare. Children must be nurtured, loved, saved from hate storms and mental mutilation. Hate storms are waging to satisfy the whims of a few men. We can influence children by what we think, feel, do as Christian women. We must have respect for the dignity of all men, the brotherhood of man, the Golden Rule. The storm can destroy us materially, but enrich us spiritually."

The reactions of the Supreme Court decision have been in the forms of hate, Lucy riots, hate leaflets, anti-Negro, anti-Catholic, anti-Jewish. The role of women in Alabama may be in political action. They should use influence in ordinary tasks of living.

Five things we should not do:

1. Not retreat. The time has passed for the disinterested persons. Women must vote, not turn conversation to the weather.

2. Not become victim of fear or panic. Both lead to violence and injustice. Just one calm person can do wonders in times of racial tension and unrest.

3. Not spread gossip. This causes innocent to suffer loss of jobs, social positions lost. Ask first, is it true? is it necessary? is it kind? before passing it on.

4. Not become bitter or contentious. There is a place for righteous indignation, but no place for contention.

5. Not lose perspective.

The positive approach: Women can

1. Take positive steps in their own home to know all people through books, pictures, music. There is great poverty in our books for teaching children about all our people. The home needs supplement to school training. Broader books will teach broader attitudes. No name calling, generalizations of people. Far more effective than books is personal contact. Each family has to find a way in which to do this. One of the best ways is on some common under taking, like scouting, YMCA, YWCA work.

2. Whenever and wherever possible encourage factual more than emotional approach to race problems. This is possible over the fence, in clubs and groups.

3, Take a firm stand of religious approach. This will rule out violence, deceit, injustice.

4. Rely on God for strength, power. Otherwise we are too selfish. Kindness, helpfulness, consideration for others' well being need God. We need the two great works "love God, love thy neighbor."

When we left the building that day, we were faced with cameras by

two men, who had already taken down the license tags of our cars. Before the night was over, many were called and abused and threatened.

Today, November 24, came this note: "This week a small weekly paper has come out with a very detailed, although very garbled report on our meeting and the telephone harassment has been continued."

But, in the same mail came this: "Our meeting of the Fellowship of the Concerned will be in Tuskegee in March, please help us think what the emphasis might be." -- and so they go on.

Virginia

I wanted so much to have the same type of work in South Carolina, but when the funds became available, the woman so well fitted had accepted a responsible position in another field. About that time, however, problems became acute in Virginia. Mrs.E. N.Ennis of Norfolk has done splendid work for us in aiding the organization of groups and sending us reports and clippings from state papers almost daily.

A Few Action Stories resulting from the November Workshop

Women who have been a part of this group can always be relied upon for action and steadfastness in any crisis involving the rights of people.

This was proven again when on Sunday before the Georgia legislature was to convene on Monday, a rather large group of men and women from several towns met in Atlanta to find ways to have each legislator contacted by some citizen in his own county who would urge him to do his best in the legislature to keep our schools open.

We have 159 counties and in some of them there were contacts already made. I accepted, as my responsibility, every county when no one else knew any one in them. I knew full well there were women in those counties who at some time had been in a Workshop of the Fellowship of the Concerned. When I called, the response was gratifying -- and so the State was covered and legislators heard from someone in their home county.

There is a wonderful story coming out of the crisis at Georgia State University in Athens.

From Texas -- We are holding "conversation groups" on the Gleanings of the Workshop.

From Kentucky, a request for 50 copies of "An Appeal For Human Rights," a paper gotten out by students of "six affiliated institutions forming the Atlanta University Center" which was distributed at the Workshop. A note later came saying they were "put to good use."

Here in Atlanta the Council of B'nai B'rith women, the United Church Women and the Catholic women will have a "Facade on Brotherhood" February 22-23. This was a dream of a woman of the Jewish faith who led one of the groups in the November 1960 Workshop.

Florida will have a State Workshop, February 22-23. Other State groups are planning their Workshops.

Action Stories continued

These are just a few things that are happening.

We are enclosing a leaflet and two sheets that give some insight into the work.

Dorothy Tilly

May 10, 1956

Mr. Frank Loescher
The Fund for the Republic, Inc.
60 East 42nd Street
New York 17, New York

Dear Mr. Loescher:

I will be in New York Monday and Tuesday, May 14 and 15. I would like very much to see you on either day. However, if possible, I would prefer it to be Monday. I will be in Washington, May 11, 12 and 13 at the Shoreham Hotel. In New York I will be at the Prince George Hotel (Sunday night). A note from you could reach me at these hotels.

Hoping you will find it possible to see me, I remain

Yours sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mef

June 11, 1956

Mr. Frank Loescher
The Fund for the Republic, Inc.
60 East 42nd Street
New York 17, New York

Dear Mr. Loescher:

I regret that I did not see you while I was in New York.

On faith I am planning a much larger Southwide Church leaders meeting, September 27 and 28. Have applied to the Phelps-Stokes Fund and have hopes that from them the meeting can be financed.

Under separate cover I am mailing you the Gleanings from the South Carolina and Montgomery meetings and a report of a meeting at Birmingham and a trip to Louisiana.

The more I work with the women the more sure am I that they are the hope of our section in these trying days and I try not to be too frustrated because there are so little funds for the work that is so needed and could produce results.

With the best of wishes, I remain,

Yours sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mef

Telephone: MUrray Hill 2-1250

The Fund for the Republic INC.

60 East 42nd Street, New York 17, New York

January 8, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

In the busy Christmas season I neglected to thank you for your letter and the Reports of your conference of churchwomen. I wish I could have shared the experience. You had some very remarkable talent. I read the Work Book and the speeches with interest and profit.

I hope you will be able to keep up your fine work in 1957.

Sincerely,

Frank Loescher

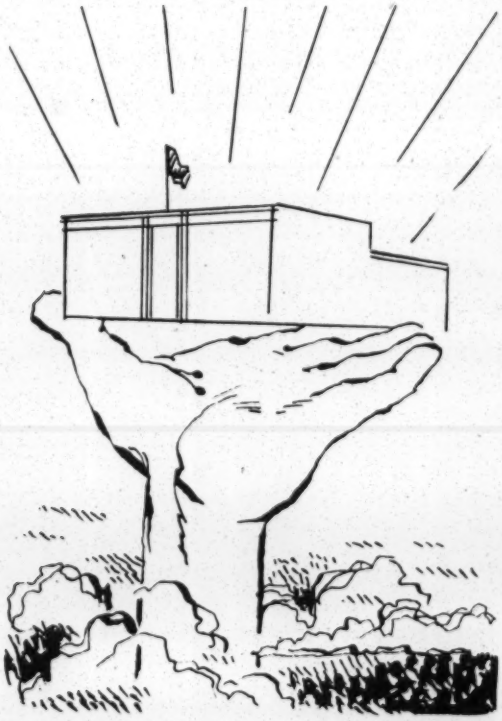
Frank S. Loescher

300 copies
mailed
N. Ga. Conf

HOPE

Athens

Help Our Public Education



WHAT IS HOPE?

HOPE, INC., is a daily expanding organization of Georgians deeply concerned about the future of public education in Georgia.

As parents and civic-minded citizens, they believe the consequences of closing Georgia's schools would be catastrophic.

Such a closure would not only shatter — perhaps irreparably — a fine educational system built up at great expense over many years, but also disrupt Georgia's economic and social progress at a time when our state is experiencing its greatest growth and prosperity.

WHY HAVE HOPE?

HOPE, INC., has but one aim — to champion the rights of Georgians to a public education and to support and encourage a school system that U. S. can praise as an example.

HOPE's main activity is the objective presentation of facts on the status of public education in Georgia.

HOPE aims to stimulate constructive action leading to a solution that will permit Georgia's schools to remain open — a solution acceptable to the vast majority of our citizens.

HOPE feels that an informed public, discussing this crisis among themselves and with their elected representatives, can avert the awesome calamity of empty classrooms.

WILL OUR PUBLIC SCHOOLS BE CLOSED?

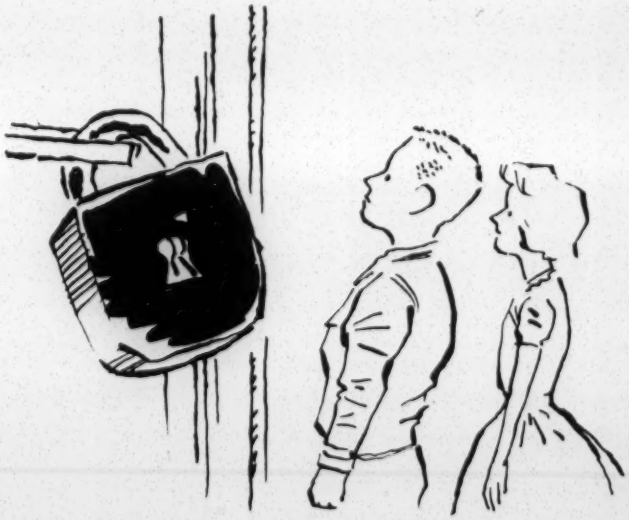
No one can accurately foretell the fate of Georgia's public schools, much less pinpoint the date when any school or system might be shut. But, based on careful study of legislation here and elsewhere in the South, HOPE's committee of lawyers believes:

— That the suit against the Atlanta School Board, now pending in U. S. District Court, will be heard and decided by summer, 1959.

— That such a court ruling could result in the closing of a school in the Atlanta system as early as September, 1959.

— That any tax-paying parent of a child whose school is closed or threatened with closure could bring legal action to prevent such closure (or to require the re-opening of the school).

— That, under existing policies and statutes of the Georgia state administration, this could only result in the closing of all the schools and school systems throughout Georgia.



THE TRAGIC CONSEQUENCES OF SCHOOL CLOSINGS

Shutdowns of schools in Georgia would affect all Georgians — farmers, laborers, business and professional people, religious leaders, homemakers and young people — and cause untold hardship and suffering. Consider a few end-results:

— Complete breakdown of educational processes, together with all related activities, such as sports, recreation, etc.

— Loss of accreditation from grammar school through college.

— Loss of hundreds of qualified, experienced teachers.

— Migrations of students of all ages to other locales.

— Complete disruption of young peoples' formative training.

— Increased juvenile delinquency as thousands of youngsters are left to their own devices.

— Deprivation of education to countless thousands of children from all families.

— A breakdown in health services now provided by the schools.

— Curtailment of local business expansion.

— Loss of technicians, engineers and skilled craftsmen now undergoing training at state educational institutions.

— Possible relocation of plants and resultant reduction in jobs and payrolls.

— Loss of new industries and commercial establishments seeking Southern sites.

— Possible loss of Federal funds for various projects, thus shifting tax burdens to Georgians.

A MEASURE OF THE TRAGEDY

"Of all our public institutions, none are more needful or deserving of stability and continuity than are our schools." — Sen. Herman E. Talmadge, before the United States Senate.

The aim of HOPE, INC., is the "stability and continuity" of our schools and it subscribes to the following remarks made by Sen. Talmadge in the U. S. Senate:

"The closing of any school anywhere is a lamentable occurrence. The closing of a public school system is a terrible tragedy. The destruction of public education in an entire region of our nation would be an unparalleled catastrophe."

Is the closing of schools the solution to the school crisis? Sen. Talmadge said:

"This critical juncture in our national life is no time to permit divisive issues to rob the nation of the minds and talents of a great segment of its youth by closing the doors of the public schools in their faces.

"It is time someone spoke out in behalf of the voiceless masses who will suffer the consequences of such rash action.

"From their standpoint, there is little difference between those who would destroy public schools with bombs and those who would close them with court orders. To those who would advocate inaction and who would sit idly and smugly by while children go without an education, I would point out the unspeakable hypocrisy of using children as pawns of political expediency."

HOPE, INC., ADVOCATES ACTION!

Not in 100 years have Georgians been faced with a problem so critical.

Perhaps never before has a calm, reasonable, unemotional study of the facts been so necessary in approaching and solving a problem.

There is hope with HOPE.

HOPE, INC., urges you to join the many thousands of other Georgians in discussing all aspects of the pending school crisis with your friends, neighbors and elected representatives.

Only in this way can we reach a solution —one which is acceptable to all Georgians —a solution that will assure continuing public education in Georgia to avert what could become an unparalleled catastrophe.

The children of Georgia await your answer.

The nation's security demands it.

HOPE, INC.

714-715 Atlanta National Building

50 Whitehall St., S. W., Atlanta 3, Ga.

Hope - April 14, 59

Mrs. John T. Patton
1745 West Wesley Road, N. W.
Atlanta, Georgia

Mrs. E. K. Beckett
803 Frazier Street
Marietta, Georgia

Mrs. C. C. Sapp
519 Pine Avenue
Albany, Georgia

Mrs. Paul Pfuetze
710 Oglethorpe Avenue
Athens, Georgia

Mrs. C. O. Williams
West Point, Georgia

Mrs. W. Sheffield Owen
3785 N. Stratford Rd., N. E.
Atlanta, Georgia

Mrs. John T. Tate
2212 Darmouth Road
Augusta, Georgia

Mrs. Ross M. Hoffman
1004 Forrest Glen Road
Albany, Georgia

Mrs. N. E. Freeman
Conyers, Georgia

Mrs. Walter Stancil
Box 635
Dalton, Georgia

Mrs. Jack R. Boseman
1572 Mt. Vernon Road
Dunwoody, Georgia

Mrs. C. R. Avera
Roberta, Georgia

Mrs. L. M. Awtrey
Acworth, Georgia

Mrs. James R. Beach
1063 High Street
Macon, Georgia

Mrs. Phillip Beblasky
103 E. 60th Street
Savannah, Georgia

Mrs. W. R. Bragg
1206 N. Madison Avenue
Albany, Georgia

Rev. MissAnnie Campbell
673 Piedmont Avenue, N.E.
Atlanta, Georgia

Mrs. James O. Cobb
241 Broan Circle
Smyrna, Georgia

Mrs. Stewart Colley
Grantville, Georgia

Mrs. W. E. Fennell
Gainesville, Georgia

Mrs. A. A. Hardy
Thomaston, Georgia

Mrs. Frank M. Happ
3850 The Prado
Macon, Georgia

Mrs. Richard A. Hecht
3466 Ethel Street
Columbus, Georgia

Mrs. D. M. Howard
309 Garden Spring Lane
Augusta, Georgia

Mrs. A. B. Mitchum
Hampton, Georgia

Mrs. L. R. Sams
Gainesville, Georgia

Mrs. Lee Scott
406 - 3rd Avenue
Rome, Georgia

Mrs. Thomas E. Turner
270 Vista Circle
Macon, Georgia

Mrs. E. K. Witt
12 Benvenue Drive
Rome, Georgia

Mrs. J. F. Whitehead
678 Milledge Avenue
Athens, Georgia

Mrs. Leon Van Devender
Hampton, Georgia

For Hope, Inc. — From Mrs. M. E. Tilly

COUNTY	REPRESENTATIVE	CONTACT	ADDRESS
1. Clinch	W. L. Jernigan. (Mr. Jernigan was a member of Sibley Committee)	Rev. Ralph Brown (Mr. Brown is a good contact person - Methodist minister)	Homerville, Ga.
2. Seminole	J. O. Brackin	Mrs. Joe Webb (Mrs. Webb has two children in the University. She is a splendid contact person.)	Donaldson, Ga.
3. Turner	Clyde S. Young	John Richard Rogers (J. R. Rogers—Mrs. Tilly's nephew; a lawyer with many interests in the county — good contact person)	Asburn, Ga.
4. Baker	Lecky Barnett	Junius Langford—young Methodist minister	Newton, Ga.
5. Clay	Albert S. Killingsworth	Rev. J. Warren Stipe (was a chaplain—a good person. He had already talked to his representative. Good contact)	Ft. Gaines
6. Randolph	Dell Bowen	Rev. Reese Turentine (fine contact)	Cuthbert, Ga.

1700 in attendance

HOPE, INC.

. . Help Our Public Education, Inc.

RALLY March 4, 1959

PROGRAM

Mrs. Thomas Breeden	Presiding
Dr. Harry Fifield	Invocation
Mayor William B. Hartsfield	
Dr. Willis A. Sutton	
Hamilton Lokey	
Mrs. Gordon N. Wilson	"The Effects of Closed Schools on Little Rock"
James W. Dorsey	Report of HOPE'S Legal Committee
Ralph McGill	
Sylvan Meyer	"Georgia's School Crisis in Perspective"
Harry G. Boyte	"HOPE'S Objectives"
Kim Hodgson	Student Viewpoint

H O P E (HELP OUR PUBLIC EDUCATION)

714 Atlanta National Building
50 Whitehall St., S.W., Atlanta, Ga.
Tel. - JAckson 5-8469

HERE'S HOW

Y O U

CAN HELP SPREAD HOPE!

1. YOU CAN assemble and participate in neighborhood discussion groups. Gather small groups of friends or hold a "block party". HOPE will donate all the materials you need for interesting and informative sessions on the school crisis. IT IS VITALLY IMPORTANT THAT EVERY FACT BE BROUGHT TO LIGHT AND ALL FACETS OF THE SCHOOL SITUATION BE CLEAR TO YOU. THE TIME MAY COME WHEN YOU WILL NEED EVERY OUNCH OF INFORMATION YOU CAN ACQUIRE.

2. YOU CAN give "DOLLARS FOR HOPE" teas, coffees or card parties. Invite friends to your home for pleasure - and at the same time, they can contribute dollars to preserve the public schools. These dollars will help buy advertising space in newspapers to spread the HOPE story. They will help pay the expenses incurred in legal and factual research. They will help broadcast HOPE on radio and TV. Forward all funds raised to HOPE, Inc., together with names and addresses of all donors so that they may receive HOPE's newsletter.

3. YOU CAN help collect signatures on a mammoth petition subscribing to HOPE's objectives. Get the forms from the HOPE office and start getting names as soon as you can.

4. YOU CAN send HOPE pamphlets to friends and relatives throughout the State. Get them interested so that they will start HOPE chapters in their own localities.

5. YOU CAN give personal financial support - as much as you can spare - to sustain HOPE in the fight for public education.

6. YOU CAN insist at every opportunity upon a calm, reasonable, open approach to the problem, in the belief that this attitude will save our schools.

7. YOU CAN express your opinions in writing through Letters to the Editors, to State Representatives, to any public figure who comments on the school crisis. Point out that there is HOPE in Georgia and that public education must be maintained.

Materials which you will want to use in spreading HOPE are available at HOPE, Inc., 714 Atlanta National Building, 50 Whitehall St., S. W., JA. 5-8469.

PLEASE REPORT ANY ACTION YOU TAKE TO THE HOPE OFFICE.

BOARD OF DIRECTORS

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Mrs. Harold B. Friedman, Vice Chairman
Mrs. Hamilton Lokey, Treasurer
Mrs. John I. Dickinson, Secretary

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Mr. and Mrs. C. F. Daugherty, Jr.
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Mrs. Donald Ross Green, Jr.
Mr. and Mrs. Claude E. Jones, Jr.
Mrs. J. Brittain Pendergrast, Jr.
Lanier Randall, Jr.
Dr. Willis A. Sutton
Kendall Weisiger

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Dr. Gerald Reed
Rabbi Jack Rothschild
Dr. O. Norman Shands
Mrs. Bruce LeFebre

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Mrs. Thomas Breeden - Program Chairman
Claude E. Jones, Jr. - Arrangements Chairman
Mrs. David Neiman - Publicity Chairman
Dr. and Mrs. Gerald Reed - Attendance Chairmen

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Jerry Stoneking
Mrs. Henry Toombs
F. Philip Turvey
Mrs. J. G. Zaglin

April 10, 1959

Mrs. D. M. Howard
309 Garden Spring Lane
Augusta, Georgia

Dear Mamie Howard:

I am enclosing a leaflet from the Hope group - Help Our Public Education. I talked with Mrs. Styron and she like the rest of us feel like this ought to be in the packages for the women in Athens. Do you want to order them directly from Hope or if you want me to get them for you, give me the address to whom they are to be mailed in Athens. In a way this might be better for I will take care of the postage.

Have you seen the report of our Covington workshop? I will be in Athens on the 21st, and will see you.

Love and best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

RECEIVED MAR 27 1958

UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

Address Reply to the
Division Indicated
and Refer to Initials and Number

72-012

MAR 25 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

We wish to thank you kindly for your letter of March 12, 1958, and the material enclosed therewith. We appreciate your continuing to send us information about voting and other Civil Rights matters.

Sincerely,

W. WILSON WHITE
Assistant Attorney General
Civil Rights Division

By: Henry Putzel, jr.
HENRY PUTZEL, jr., Acting Chief
Voting & Elections Section

3-31-58

Clippings mailed:

1. 2-he Unit System Apologists Have Their Wires Crossed - A. C. 3-26-58

2. State Law Hard Bought, Rugged Road to Ballot Box - A. C. & J. 3-30-58

3. Griffin, Cook Pledge All-out Fight on Mayor Suit Against Unit Vote - A. C. 3-18-58

4. Mayor Hatfield Hints County Court Zest A. L. 3-14-58

5. Unit System Test Will Be Welcomed
A. C. 3-17-58

6. This Hypocrisy Is Some Old Hogwash
A. C. 3-18-58

Clippings sent:
Ku Klux Klan Leader Plans Southwide Meet(A.W. 1-28-58)
Klan Meeting Postponed(A.W. 1-28-58)
Group Drops Oath on Ala. Primary (A.W. 1-28-58)
Fine N. Little Rock NAACP Head in Ordinance Violation (A.W. 1-28-58)
Gov. Griffin' Message to Leg. on State of State (A. C. 1-15-58)
Baptist Says U. S. Must Choose Between Demo., Seg.(A.W. 1-25-58)
Twitty Tells Cravey He Holds No Grudge(A.C. 3- 13-58)
New College Rulse Bolster Segregation (A.C. 3-13-58)
Unit System Has Soft Spots(A.J. 2-25-58)
Mayor Asks for War on Unit Setup(A.C. 2-25-58)
Summary of Ga. Laws Designed to Assure Segregated Schools
Mayor Hartsfield Says Demagogues the Concept Unit System To Stay In Power
(Atl. Const. 3-13-58)

March 12, 1958

Mr. Henry Putzel, Jr., Acting Chief
Voting and Elections Section
United States Department of Justice
Washington, D. C.

Dear Mr. Putzel:

First of all I wish to thank you for your letter received today, acknowledging receipt of the clippings that have been sent to you. We are enclosing some others which we feel will be of interest to you.

The Governor of Georgia has not signed all of the bills passed by the legislature. One of these is a bill that will make it impossible for any citizen of Georgia to vote for a president of the United States. This will be left in the hands of those who represent us at the National Democratic Convention. No names of any presidential candidate will appear on our ballot if the governor signs the bill.

You can see from the enclosures that at least Atlanta is concerned about the county unit system.

The names you requested from Arkansas as good contact people are: Mr. Fred Darragh, Box 86, Little Rock; Mrs. J. R. Henderson, 110 N. Cedar, Little Rock and Mr. Edwin E. Dunaway, Attorney, former Justice of Supreme Court of Arkansas, Union Life Building, Little Rock.

Thanking you for the audience you gave me, I remain

Sincerely yours,

Dorothy Rogers Tilly
Director of Women's Work

DRT:lec
Encls. (Newspaper clippings)

UNITED STATES DEPARTMENT OF JUSTICE

WASHINGTON, D. C.

Address Reply to the
Division Indicated
and Refer to Initials and Number
72-012

MAR 10 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Your letter of February 24, 1958, with enclosures, as well as the material which you left here on February 14, appear to be both helpful and useful.

Any additional information on voting rights and other information pertinent to the Civil Rights field which you or your associates in the Council can arrange to send us from time to time would prove of similar assistance.

Sincerely,

W. WILSON WHITE
Assistant Attorney General
Civil Rights Division

By: Henry Putzel, Jr.
HENRY PUTZEL, jr., Acting Chief
Voting & Elections Section

February 24, 1958

Honorable W. Wilson White
Assistant Attorney General
Civil Rights Division
Department of Justice
Washington, D. C.

Dear Mr. White:

The Georgia legislature adjourned last Thursday. You will see from the enclosures that House Bill 718 pertaining to registration was passed by both houses. You have a copy of this bill, it is the one with the thirty questions.

Lt. Governor Vandiver is being promoted to be our next governor. The Atlanta Constitution story on his speech opening the Senate is enclosed.

I am deeply grateful to you for the audience you gave me.

Sincerely yours,

Dorothy Rogers Tilly
Director of Women's Work

DRT:lec
Encls.

February 10, 1958

Honorable W. Wilson White
Assistant Attorney General
Civil Rights Division
Department of Justice
Washington, D. C.

Dear Mr. White:

Thank you so much for your letter of February 6. I accept the opportunity for a conference with you at 10:00 a.m. on Thursday, February 13.

I assure you I am deeply appreciative of the opportunity to discuss with you the problems of our South.

Again thanking you for the opportunity, I remain

Sincerely,

Dorothy Rogers Tilly
Director of Women's Work

DRT:lec

TR 2-28-58

ASSISTANT ATTORNEY GENERAL

Rec'd. R.T.

Department of Justice
Washington

FEB 6 1958

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432, Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

On behalf of the Attorney General, I wish to acknowledge receipt of your letter of January 30, 1958, in which you request a conference with him regarding voter registration practices as applied to Negro voters in several southern states.

The Attorney General does not, at this time, know whether he will be able to meet with you during your visit to Washington between February 12 and 15. However, in any case, I would, myself, like very much to confer with you. May I suggest that we tentatively plan on a conference in my office on Thursday, February 13, at 10:00 a.m. If for any reason this date and time do not suit your convenience, please let me know the date and time that will be satisfactory to you.

I look forward to the opportunity of meeting and conferring with you.

Sincerely,

W. Wilson White

W. WILSON WHITE
Assistant Attorney General
Civil Rights Division

January 30, 1958

Honorable William P. Rogers
Attorney General
U. S. Department of Justice
Washington, D. C.

Dear Attorney General:

I would like very much to have a conference with you concerning our Southern problems. I could be in Washington between February 12 and 15, if it would be convenient to you to see me. If so, I would appreciate it if you would write the hour and day best suited to you.

You will see from this letterhead that I am on the staff of the Southern Regional Council, working with the women of the South. (I served on President Truman's Civil Rights Committee in 1947.)

Our several Southern States, disturbed that the recent civil rights legislation passed by Congress may increase the Negro vote, are in the process of making voters' registration so slanted that Negroes will find it difficult to meet the requirements. I would like to bring you some of the evidence of this.

Our political leaders rather openly say such legislation "will not hold but will delay" -- which, of course, means expensive law suits for both our states and the Negro refused registration.

Firmly believing that the Southern women must be the interpreters and shock observers of social change, each year even before World War II, the Southwide leaders of the various Protestant denominations (Negro and white), Jewish and Catholic also, have come together to face our Southern problems. We had a meeting last week and out of it came the request that I seek an interview with the Department of Justice, which I hope will be possible.

Sincerely,

Dorothy Rogers Tilly
Director of Women's Work

DRT/mf

ASSISTANT ATTORNEY GENERAL

Department of Justice
Washington

SEP 4 1958

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

The material which you enclosed with your letter of August 26 very adequately covered the request which you personally had made through my First Assistant, Joseph M.F. Ryan, Jr., on your last trip to Washington. I regret too that I could not see you at the time, but I am sure Mr. Ryan informed you that circumstances prevented me from so doing.

With reference to the request itself, that I or someone from the Civil Rights Division appear at your workshop meeting either on Thursday, October 16 or Friday, October 17, should circumstances permit I would welcome the opportunity to attend. If for any reason I personally am unable to be there you may be sure that a qualified attorney from this Division will attend. More formal plans may be completed around the first of October.

Again I want to say that I regret that I did not have the opportunity to see you on your last trip but I am looking forward to meeting you and other members of your organization in the near future.

Sincerely,

W. Wilson White

W. Wilson White
Assistant Attorney General
Civil Rights Division

November 6, 1958

Honorable W. Wilson White
Assistant Attorney General
Civil Rights Division
Department of Justice
Washington, D. C.

Dear Mr. White:

Please accept our thanks for sending Mr. St. John Barrett to us. He did an excellent job for us and we feel that his visit will be fruitful for the department.

I personally am very grateful to you for your understanding and your cooperation in what we are trying to do in this section of our country.

Sincerely,

Dorothy Rogers Tilly
Director of Women's Work

DRT:lec

December 19, 1958

Honorable W. Wilson White
Assistant Attorney General
Civil Rights Division
Department of Justice
Washington, D. C.

Dear Mr. White:

On September 27, the church women of Alabama had a workshop in Montgomery, in the auditorium of St. Jude Catholic Hospital, as a follow-up of South-wide one held here in Atlanta on October 16-17. As the women were registering, there appeared at the desk, one who was very vague about her church connections, but insisted she had received a letter. They knew full well none had been sent her, but they let her come and she stayed through the morning session.

When the women were leaving at the end of the afternoon session, they were faced with two men with cameras. The enclosures will tell you some of the after-math.

The Montgomery women who were at the meeting have been victims of ugly and even threatening telephone calls; boycotts of husbands' businesses, etc.

The Montgomery Home News, practically little known before, is now being circulated through many ways - groceries come wrapped in it.

One good thing has come out of it. The ministers hitherto silent, did speak as a Ministerial Association against the harassment of the women by anonymous calls.

Truly, Alabama needs help - morally and spiritually in its terrific struggle against the change of an old order.

(continued)

Georgia has its problems, but every day we have interracial groups meeting undisturbed here in Atlanta, and I hope things will not ever be as they are in our sister state.

Sincerely yours,

Dorothy Rogers Tilly
Director of Women's Work

DRT:lec

Blanche
Glassmoby Dream Store
MADE IN U.S.A.

CONFERENCE ON

Christian Faith And Human Relations

1716 WEST END AVENUE
NASHVILLE, TENNESSEE

Telphone ALpine 5-3842

PLANNING COMMITTEE
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PROMOTIONS COMMITTEE
C. T. Baker, Jr. *Chairman*

ENTERTAINMENT COMMITTEE
James Glasse, *Chairman*

March 4, 1957

Dear Mrs. Tilley:

The officers and sponsors of the Conference on Christian Faith and Human Relations have asked me to invite you to become a sponsor of the conference which is to be held at Wightman Chapel, Scarritt College, Nashville, Tennessee, April 23-25, 1957. For your information and guidance, I am enclosing a partial list of other southern churchmen who have consented to serve as sponsors of the conference.

In the beginning, let me say that the purpose of the Conference is to draw white and Negro churchmen from all over the South together in a deeper commitment to and search for God's love and wisdom as through our loyalty to Christ and His Church we seek to instrument the May 17 decision of the Supreme Court respecting desegregation. As Protestant ministers and laymen seeking to keep Christian love in control of the efforts to build a more Christian and democratic society, we greatly need your help and support.

I won't attempt here to set down the full program, but I should like to indicate a few of the persons who will address the conference. On the opening evening, two eminent churchmen will speak: Dr. Blake Smith, pastor of the University Baptist Church of Austin, Texas and Dr. Benjamin E. Mays, President of Morehouse College, Atlanta, Georgia. Although most of the following day will be given over to group discussions, Dr. Herman Long, Director of the Institute of Race Relations of the American Missionary Association and Fisk University, will give a report on what southern churches are actually doing in the area of integration. On the second evening, Dr. Francis P. Miller, distinguished religious and political leader of Charlottesville, Virginia, will give the main address. On the final morning, Dr. Martin Luther King, Jr. of Montgomery, Alabama, and Dr. Merrimon Cunningim, Dean of the Perkins School of Theology, Southern Methodist University, Dallas, Texas, will give the final formal addresses.

We have, as you may already know, invited President Eisenhower to address the Conference. Whether he will be able to do so has not yet been fully determined but, and this is of considerable importance, in the event he cannot come, the President will send an official statement to be read at the Conference.

In asking you to be a sponsor, we would hope that you would help us in all

the ways that might occur to you, especially by sending us the names of ministers and others who should be invited and by helping us to get them to the conference. Although we cannot promise financial assistance at the moment, I may say that we are trying desperately to secure funds which will enable us to help defray the expenses of persons coming from a distance of 200 miles beyond Nashville.

We feel that we have a tremendously vital conference in the making and that its successful outcome could very well mark a turning point in contemporary race relations here in the South. We therefore greatly hope that you will give this effort your support and become a sponsor. I am enclosing a self-addressed card for your convenience. Since we hope to have the full program and additional information regarding the conference go to the printers by March 8, we would appreciate a reply by return mail.

Sincerely and gratefully yours,

Howard Kester

Howard Kester,
Secretary to the Planning Committee
Conference on Christian Faith and
Human Relations

Enclosures

HK/db

N.B. Until we know more of the President's decision, please hold this part of my letter in confidence. Thank you.

Sponsors of the Conference on Christian Faith and Human Relations
Nashville, Tennessee, April 23-25, 1957 as of February 15, 1957
(Professional relationship given for identification only)

Dr. Warren Ashby
Professor of Philosophy
Women's College Univ. of N. C.
Greensboro, N. C.

The Rev. Beverly Asbury
Minister and Professor
Westminister College
Fulton, Missouri

Dr. Murray Branch
Moorehouse College
Atlanta, Ga.

The Rev. Robert Briehan
Exec. Sec. Methodist Student
Movement of Texas
Austin, Texas

Tartt Bell
Director Southeastern Division
American Friends Service Committee
HIGH Point, N. Carolina

Dr. G. MacLeod Bryan
Southeastern Baptist Seminary
Wake Forest College
Winston Salem, N. C.

The Rev. O. Thomas Baker, Jr.
Exec. Sec., Nashville Council of
Churches and Tennessee Council of Churches
Nashville, Tenn.

The Rev. Des Kelley Barnett
Associate Professor of Social Ethics
The Episcopal Seminary of the Southwest
Austin, Texas

Dr. Waldo Beach
Professor Duke Divinity School
Duke University, Durham, N. C.

Dr. Albert E. Barnett
Professor Candler School of Theology
Emory University
Emory, Georgia

The Rev. John Paul Carter
Director The Canterbury Association
University of Texas, Austin, Texas

The Rev. Will D. Campbell
Secretary National Council of Churches
Department of Race & Cultural Relations
Nashville, Tenn.

The Rev. T. B. Cowan
Minister Berea Union Church
Berea, Ky.

The Rev. Cecil Culverhouse
Pres., Nashville Ministers'
Association
Nashville, Tenn.

Dr. Rufus E. Clement
President Atlanta University
Atlanta, Georgia

Mr. Hodding Carter
Editor DELTA TIMES DEMOCRAT
Greenville, Miss.

Dr. Merrimon Cunningim
Dean, Perkins School of Theology
Southern Methodist University
Dallas, Texas

The Rev. Edward Driscoll
Exec. Sec., Ga. Council of Churches
Atlanta, Ga.

The Right Rev. Bertram Doyle
Bishop, Colored Methodist
Episcopal Church, Nashville, Tenn

Mr. J. M. Dabbs
S. C. Council on Human Relations
Mayesville, S. Carolina

The Rev. Lewis E. Everline
Minister Evangelical Reformed
Church, New Orleans, La.

The Rev. Clyde Flannery
Minister Brookmeade Congregational
Church, Nashville, Tenn.

Dr. Gideon Fryer, Registrar
Univ. of Tenn. School of Social
Work, Nashville, Tenn.

The Rev. Raymond T. Ferris
Minister Christ Episcopal Church
Nashville, Tenn.

Dr. Nels F. S. Ferre
Vanderbilt School of Religion
Nashville, Tenn.

Dr. Langden Gilkey
Vanderbilt School of Religion
Nashville, Tenn.

Dr. Kendrick Grobel
Vanderbilt School of Religion
Nashville, Tenn.

The Rev. Glenn S. Gothard
Methodist Board of Education
Nashville, Tenn.

The Rev. James Glasse
Vanderbilt School of Religion
Nashville, Tenn.

The Rev. S. L. Greene, Jr.
Sec.-Treas., General Education Board
African Methodist Episcopal Church
Nashville, Tenn.

Dr. Frank P. Graham
The United Nations, NY, NY
Hillsboro, North Carolina

Dr. Woodrow Geier
Methodist Board of Education
Nashville, Tenn.

Mrs. Charles S. Johnson
Fisk University
Nashville, Tenn.

The Rev. Charles M. Jones
Minister, The Community Church
Chapel Hill, N. C.

Dr. Martin Luther King, Jr.
Montgomery, Alabama

Miss Mary Frances Lacy, Exec. Sec.
Metropolitan YWCA
Memphis, Tenn.

Dr. Herman H. Long
Director Institute of Race Relations
Fisk University, Nashville, Tenn.

Dr. Benjamin E. Mays, President
Morehouse College, Atlanta, Ga.

Mrs. John T. McCall
Nashville, Tenn.

Dr. Richard I. McKinney
Morgan State College
Baltimore, Maryland

Dr. Charles McCoy
Department of Religion
University of Fla,
Gainesville, Fla.

The Rev. Harrison McMains, Exec. Sec
Atlanta Christian Council
Atlanta, Ga.

Dr. A. C. Miller, Exec. Sec.
Christian Life Commission
Southern Baptist Convention
Nashville, Tenn.

The Rev. John H. Marion, Director
Virginia Council on Human Relations
Nashville, Tenn.

The Rev. D. P. McGeacy, Minister
Peace Memorial Presbyterian Church
Clearwater, Fla.

Dr. Hugh J. Morgan
Vanderbilt School of Medicine
Vanderbilt University
Nashville, Tenn.

Dr. Riley B. Montgomery, President
The College of the Bible
Pres., International Missionary Council
Disciples of Christ
Lexington, Ky.

Gaylord B. Noyce
Minister The United Church
Raleigh, N. C.

Miss Rosalie V. Oakes, Secretary
Student Christian Association
University of Texas
Austin, Texas

Dr. Albert Outler
Professor Perkins School of Theology
Dallas, Texas

Mr. Alfred Payne, Director
Student Christian Movement Southeast
Atlanta, Ga.

Dr. Samuel D. Proctor, President
Virginia Union University
Richmond, Va.

The Rev. Robert Regan, Jr.
Exec. Sec. Methodist Student Movement
of N. C., Greensboro, N. C.

Dr. McMurray Richey
Professor Duke Divinity School
Durham, N. C.

The Rev. James W. Ray
Minister Ridgeroad Baptist Church
Raleigh, N. C.

Dr. and Mrs. Paul Reynolds, Directors
Pleasant Hill Community Center
Pleasant Hill, Tenn.

Dr. John W. Rustin
Minister Belmont Methodist Church
Nashville, Tenn.

Dr. H.Shelton Smith
Duke Divinity School
Durham, N. C.

Dr. Roger Shinn
Vanderbilt School of Religion
Nashville, Tenn.

Dr. Eugene Smathers, Minister
Calvary Presbyterian Parish
Big Lick, Tenn.

Dr. Blake Smith, Minister
The University Baptist Church
Austin, Texas

Dr. Everett Tilson
Vanderbilt School of Religion
Nashville, Tenn.

Dr. James Thomas
Methodist Board of Education
Nashville, Tenn.

Dr. Melvin Watson
Dean, School of Religion
Morehouse College
Atlanta, Ga.

Dr. Wilson Welch
Department of Religion
Fisk University
Nashville, Tenn.

Dr. Dan C. Whitsett
Minister First Methodist Church
Sylacauga, Alabama

A Call

to

A Conference

on

Christian Faith and Human Relations

Because the Christian faith testifies that God has entrusted to His people a ministry of reconciliation;
And because this ministry has peculiar urgency in these days when divisions and hostilities threaten our country and our churches --
We call this Conference on Christian Faith and Human Relations, to convene in Nashville, Tennessee, April 23-25, 1957.

This invitation goes to churchmen who are united in both a Commitment and a search.

Our commitment is to Christ, who asks our loyalty and discipleship in all the walks of life. Through twenty centuries of human life His love has won men from their prejudices and resentments, their lesser loyalties and idolatries. Again today He asks that men worship not only with their lips but also with their lives.

Our search is for the specific meaning of Christian loyalty in our common life. Like all our countrymen, we are puzzled by many problems. We need to study, to pray, and to consult with each other about the meaning of our theological beliefs for our Christian living. Although we know that Christian faith impels us, not to withdraw from life but to serve God in the midst of His world, we need illumination on our present confusions as to how we can best serve God.

We call this Conference as a common testimony of churchmen to God's Lordship over life and as a common search for greater wisdom and strength in faithful living.

The Sponsors

program highlights

GEORGIA COUNCIL ON HUMAN RELATIONS - 41 EXCHANGE PLACE, ATLANTA, GEORGIA

AUGUST, 1961

COUNCIL MEMBERSHIP NOTES

Council membership has increased 42% since March 1st, 6% in the last month. Part of this phenomenal growth comes from the efforts of the newly formed Savannah chapter, organized in March. Under their new permanent chairman, The Rev. Oliver W. Holmes, the Savannah chapter promises to be one of our most active groups. Rev. Holmes is pastor of the Congregational Church, a native of Atlanta, who is also the uncle of Hamilton Holmes, one of the first two Negro students at the University of Georgia.

* * *

NOTES FROM OASIS

On August 9, OASIS will present a model discussion group on To-Day in Georgia at 9 A. M., WSB-TV. Parents of children attending Grady will be the participants.

We hope you will tell your neighbors, friends, and members of your organization to watch and to call the station afterwards.

# # #

Chief Jenkins of the Atlanta Police Dept. has released the following statement to OASIS ". . .In accordance with state and Federal regulations and under orders from the Federal Court, the Atlanta schools will be desegregated when school opens on August 30, 1961.

"If any person or persons objects to the manner or method of operation of the Atlanta Public Schools, those objections must be made to the Supt. of Schools's office at the City Hall, and under no circumstances will objections be discussed, or disturbances be permitted at any of the individual schools.

". . .Section 36.14 of the City Code forbids disturbing public schools and states that 'no person, at or near any public school, shall, by conversation, sign or otherwise, engage the attention of any of the pupils, to the disturbance of such school.'

"The highest value of the law is the keeping of the peace — the Atlanta Police Dept. has full responsibility and authority to maintain the peace and good order over the entire city, and especially at and around the schools." August 1, 1961.

WHEN YOU SEE DISCRIMINATION. . .

Do you shake your head, and say "That's too bad" -- or do you know what to do about it --who to report it to -- what action to take? In this and succeeding newsletters, we will list those organizations and agencies active in the field of race relations. Below is a list of voluntary organizations able to give advice and counsel.

1. Georgia Council on Human Relations -- When you hear of discrimination give your own council a report, whether it's in employment, housing, recreation, education, public facilities. Councils in Atlanta, Augusta, Columbus, Macon, Savannah.

2. National Urban League - Dealing particularly with problems of housing, urban renewal and employment. Atlanta -- 238 Auburn Avenue, N.E.

3. National Association for the Advancement of Colored People -- Dealing with most problems of civil rights and civil liberties, with a representative in every sizeable town. Atlanta --859½ Hunter Street, N.W.

4. Anti-Defamation League - An agency of B'nai Brith, active in the field of civil rights with valuable information on extremist and hate groups; has initiated projects training police departments in human relations subjects. Atlanta -- 41 Exchange Place.

5. Southern Christian Leadership Conference - Particularly interested in non-violence as a solution to racial problems. Atlanta -- 208 Auburn Ave.

6. Student Non-Violent Coordinating Committee - Dealing also with the non-violent pressure by sit-ins, kneel-ins, etc. Atlanta - 208 Auburn Ave.

7. Your local inter-racial ministerial association will want to know about incidents of discrimination or injustice and may provide valuable guidance.

8. Southern Regional Council has the largest resources for dealing with every aspect of race relations, with particular emphasis on research material not available elsewhere. Atlanta - 5 Forsyth Street.

9. Your newspaper and radio station. If your newspaper is fair, they might want to report incidents of discrimination. Be sure of the facts, ask for the city desk, and have the item written out so you can read it clearly.

In addition to giving advice in specific incidents of discrimination, many of these organizations offer a wide range of community services. They can help you plan meetings, supply you with study guides and interesting background material; some will have suggestions for speakers and programs.

This list will continue next month, and cover federal agencies in Georgia dealing with some aspect of race relations.

TAPE RECORDING NOW READY

Your local Council on Human Relations, PTA, church group or social club can plan an exciting meeting around a new 35 minute tape recording. Prepared by the Protestant Radio and Television Center, the recording is an interview with four Negro students on the Committee on Appeal for Human Rights. These youngsters, speaking freely and spontaneously, explain their commitment to non-violent demonstrations, and why they participate in kneel-ins, and sit-ins, their feelings about the Church and Christianity.

This unrehearsed documentary will give your group new insights into the philosophy of our young people, and is sure to start a stimulating discussion. Rental of the tape is only $3, including postage, comes with a packet of background pamphlets.

Just give us ten days notice, and we'll be glad to mail one out to you.

* * *

SAVANNAH LUNCH COUNTERS INTEGRATED

Lunch counters in downtown stores and shopping centers were integrated in the last week in July without incident. As the first major city in Georgia to desegregate its lunch counters, the agreement is part of a pattern successfully followed by scores of other southern communities. On July 8th a citizens committee announced that eating facilities would be opened to Negroes, in return for which the Negroes agreed to end a 15 month-old boycott against the stores. Integration of the counters was carried out quietly and every store with a lunch counter, except two, were integrated. All the stores, except these two, cooperated fully.

The victory is a major breakthrough for Georgia and should set an excellent precedent for the coming integration of Atlanta's lunch counters this September.

* * *

COLUMBUS BUS RIDERS

On Monday, July 17th, a group of Columbus Negroes called on the City Commission to try again to get a definite answer on bus desegregation. When they were unceremoniously refused, six Negro students from Columbus who had had previous sit-in experience, made a test of bus segregation by riding on the front of the bus. They were arrested and later that night released on bail.

Council members who were observers report that the students conducted their test quietly and with no violence, and that the Negro community, in a rare demonstration of unity, rallied behind the students and began to organize to support their efforts. Out of this initial test will come both a positive gain in Columbus' struggle for freedom and the eventual desegregation of transportation.

AMERICAN MISSIONARY ASSOCIATION, CONGREGATIONAL CHRISTIAN CHURCHES

". . .We claim that our colored brother should be treated in all respects as a man and a citizen, by the churches, by the Government and by the people. At present, he does not receive such treatment either from the churches, the Government or the people, to their shame be it spoken. Churches refuse him admittance to their pews; Government does not award to him the pay and honor due his valor; the people ostracize him from the esteem, confidence and emoluments of his country. The world takes knowledge of these things and reproaches us inview of the inconsistency between our professions and our practices; and the God of us all takes cognizance of our scorn and abuse of the colored children of His great family.

". . .Has the nation received so much benefit from his loyalty and prowess, and shall it not recognize his manhood and his claims to respect, confidence and common justice?"

The sentiments are familiar. The words were taken from the minutes of a meeting of the American Missionary Association for February, 1865. Well, they say the first hundred years are the hardest.

* * *

THEY'D DO IT AGAIN!

From the Houston Council on Human Relations Bulletin: - An Interview with six young mothers on their children's experiences in the first grade at the end of the first year of desegregated schools:

Q. If you had it to do all over again, would you willingly place your youngster in this kind of a situation? A. Yes -- Unanimously yes.

Q. Would you encourage other parents to enroll their children in desegregated schools next year? A. Again unanimously -- yes!

Q. How were special problems dealt with? A. In one school where there was no PTA, the mothers seemed less happy about grading and seating of the child, and in this school there were a few incidents of name calling during the early days of the school term. But conferences with the teacher in the class room involved worked this out. All the mothers concurred: school principals and teachers had been more than helpful.

Q. What is the conclusion shared by these mothers: A. Houston school desegregation has worked. It has been good!

* * * * * * *
* * * * *
* * *
*

INTERRACIAL CONFERENCE

Wesley Memorial Building, Atlanta, Ga.
January 28 and 29, 1957

DISCUSSION GROUP NUMBER 1: CHURCH

Leader, Dr. George E. Clary
Secretary, Mrs. H. B. Trimble
Resource, Dr. H. V. Richardson

Mrs. Victoria Arnold
Mrs. R. L. Barber
Chas. W. Boleyn
H. L. Burney
Dr. Clayton Calhoun
H. Walker Chidsey
George E. Clary
W. H. Cole
Joe B. Dekle
Earl J. Garbutt
John H. Harris
W. H. Harrison
Anthony Hearn
Harvey C. Holland
Amos O. Holmes
Joel T. Howell
Dow Kirkpatrick
C. C. Lawton
Andrew Mitchell
Y. A. Oliver
Miss Evelyn Rambo
Dr. H. V. Richardson
Leon Smith
Tom Smith
Joe Louis Spears
J. H. Taggart
Mrs. J. C. Thoroughman
Mrs. H. B. Trimble
Charles Truitt
Paul Webb
U. S. Williams
Dr. W. Earle Wilson
M. J. Wynn

DISCUSSION GROUP NUMBER 2: SCIENCE

Leader, Dr. James P. Brawley
Secretary, Mrs. Arthur Styron
Resource, Dr. E. Clinton Gardner

Mack Anthony
Dr. Robert G. Armstrong
Roy J. Bond
Dr. James P. Brawley
T. R. Clements
O. C. Cooper
A. S. Dickerson
Mrs. V. G. Dickerson
Virgil Y. C. Eady, Jr.
Dr. E. Clinton Gardner
Mrs. S. Reaves Gaston
Mrs. Pauline Graham
Paul H. Hanna
Mrs. Tom J. Hayes
Ferdinand Hunter
Dr. Leroy Loemker
Hugh McKee
Roy McTier
R. N. Moore
E. G. Newton
A. A. Phillips
W. A. Quillan
Joshua Reddick
Hoke Sewell
J. B. Smith
Mrs. Arthur Styron
John Tate
Mrs. M. E. Tilly
Mrs. R. Washington
Dr. Goodrich C. White
T. R. Wilson

DISCUSSION GROUP NUMBER 3: BIBLE

Leader, Miss Susie Cunningham
Secretary, Mrs. George W. Longino
Resource, Dr. Claude H. Thompson

W. Lowry Anderson
Dr. Robert G. Armstrong
Cornelius Askew
H. H. Backstrom
W. E. Bostwick
Dr. J. R. Burgess
A. M. Carter
Miss Susie Cunningham
T. P. Grissom, Sr.
A. Kempton Haynes
Claud M. Haynes
J. D. Hill
H. H. Hines
Sam Laird
Mrs. G. W. Longino
Norman M. Lovein
J. W. O. McKibben
Mrs. Virlyn Moore, Sr.
Mrs. Jim O. Potts
W. L. Robinson
Mrs. S. J. Saxton
A. P. Segars
Miss Joan Shopshire
W. Earle Strickland
Claude H. Thompson
J. W. Veatch
G. D. Walker
James H. Wilson
J. Fred Wilson
W. M. Woodward

DISCUSSION GROUP NUMBER 4: THEOLOGY

Leader, Dr. Nat G. Long
Secretary, Rev. C. S. Stinson
Resource, Dr. Charles B. Copher

Johnny Austin
Mrs. M. A. Ayrer
J. Hamby Barton
Henry S. Brooks
Ed. Camp
Grant Cantrell
Garnett Carter
Charles R. Clegg
Dr. Charles B. Copher
A. C. Epps
Mrs. A. B. Gannaway
W. H. Gardner
E. N. Graham
Mrs. D. N. Howard
Miss Arvenia Hill
L. F. Huckaby
J. W. Lawton
Nat G. Long
E. M. McMillan
Willie Pace
Bill Powell
John Randolph
Lester Rumble
C. S. Stinson
Mrs. H. L. Thompson
H. M. Thompson
H. S. Trulock
Tom A. Whiting
J. M. Yarbrough

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INTERRACIAL LEADERSHIP CONFERENCE - ATLANTA - JAN. 28,29, 1957

1. W Lowry Anderson	2693 Cherokee Ave, Macon —	South Georgia Conf.
2. Mack Anthony	Valdosta, Ga	South Georgia
3. Mrs. Victoria Arnold	1163 Windsor St., Atlanta	Georgia
4. John S. Austin	Dunwoody, Ga	North Georgia
5. Mrs. M. A. Ayrer	12 Oleander Ave, Savannah	South Georgia
6. H. H. Blackstrom	507 Mitchell St. SW, Atlanta	Georgia
7. Mrs. L. R. Barber	602 3rd St, SW, Moultrie	South Georgia
8. J. Hamby Barton	Box 243, Rome, Ga.	North Georgia
9. J. A. Baxter	1304 Marcy St., Atlanta	Georgia
10. Roy J. Bond	Box 44, Macon, Ga	South Georgia
11. Bishop J. W. E. Bowen	250 Auburn Ave. NE, Atlanta	
12. Mrs. J. W. E. Bowen	1197 Fountain Drive SW, Atlanta	Geprgia
13. James P. Brawley	Clark College, Atlanta	Georgia
14. H. S. Brooks	Savannah	South Georgia
15. Grant Cantrell	609 Highland Ave. NE, Atlanta	Georgia
16. Garnett Carter	60 W. Main St., Hogansville	Georgia
17. E. Clayton Calhoun	Paine College	Florida
18. G. E. Clary	Wesley Memorial Bldg., Atlanta	South Georgia
19. C. R. Clegg	Young Harris	North Georgia
20. William H. Cole	407 Wesley Memorial Bldg, Atlanta	North Georgia
21. Olin C. Cooper	Moultrie	South Georgia
22. Charles B. Copher	Gammon Theol. Seminary, Atlanta	Lexington
23/Miss Susie M. Cunningham	396 Edwards St. NW, Atlanta	Georgia
24. A. S. Dickenson	250 Auburn Ave. NE, Atlanta	Georgia
25. Mrs. V. G. Dickerson	250 Auburn Ave. NE, Atlanta	Georgia
26. A. C. Epps	987 Ira St. SW, Atlanta	Georgia
27. E. Clinton Gardner	Emory University, Ga	Tennessee
28. Earle J. Garbutt, 401 15th	401 15th Ave., Eys Americus	South Georgia
29. W. A. Gardner	Box 1064, Dalton	North Georgia
30. E. N. Graham	705 Ave. K, West Point	Georgia
31. Miss Pauline Graham	705 Ave. K, West Point	Georgia
32. T. P. Grissom	69 Martin Ave. SE, Atlanta	Georgia
33. Mrs. S. Reaves Gaston	2840 Peachtree Rd. NE Atlanta	North Georgia
34. Paul H. Hanna	First Methodist Church, Athens	North Georgia
35. Anthony Hearn	631 E. Victory Drive, Savannah	South Georgia
36. W. A. Harrison	17 Pinson St, Atlanta	Georgia
37. Mrs. T. J. Hayes	4559 Northside Dr. NW, Atlanta	North Georgia
38. A. Kempton Haynes	1811 Meadowdale Ave NE, Atlanta	North Georgia
39, Claud M. Haynes	3180 Peachtree Rd. NE, Atlanta	North Georgia
40. Mrs. Bruce Heyback	Wesley Memorial Bldg., Atlanta	North Georgia
41. R. D. Hill	Box 35, Greenville	Georgia
42. H. C. Holland	225 Hampton Court, Athens, Ga	North Georgia
43. Amos O, Holmes	506 S. Washington St, Dublin	Georgia
44. Mrs. D. M. Howard	309 Granden Springs, Augusta	North Georgia
45. Louie F. Huckaby	Hartwell, Ga	North Georgia
46. LeRoy King	Box 871 , Nashville, Tenn	Tennessee
47. Dow Kirkpatrick	Box 1009 , Athens	North Georgia
48. Sam L. Laird	Box 399, Emory University	North Geprgia
49. Calven C. Lawton	Culloden Road ---Forsyth	Georgia
50. L. E. Loemker	1238 Emory Dr. NE, Atlanta	North Georgia
51. Mrs. G. W. Longino	1155 Cahaba Dr. SW, Atlanta	North Georgia
52. N. M. Lovein	Valdosta	South Georgia
53. Hugh McKee	Box 1009, Athens,	North Georgia

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54.	Newton Maloney	5-D Coosa Gardens, Sylacauga, Ala	North Alabama
55.	Mrs. Eva S. Martin	Clark College, Atlanta	Georgia
56.	J. W. O. McKibben	Wesley Memorial Bldg, Atlanta	North Georgia
57.	Roy McTier	1904 W. Wyinnton Rd, Columbus	South Georgia
58.	Andrew Mitchell	Box 321, Jonesboro	Georgia
59.	Bishop Arthur Moore	Wesley Memorial Bldg, Atlanta	
60.	R. W. Moore	1710 Wolf St, Brunswick, Ga	Georgia
61.	Mrs. Virlyn B. Moore	1355 Moore's Mill Rd NW, Atlanta	North Georgia
62.	T. Cecil Myers, 2237 East	2237 East Lake Rd. NE, Atlanta	North Georgia
63.	Y. A. Oliver	582 Clifton Road NE, Atlanta	North Georgia
64.	Miss Emma A, Paige	Spellman College, Atlanta	Georgia
65.	Mrs. J. O. Potts	1105 E. 7th St., West Point	Georgia
66.	Bill Powell	Box 698, Emory University	South Georgia
67.	W. A. Quillian	508 S. Randall St, East Point	Georgia
68.	Joshua Reddick	1907 Burroughs St, Savannah	Georgia
69.	Lester Rumble	1339 Winter St, Augusta	North Georgia
70.	Mrs. S. J. Saxton	59 Gammon Ave. SE, Atlanta	Georgia
71.	C. Hoke Sewell	Griffin	North Georgia
72.	J. B. Smith	Thomasville	South Georgia
73.	Leon Smith	Roswell	North Georgia
74.	W. Thomas Smith	Young Harris	North Georgia
75.	Joe Louis Spears	Clark College, Atlanta	Georgia
76.	C. S. Stinson	395 Jones Ave, NW, Atlanta	Georgia
77 ~~76~~/	W. Earl Strickland	106 N. Washington St, College Park	North Georgia
78 ~~77~~.	Mrs. Arthur Styron	262 Peachtree Hills Ave NE	North Georgia
79 ~~76~~.	James H. Taggart	915 W. 36th St, Savannah	Georgia
80 ~~77~~.	John B. Tate	143 Beverly Rd. NE , Atlanta	North Georgia
81 ~~78~~.	Mrs. J. C. Thoroughman	V. A. Hospital, Atlanta 19	North Georgia
82 79.	Claude Thompson	Emory University	Florida
83 ~~80~~.	Mrs. M. E. Tilly	1013 Highland View NE, Atlanta	North Georgia
84 ~~81~~.	Mrs. H. B. Trimble	Box 725 Emory University	North Georgia
85 ~~82~~.	George D. Walker	914 W. 38th St, Savannag	Georgia
86 ~~83~~.	Mrs. Ruben Washington	508 S. Brown St, Covington	Georgia
87 ~~79~~ ~~84~~.	Tom A. Whiting	Macon	South Georgia
88 ~~78~~ ~~85~~.	Dan C. Whitsett	Sylacauga, Alabama	North Alabama
89 ~~91~~ ~~86~~.	U. Williams	506 Kings St, Carrollton	Georgia
90 ~~92~~ ~~87~~.	T. R. Wilson	5400 Cascade Rd, Atlanta	Georgia
91 ~~93~~ 88.	W. Earl Wilson	239 Auburn Ave. NE, Atlanta	Georgia
92 ~~94~~ ~~89~~	Dudley Ward		
93 ~~95~~ ~~90~~.	Mrs. Dudley Ward		
94 ~~96~~ ~~91~~	Mrs. Maurice Woodward	501 E. Depot St, LaGrange	Georgia
95 ~~97~~ ~~92~~.	W. W. Woodward	501 E. Depot St, LaGrange	Georgia
96 ~~98~~ ~~93~~.	M. J. Wynn	Gammon Seminary, Atlanta	Georgia
97 ~~99~~ ~~94~~.	Jesse Veatch	LaGrange	N. Georgia
98 ~~100~~ ~~95~~.	Harry V. Richardson	Gammon Seminary, Atlanta	Georgia
99 ~~101~~ ~~96~~.	E. Gaverton	94 Crafud Rd, Atlanta	Georgia
100 ~~97~~.	J. K. Clement	Forsyth	Georgia
101 ~~98~~.	J. Frederick Wilson	932 5th Albany	S. Ga
102 ~~104~~ ~~99~~.	Joan Shofshire -	Clark College	Georgia
103 ~~105~~ ~~100~~	Charles Truitt	747 Oglethorpe St La grange	Georgia

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RESOLUTIONS ADOPTED AT NATIONAL CONVENTION COUNCIL OF JEWISH WOMEN

NEW ORLEANS APRIL 1955

PUBLIC EDUCATION

The National Council of Jewish Women believes:

That the system of Public Education upon which the future of Democracy in large measure depends, must provide the highest possible standard of education for all.

That it is basic to education in a democracy that there be no discrimination or segregation because of race creed or national origin,

that church and state be kept completely separated

That better provision should be made for meeting the educational needs of children with special requirements

IT THEREFORE RESOLVES

To support measures that will insure expanded and improved educational opportunities for all, through the construction of sufficient schools, the provision of better equipment, the adequate increase in teachers' salaries and the improvement and expansion of teacher training and recruitment.

To work for the successful integration of pupils teachers and administrative personnel of all races and origins into the public schools.

To oppose legislative and administrative measures that undermine the concept of separation of church and state which is basic to our system of public education

To work against legislation permitting released time for religious education

National Consumers League

CITIZENS COMMITTEE ON THE FAIR LABOR STANDARDS ACT

1025 Vermont Avenue, N.W., Room 716
Washington 5, D. C.

DIstrict 7-3853

Chairman
The Very Rev. Francis B. Sayre, Jr.
Washington, D. C.

Secretary
Elizabeth S. Magee
Cleveland, Ohio

Vice Chairmen
Mrs. Emily Taft Douglas
Washington, D. C.

Edwin E. Witte
Madison, Wisconsin

March 18, 1959

Dear Friend:

The fight to improve the Fair Labor Standards Act is on again! Because of your interest in the Federal minimum wage and maximum hour legislation, I know this is a fight you will wish to take part in.

Senators John Kennedy and Wayne Morse have introduced S. 1046 in the Senate and Representative James Roosevelt has introduced H.R. 4488 in the House of Representatives to raise the minimum wage from $1.00 to $1.25 an hour and to bring FLSA protection to some 7,500,000 more workers. Senator Pat McNamara has introduced S. 1085 and Representative James Roosevelt has sponsored H.R. 4947 and H. R. 4948 to bring minimum wage and maximum hour protection to farm workers.

The details of this legislation are contained in the enclosed fact sheet.

The Citizens Committee of the National Consumers League is again in the forefront of the campaign to amend the Fair Labor Standards Act. It is of the utmost importance that our work on Capitol Hill is backed up by letters from you to Congressmen and Senators supporting the above legislation. You can help significantly if you will write to your Congressman on behalf of H.R. 4488, H.R. 4947 and H.R. 4948 and to your Senators in support of S. 1046 and S. 1085. Please get your friends to write, too.

If millions of America's poorest families are to achieve anything like a modern standard of living, this legislation must be enacted. It is the main hope for many of these families, especially the workers on large farms, who suffer from incredibly low wages and terrible working conditions.

Sincerely yours,

Vera M. Waltman

Vera M. Waltman
General Secretary

VMW/ic

National Consumers League

CITIZENS COMMITTEE ON THE FAIR LABOR STANDARDS ACT

1025 Vermont Avenue, N.W., Room 716
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Chairman
The Very Rev. Francis B. Sayre, Jr.
Washington, D. C.

Secretary
Elizabeth S. Magee
Cleveland, Ohio

Vice Chairmen
Mrs. Emily Taft Douglas
Washington, D. C.

Edwin E. Witte
Madison, Wisconsin

March 26, 1959

Dear Friend:

Your Congressman and Senators will be home during the Congressional Easter recess, March 26 - April 6. They are going home so that they can see their constituents — you — and "take the legislative and political pulse." This means that your Congressman and Senators want to hear your views on legislation which is before Congress this session.

Therefore, it is very important that you visit your Congressman and Senators when they are at home. One of the most vital issues of the moment which needs to be emphasized and emphasized again to the legislators is the amendments to the Fair Labor Standards Act.

You have already received a fact sheet from us giving information about the amendments to the Fair Labor Standards Act. Your Congressman and Senators are worried about their constituents' reaction to this legislation because there has been so much talk about inflation. They fear that the American people will not support this legislation because various organizations opposing Fair Labor Standards Act amendments are tying an "inflation" tag to it.

You should make it very clear that you do not believe that there will be any real inflationary effects from this legislation because it is known that the people who will receive the extra money will buy necessities of life, such as food and clothing, that exist in abundance. Further, there can be no question but that the men and women who will be benefitted by the Fair Labor Standards Act amendments need actual necessities of life. They must have them even if it were to cost the rest of us a few pennies.

When you see your Congressman and Senators you should stress the moral and economic arguments in favor of this legislation. Point to the fact that millions of American families today are not provided with the basic necessities for a decent and healthy way of life. The enclosed analysis shows what is necessary for a minimum standard of living today. Therefore, men and women earning $1.00 an hour and less are not getting enough money to provide their families with the minimum standard of living required for a healthy life. This is the basic argument you can present in favor of extension of coverage and increase of the minimum to $1.25.

You can greatly help further the Fair Labor Standards Act Amendments. By visiting your Congressman and Senators and by writing to them in support of this vital legislation, you will show them that consumers are deeply concerned that these bills are passed by Congress.

Sincerely yours,

Vera M. Waltman

Vera M. Waltman
General Secretary

CITIZENS COMMITTEE ON THE FAIR LABOR STANDARDS ACT

Fact Sheet

Earnings Required for Minimum Living Standard

The basic goal of the Fair Labor Standards Act is to eliminate "conditions detrimental to the maintenance of the minimum standard of living necessary for health, efficiency, and general well-being of workers."

It is appropriate therefore to ask what level of earnings is necessary to maintain the minimum standard of living the Act seeks to foster. For this purpose, we have two guides.

The first is the City Workers' Family Budget of the Department of Labor. This budget is the minimum necessary to provide a "modest but adequate" standard of living.

Unfortunately, the Department of Labor has not recomputed this budget since 1951. In fact, even the 1951 survey was based largely on pre-World War II patterns of living and therefore does not take account of many items which should be included in a "modest but adequate" budget today, but which may not have been considered a necessary item 20 years ago. Despite these limitations, the AFL-CIO Research Department has attempted to bring the 1951 budget up to date in order to estimate the minimum needed to provide a "modest but adequate" standard of living for a worker and his family today. These figures for April 1958 are shown in Table I.

Based on these computations, minimum earnings of $4656 would be needed to provide the items included in the Labor Department budget. Assuming steady employment all year and a 40-hour work-week, this annual budget would require wages of about $90 a week or $2.25 an hour.

This budget requires more than twice the present statutory minimum wage of $1 an hour. Yet, it is by no means irrelevant to consider the City Workers' Family Budget because it actually provides a very modest level of living.

For example, although it is intended to cover a family of four, including two children, it provides for less than two quarts of milk a day. Clothing purchases permitted under this budget are quite limited. The husband can buy one heavy wool suit every two years and a light wool suit every three years. It permits three phone calls a week on a pay phone outside the house and allows no leeway whatsoever for savings. Thus, it can be seen that this budget falls far short of providing even a comfortable standard of living.

If a $2 an hour income can provide only such a modest standard of living, it does not take much imagination to realize how very little can be afforded when a family must eke out an existence on the $1 an hour assured as a minimum to covered workers under the Act. As a matter of fact, $1 an hour is even less than enough to provide for the minimum needs of a single woman worker with no dependents. Based on recent studies in 13 different states, an average annual income of over $2,500 would be necessary for a

minimum adequate budget for a single woman. This would require an hourly rate of $1.25 based on 2,000 hours worked per year or $1.39 based on 1,800 hours per year. (See Table II for state breakdowns).

Thus, the best estimates of minimum needs leave no question that the present minimum wage of $1 an hour cannot begin to afford even a single worker without dependents a minimum standard of living.

Yet, there are millions of workers in this country who somehow support families on wages of less than $1 an hour because they are forced to work in jobs that are not covered by the Fair Labor Standards Act.

Workers in retail service and other low-wage industries must be brought closer to the level necessary to maintain a decent standard of living, and the present inadequate minimum wage must be raised.

Table I

Minimum Income Needed for
"Modest but Adequate" Standard of Living[1]
City Worker's Family Budget

	Old[2] October 1951		Current[3] April 1958	
	Annual	Weekly	Annual	Weekly
All cities average	$4,162	$ 80	$4,656	$ 90
Northeast				
Boston	4,217	81	4,778	92
Buffalo	4,127	79	--	--
Manchester	4,090	79	--	--
New York	4,083	79	4,543	87
Philadelphia	4,078	78	4,478	86
Pittsburgh	4,203	81	4,692	90
Portland, Maine	4,021	77	--	--
Scranton	4,002	77	4,288	83[5]
South				
Atlanta	4,315	83	4,725	91[4]
Baltimore	4,217	81	4,798	92[4]
Birmington	4,252	82	--	--
Houston	4,304	83	4,647	89[5]
Jacksonville	4,202	81	--	--
Memphis	4,190	81	--	--
Mobile	3,969	76	--	--
New Orleans	3,812	73	--	--
Norfolk	4,146	80	--	--
Richmond	4,338	83	--	--
Savannah	4,067	78	--	--
Washington, D. C.	4,454	86	4,896	94[5]
Middle West				
Chicago	4,185	80	4,767	92
Cincinnati	4,208	81	4,720	91[4]

Middle West Cont.				
Cleveland	4,103	79	4,617	89[5]
Detroit	4,195	81	4,713	91
Indianapolis	4,044	78	--	--
Kansas City	3,960	73	4,451	86
Milwaukee	4,387	84	--	--
Minneapolis	4,161	80	4,706	91
St. Louis	4,112	79	4,671	90[4]
Far West				
Denver	4,199	81	--	--
Los Angeles	4,311	83	4,897	94
Portland, Oregon	4,153	80	4,625	89
San Francisco	4,263	82	4,998	96[4]
Seattle	4,280	82	4,780	92[5]

1 For city worker with wife and two children.
2 Calculated by Bureau of Labor Statistics of U. S. Department of Labor.
3 These are the old Oct. 1951 figures adjusted for rises in consumer prices and for changes in Federal income and Social Security taxes. No adjustment has been made to reflect the rises which have taken place in state and local taxes. Between April and Sept., the CPI increased only 0.2 points from 123.5 to 123.7.
4 March 1958.
5 February 1958.

Chart prepared by AFL-CIO
Department of Research

Table II

Current Annual Earnings Necessary to Support a Single Woman Without Dependents

State	Date Surveyed	Budget	Changes in Cost of Living until September 1958	Annual Cost September 1958
Arizona[1]	February 1954	$2313	+ 7.6	$2488
California	October 1950	2004	+20.3	2410
Colorado	January 1949	1813	+21.5	2203
Connecticut	March 1949	1867	+21.5	2268
District of Columbia	May 1953	2209	+ 6.8	2359
Kentucky	February 1949	1992	+21.5	2420
Maine	December 1950	2236	+20.3	2690
Massachusetts	February 1954	1967	+ 7.6	2116

Table II Cont.

New Jersey	October 1954	$2933	+ 8.0	$3167
New York City 2/	September 1954	2488	+ 7.5	2675
Pennsylvania	November 1949	2121	+21.5	2577
Utah	October 1950	2230	+20.3	2683
Washington	May 1952	2664	+ 9.9	2928
			Average Budget	$2537

1/ Median

2/ New York City budget is lower than the New York State Budget.

TENNESSEE STATE LABOR COUNCIL
AFL-CIO
939 CHURCH STREET
NASHVILLE 3, TENNESSEE
PHONE ALpine 6-5687

September 8, 1959

Mr. William E. Allen, Secy-Treas.
Florida State Fed. Labor Council
P. O. Box 7063
Tampa, Florida

Dear Bill:

Mrs. M. E. Tilly, Director of Women's Work of the Southern Regional Council, has asked me to write the executive officers of the state central bodies in the South about a workshop to be held in Atlanta, November 5 and 6, sponsored by a group known as the "Fellowship of the Concerned".

This group, which is inter-racial in character, consists of Southern Women who are leaders in church and labor and who are consequently interested in giving expression to their religious motivations in the broad field of social action as it pertains to the South.

It is my understanding that the Fellowship has funds to defray the travel and living costs for those who attend but not for reimbursement for time lost from their jobs.

Would you be kind enough to send Mrs. Tilley the names and addresses of one or two women in the labor movement of your state who would be interested in and able to attend a meeting of the kind described. Her address is Room 432, 63 Auburn Avenue, N.E., Atlanta 3, Georgia.

With best wishes, I am

Fraternally yours,

Stanton E. Smith

STANTON E. SMITH sk
President

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CITIZENS COMMITTEE ON THE FAIR LABOR STANDARDS ACT
NATIONAL CONSUMERS LEAGUE

AMENDMENTS TO THE FAIR LABOR STANDARDS ACT

millions exempted

The Fair Labor Standards Act was enacted in 1938 to end "labor conditions detrimental to the maintenance of minimum standards of living necessary for health, efficiency and general well-being..." It was aimed at ending labor conditions which were dangerous not only to the wage earners, but also to the economic health and welfare of the nation as a whole.

The Fair Labor Standards Act established a minimum wage (now $1.00 an hour), provided for the payment of time and one-half for work of more than 40 hours in a week, and forbade oppressive child labor.

But millions of Americans working for establishments affecting interstate commerce are expressly exempted from the protection of the Fair Labor Standards Act. These are mainly workers who are employed in the nation's lowest-paying industries. They are the people who need this protection the very most. The largest groups of these exempted workers are agricultural workers, employees of retail stores, laundry and cleaning store workers, seafood processors, etc.

need to amend law

Another problem of the Fair Labor Standards Act is that the present minimum wage of $1.00 an hour is far too little to permit a minimum standard of living. In fact, it is further from the average wage today than the minimum wage of 1938 was from the average wage of that year. (Twenty-one years ago the minimum wage was 25 cents an hour and the average wage 63 cents. Today the minimum is $1.00 while the average is $2.19 - a difference of 38 cents in 1938 and $1.19 today in manufacturing.)

Legislation has been introduced in Congress to amend the Fair Labor Standards Act and improve this situation. These are S. 1046 by Senators John F. Kennedy, Wayne Morse and others and H. R. 4488 by Representative James Roosevelt. Other bills, S. 1085 by Senator Pat McNamara and H. R. 4947 and H. R. 4948 by Representative Roosevelt, would provide the protection of the Fair Labor Standards Act to workers on large corporation farms.

S. 1046 and H. R. 4488 would:

(1) increase the minimum wage from $1.00 to $1.25 an hour; and,

(2) extend full coverage and protection of the Fair Labor Standards Act to more than 7,500,000 workers now exempted.

new approach to farm workers

The legislation for farm workers will provide several different approaches to bringing a minimum wage and maximum hours to employees of large corporation farms, the so-called "factories in the field."

In general, these bills (S. 1085, H. R. 4947 and 4948) would institute an agricultural minimum wage for the first time and provide for its gradual increase, by administrative action, until the prevailing non-agricultural minimum is reached.

basic standard of living for millions

This legislation would bring a basic standard of living to millions of Americans who now suffer under terrible poverty. For example, it is estimated that some 4,000,000 of the more than 8,000,000 workers affected by this legislation today earn less than $1.00 an hour. Some earn as little as 40 and 50 cents an hour!

This legislation would provide a tremendous, non-inflationary boost to our nation's economy. Production of the food, shelter and other necessities of life, which these workers living on sub-sub-standard incomes would buy if their earnings were improved, would provide jobs for unemployed workers and new funds for hard-pressed businessmen.

small business exempted

This legislation will <u>not</u> hurt small business. The bills specifically exempt small business firms from being covered by the Fair Labor Standards Act. For example, only retail stores with sales of over a half million dollars a year and only large farms would be included.

Nor would this legislation cost the federal, state or city governments any money. The budget would in no way be affected.

Nor is this legislation inflationary. The goods which these low-income families would buy with their increased income are in over-supply. Further, this new income would create further production.

In short, this legislation which would help America's most needy families to help themselves is necessary for moral and practical reasons.

THE General Board of Education
The Methodist Church
THE DIVISION OF THE LOCAL CHURCH
1001 NINETEENTH AVENUE SOUTH
TELEPHONE NUMBER: 7-6400

JOHN Q. SCHISLER, EXECUTIVE SECRETARY
FLORENCE TEAGUE, ADMINISTRATIVE ASSISTANT

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

April 5, 1955

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am grateful to you for sending me the "gleanings" from the conference held in Atlanta on February 24 and 25. This material is direct and practical, and I am sure good will come of it.

Dr. Schisler will be interested in this too. I am passing it along to him.

Sincerely yours,

Florence Teague

Administrative Assistant

FT/b

April 6, 1955

Mrs. W.W. Weatherspool
1475 Ezra Church Drive, N.W.
Atlanta, Georgia

Dear Mrs. Weatherspool:

As you will remember, it was decided that state meetings should follow the February 24th-25th Conference of the Fellowship of the Concerned.

We have set the date for the Georgia meeting for Friday, April 22nd, from 10:00 a.m. to 3:30 p.m., at the Whitfield Auditorium, Wesley Memorial Church, in Atlanta.

Not only do we hope that you will be present but we're asking you to rush to us the names of people who are on your committee in the state so that invitations may be sent to them.

At the lunch hour on the 22nd, as we did at All Saints Church, you may have these key women of yours to meet together with you.

I would appreciate a reply by return mail.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 6, 1955

Mrs. B.E. Mays
820 Fair Street, S.W.
Atlanta, Georgia

Dear Mrs. Mays:

As you will remember, it was decided that state meetings should follow the February 24th-25th Conference of the Fellowship of the Concerned.

We have set the date for the Georgia meeting for Friday, April 22nd, from 10:00 a.m. to 3:30 p.m., at the Whitfield Auditorium, Wesley Memorial Church, in Atlanta.

Not only do we hope that you will be present but we're asking you to rush to us the names of people who are on your committee in the state so that invitations may be sent to them.

At the lunch hour on the 22nd, as we did at All Saints Church, you may have these key women of yours to meet together with you.

I would appreciate a reply by return mail.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

Israel

April 7, 1955

Mrs. Kurt Schid
789 Pinewood Drive
Macon, Georgia

Dear Mrs. Schid:

On February 24th-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study on what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

Therefore we are inviting members of the various women's church groups and the YWCA in Georgia to meet at Wesley Memorial Church, Whitfield Auditorium, in Atlanta on April 22nd to make the same type of study. There will be no publicity on the meeting as we want it to be a quiet thinking-through time. We are glad to state we have funds for your travel.

The hours will be from 10:00 a.m. to 3:30 p.m. with luncheon served in the church. At the lunch hour the denominational groups can meet together and bring to the afternoon session the thinking of their individual groups.

We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. E.W. McGlamery
1549 Beecher St., S.W.
Atlanta, Georgia

Dear Mrs. McGlamery:

On February 24-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. J.W. Toney
Melville Avenue
Decatur, Georgia

Dear Mrs. Toney:

On February 24-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. W.B. McCurry
Hartwell, Georgia

Dear Mrs. McCurry:

On February 24-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We are glad to state we have funds for your travel. I hope Mrs. Miller will write you about this meeting. She was a valuable member of the February conference.

The hours will be from 10:00 a.m. to 3:30 p.m. with luncheon served in the church. At the lunch hour the denominational groups may meet together and bring to the afternoon session the thinking of their individual groups.

We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. Hoyt Henderson
Cornelia, Georgia

Dear Mrs. Henderson:

On February 24-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the Schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. Albert Dozier
R. # 5
Thomson, Georgia

Dear Mrs. Dozier:

On February 24-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Yours sincerely,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. Carl Berry
Dalton, Georgia

Dear Mrs. Berry:

On February 24th-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. Reeves Jarrell
Greenville, Georgia

Dear Mrs. Jarrell:

On February 24th-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. Paul Pfuetz
710 Oglethorpe Ave.
Athens, Ga.

Dear Mrs. Pfuetz:

On February 24-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study on what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 7, 1955

Mrs. Sidney Parks
1506 Kay Lane, N.E.
Atlanta, Georgia

Dear Mrs. Parks:

On February 24th-25th the leaders of women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study on what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N.E. ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

April 7, 1955

Miss Florence R. Jury
Open Door Community
2405 Second Ave.
Columbus, Ga.

Dear Miss Jury:

On February 24th-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Dorothy Tilly

Mrs. M.E. Tilly
In Charge of
Women's Work

you are at liberty to bring anyone with you. you may wish

MET:rnf

Sorry we cannot attend but wish to unite with the group in thought and prayer. We feel you know understand.

Florence R. Jury
Kathryn C. Esterline

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE N.E.
ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

April 7, 1955

Miss Pauline Roberts
Box 84
Cuthbert, Ga.

Dear Miss Roberts:

On February 24th-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

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We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

It is impossible for me to be at this meeting. Thanks for asking me.

Sincerely,

Pauline Roberts

Young Women's Christian Association
72 EDGEWOOD AVENUE, N. E.
ATLANTA

April 8, 1955

Dear Mrs. Lilly,

I appreciate the invitation to meet with you on April 22. However, I shall be in New York attending the YWCA National Convention and cannot be with you.

If you will keep me informed of your progress I shall appreciate it, for I am very interested in the work.

You met me one summer — 1944 — when you visited the Bethlehem Center Camp in Augusta where I was helping. A great deal has happened since then, hasn't it?

Sincerely,
Geraldine Jones

Young Women's Christian Association

~~57 AUBURN AVENUE, N. E.~~ 72 Edgewood Av NE
ATLANTA

April 8, 1955

Dear Mrs. Dilly:

I appreciate your letter of April 7th and would be interested in coming to your meeting, but for the fact that I plan to be in New York on the 22d, attending the YWCA Convention.

Sincerely,

Julia White

April 9, 1955

Mrs M. E. Tilly
63 Auburn Ave. N. E.
Atlanta, Ga.

Dear Mrs Tilly;

It will not be possible for me to meet with you on the 22nd, I am expecting my daughter and her three children then -

These are the names of my committee over the state - I hope one or more may be able to attend -

Mrs Fred J. Harmon, 160 S. McIntosh St. Elberton Ga.
Mrs V. E. Mollenx, Perry Ga.
Mrs Wm. T. Jordan, 1741 Pelham Rd. N.E. Atlanta
Mrs Jas. T. Merrin, Rockmart Ga.
Mrs I. A. McCranie, 660 E. 40th St. Savannah Ga.
Mrs I. E. Rosaman, Rt 1 - Box 441 Albany Ga.

I wish you every success in your meeting -

Sincerely
Mrs D. B. Smith
Milledgeville Ga.

VICE-PRESIDENT
MRS. FRED E. SMITH
BOX 499
BRUNSWICK

RECORDING SECRETARY
MRS. WADE P. HUIE
422 HEARD ST.
ELBERTON

CORRESPONDING SECRETARY
MRS. LAMAR POTTS
134 LAGRANGE ST.
NEWNAN

TREASURER
MRS. A. L. LEE
418 HERBERT ST.
CEDARTOWN

HISTORIAN
MRS. J. SWANTON IVY
ROUTE 4
ATHENS

The Women of the Church, Synod of Georgia

PRESBYTERIAN CHURCH, U. S.

PRESIDENT
MRS. A. M. BOWEN
125 LAGRANGE ST.
NEWNAN, GEORGIA

COMMITTEE CHAIRMEN
SPIRITUAL GROWTH
MRS. E. L. SECREST
117 EAST 60TH ST.
SAVANNAH

WORLD MISSIONS
MRS. J. D. MOSHEIM
CHICKAMAUGA

WHITE CROSS
MRS. FRANK DOAR
112 MARTINTOWN ROAD, WEST
NORTH AUGUSTA, S. C.

CHURCH EXTENSION
MRS. D. BAKER SMITH
MILLEDGEVILLE

INTER-GROUP WORK
MRS. V. P. ENLOE
2570 CORONET WAY, N. W.
ATLANTA

CHRISTIAN EDUCATION
MRS. CLYDE A. TAYLOR, JR.
8 HANOVER SQUARE
BRUNSWICK

STEWARDSHIP
MRS. C. B. RHODES
2219 OVERTON ROAD
AUGUSTA

ANNUITIES AND RELIEF
MRS. JOHN D. BANKSON
308 E. WASHINGTON ST.
SUMMERVILLE

GENERAL FUND AGENCIES
MRS. CHARLES WATT
602 N. DAWSON ST.
THOMASVILLE

April 9, 1955

Dear Mrs. Zilly,

The following women are Presbyterial chairmen of Inter-Group Work:

Mrs. Fred J. Harmon
1608 S. McDonough St., Cleveland.

Mrs. B. H. McKnight
1017 Georgia Ave. No. Augusta, So. Car.

Mrs. Thomas H. Paschal
1752 McLendon Ave. N. E. Atlanta.

Mrs. Chas. Harris, La Fayette, Ga.

Mrs. H. B. Manson, Vidalia, Ga

Mrs. L. C. Rossman
Rt. 1: Box 441, Albany, Ga.

I hope that there will be good response to your invitation to attend the meeting on April 22nd. I will be present.

Sincerely,

Caroline H. Ewbe.

THE WOMEN'S MISSIONARY SOCIETY
OF THE
GEORGIA-ALABAMA SYNOD
OF THE
UNITED LUTHERAN CHURCH IN AMERICA

April 12, 1955

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thanks so much for my copy of the report of the conference held in Atlanta February 24th and 25th. I am indeed sorry that I could not attend, but was glad that the Lutheran Church was represented.

I deeply regret having to decline your second invitation -- to attend a follow-up meeting on April 22nd. This is the busiest month of the year for me in the way of meetings, conferences, and conventions. I shall be in Atlanta April 18 - 21, attending our annual convention of Synod, and on the 23rd I must be in Savannah for a Conference Convention. I simply must be in Albany on the 22nd to take care of some necessary appointments and also to be with my children for a few hours.

As for key women in Georgia, in addition to Mrs. Carpenter and Mrs. Renz who attended the February conference, I can suggest only one. She is Mrs. E. P. Eyler, 209 Garrard Ave., Savannah, Ga. She is the Vice-President of our Georgia-Alabama Women's Missionary Society, and her husband is at present serving his first term as a member of the Georgia Legislature.

Sincerely yours,

Dorothy M. Poole

Dorothy M. Poole
(Mrs. Donald R.)

Georgia
Christian Women's Fellowship
MRS. JAMES R. BEACH, EXECUTIVE SECRETARY
3852 DRURY DRIVE
MACON, GEORGIA

April 12, 1955

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, NE
Atlanta, 3, Georgia

Dear Mrs. Tilly:

With further reference to your letter concerning the Georgia meeting of the Fellowship of the Concerned, I am sending the names of four women to be invited. We have only one woman responsible for information concerning Social Relations; she is Mrs. R. H. Stewart, 1084 Longley Avenue, N. W., Atlanta. The other three are: Mrs. E. K. Witt, 12 Benvenue Drive, Rome, Georgia, who is our state president; Mrs. D. John Brodmann, 622 Wesley Drive, N. W., Atlanta, who is on two of our national boards and is past president of our state; and Mrs. Walter G. Smith, 1359 Finley Street, N. E., Atlanta, who is the District Secretary of the women of our Atlanta area. It might be well to invite, also, Mrs. C. M. Roberts, 304 Davis Road, College Park, Georgia, who is Mrs. Smith's assistant.

(16) I am grateful for this opportunity of further sharing in this most vital field in which Christians must act.

Most cordially yours,

Ann Beach
Mrs. James R. Beach

P.S. Yes, thank you, Mr. Beach is doing nicely.

Service — Fidelity
Devotion

B'nai B'rith Women of Atlanta

ATLANTA, GEORGIA

April 13, 1955

Mrs. M. E. Tilley
Southern Regional Council
Atlanta 3, Ga.

Dear Mrs. Tilley:

Thank you for your invitation to meet with the various women's groups on April 22nd. Our incoming president, Mrs. Bernard Tucker, and I will be happy to attend.

Sincerely,

(17)

Eleanor W. Parker
(Mrs. Sidney)

President

Women of the Church
Presbytery of Savannah
Synod of Georgia

Apr. 13th, 1955

Dear Mrs. Tilly:—
your letter was received yesterday—
I am very sorry that it will be impossible for me to be present at the meeting planned to be held at Wesley Memorial Church Apr. 22nd.
The question to be discussed and thought about is a very serious one, and I pray, as Christians, that we ask God's guidance in the decisions that are made—
Am glad Mrs. Carloe could attend the February meeting, and will be present at this meeting on Apr. 22nd—
Thanking you for your letter,
I am—
Sincerely yours,
Sadie C. Manson
(Mrs. N. B. — Inter Group Chairman in Savannah Presbytery)

The Women of the Church, Synod of Georgia

PRESBYTERIAN CHURCH, U. S.

PRESIDENT
MRS. A. M. BOWEN
125 LAGRANGE ST.
NEWNAN, GEORGIA

April 13, 1955

Mrs. M. E. Tilly
Room 432
63 Auburn Ave. N. E.
Atlanta, Ga.

Dear Mrs. Tilly,

In reply to your letter of April 7 requesting my presence at the meeting at Wesley Memorial Church, Atlanta on April 22, this is to say that I have a meeting scheduled that day already.

I am sorry not to be able to attend

Sincerely,
Julia R. Bowen
(Mrs. A. M. Bowen)

Woman's Society of Christian Service

CENTRAL JURISDICTION
THE METHODIST CHURCH

MRS. FETTA HOLLAND
Home Work
1025 Fuller St., Knoxville, Tenn.

MRS. R. K. GORDON
Foreign Work
Box 226, Dillon, S. C.

MRS. J. W. CURRY
Christian Social Relations
and Local Church Activities
163 S. Cait St., Florence, S. C.

MISS GRACE W. ARNOLD
Promotion
112 Brown Ave., S. E., Atlanta, Ga.

MRS. M. M. DRAKE
Missionary Education
1032 Second Ave., S., Nashville, Tenn.

MISS LILLIE FLORENCE ARNOLD
Wesleyan Service Guild
112 Brown Ave., S. E., Atlanta, Ga.

MRS. HILDA THOMAS
Student Work
234 Randolph Place, N. E.,
Washington, D. C.

MRS. G. W. CARTER
President
Mather Academy, Camden, S. C.

MRS. S. D. BANKSTON
Vice-President
905 4th Ave., S., St. Petersburg, Fla.

MRS. W. A. HENRY
Recording Secretary
1007 Poplar St., Wilmington, Del.

MRS. G. M. PHELPS
Treasurer
537 E. Bragg St., Greensboro, N. C.

MRS. H. R. BLAIR
Assistant Secretary
1929 W. Poplar St., San Antonio, Tex.

MRS. HARRIETT T. ISRAEL
Youth Work
1317 Florida St., Baton Rouge, La.

MRS. WM. C. STROTHER
Children's Work
5101 Brown St., Philadelphia, Pa.

MRS. L. J. CALLIER
Spiritual Life
2811 Dallas Ave., Houston, Texas

MRS. T. J. GRIFFIN
Literature and Publication
350 West Oak St., Chicago, Ill.

MRS. A. C. WHEATON
Supply Work
220 Union St., Hattiesburg, Miss.

MRS. G. P. MONROE
Status of Women
1907 McCulloh St., Baltimore, Md.

MRS. J. W. GOLDEN
Missionary Personnel
1106 S. Orleans St., Memphis, Tenn.

MRS. L. B. FELDER
Chairman Research Committee
Houston, Texas

112 Brown Avenue, S.E.
Atlanta, Georgia
April 14, 1955

Mrs. M.E. Tilly
Southern Regional Council
Room 432, 63 Auburn Avenue
Atlanta,3, Georgia

Dear Mrs. Tilly

Thanks for your letter of April 7, concerning the proposed plan for the meeting of Church women. I shall make plans to attend.

(27)

Sincerely yours,

Lillie Florence Arnold

Lillie Florence Arnold

April 15, 1955

Dr. Benjamin Mays, Pres.
Morehouse College
Atlanta, Georgia

Dear Dr. Mays:

It's quite a satisfaction to me to know that you will be with us on Friday, April 22nd, in the Whitfield Auditorium (basement) of the Wesley Memorial Church, and lead the noon worship for the church women.

I am sure I told you we are meeting to consider what church women should do in these hours of crisis over the Supreme Court decision on segregated schools. We willneed you at 12 o'clock and you may have thirty minutes or longer if you so wish.

Thanking you, I remain

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:mf

April 15, 1955

Dr. Claude Thompson
Candler School of Theology
Emory University
Emory University, Ga.

Dear Dr. Thompson:

Those of us who are planning the meeting of church women on next Friday, April 22nd, are rejoicing that you will lead our thinking and will give us the courage to put into practice the convictions we hold.

As I told you the meeting will be in the Whitfield Auditorium, Wesley Memorial Church, beginning at 10:00 a.m. and if you reach us by 10:10 it will be alright.

Deeply appreciative not only of this favor but of those shown to me in the past, I remain

Yours sincerely,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

April 15, 1955

Rev. Roberts Bailey
Grace Episcopal Church
Gainesville, Georgia

Dear Mr. Bailey:

On Friday of next week the leaders of the church women's groups of Georgia will meet in the Whitfield Auditorium (basement) of the Wesley Memorial Church, Atlanta, Georgia.

The purpose of the meeting is to study what church women should do in these hours of crisis over the Supreme Court decision on the schools.

We would appreciate it very much if you would find it possible to be one of our discussion leaders. The meeting will convene at 10:00 a.m. and close at 3:30 p.m. with luncheon at the church.

As Chairman of Christian Social Relations of the Episcopal Church -- a church which has always led out in race relations -- we feel that you would render us a great service. So we hope you will find it entirely possible to be with us.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

Dear Mrs. Tilly

I regret that I cannot attend your meeting, but I am in the hospital following surgery on 12th. I am fine and am going home in the morning

but it will be several weeks before I can do much.

I trust you will have a good representation and that you will feel that you were able to accomplish something.

Sincerely
(Mrs. H. G. J.) Mamie Park Henry

Aug. 15, '55

MRS. PETER MANNING. 1404 BEECHER ST, S. W., ATLANTA, GEORGIA

April 17, 1955.

My Dear Mrs. Silly,

So sorry I have not had time to answer your letter. Since I was not going to be able to come I didn't think it necessary. Do hope you will have a good meeting. Sincerely, Ellen Manning

Dear Mrs. Tilly, Mrs. L. R. Barber, Moultrie, asked me to attend your meeting Friday April 22. for her. I am planning to attend if possible, and will see you.

Sincerely
Mrs. C. H. Kemp
Macon District Secy
Christian Social Relations

4-18-'55

Mrs. Stewart Colley, President, Grantville, Ga.
Mrs. Spann Milner, First Vice President, 1109 W. Peachtree St., N. E. Atlanta, Ga.
Mrs. M. M. Hurst, Second Vice President, 933 Meigs, Augusta, Ga.
Mrs. E. R. Mulcahy, Recording Secretary, 2960 Hardman Ct., N. E. Atlanta, Ga.
Mrs. C. H. Whetstone, Corresponding Secretary, 1333 Lanier Blvd., N. E. Atlanta, Ga.
Mrs. Martin Gruber, Treasurer, 1164 Rosedale Rd., N. E. Atlanta, Ga.
Mrs. John J. Eagan, Chairman, Finance Committee, 1327 Peachtree Rd., N. E. Atlanta, Ga.

United Church Women of Georgia

4/8/55

Dear Dorothy,

Have been in Atlanta teaching at Emory two days. Found your letter when I returned.

I am sorry I cannot be with you April 22. I am full almost every day until after our Conference - I am Methodist first until then and since I have a double duty it is every moment. I did not understand what you meant by a tilt at the meeting. I wasn't aware that we had one - Guess I just don't catch on -

Almost the date for the Retreat. Our Conf. School of Missions is May 22-26 - then the Guild Week end - I just cannot be away 2 weeks in succession - I do not know, but perhaps we could have a day apart of <u>good</u> searching, and not problem thinking - Hath occurred a fall

this night be best. I tell you this, Dorothy because I never expect you to tell me - the women feel that it is soul searching we need and that out of a genuine search, we will see and know - You know so well, that the climate is not right to push and altho, I never miss a chance to state my stand - I did take it at Emory - I do not want to prod or be impatient.

Know that together we can work this out -

You have my love and confidence.

Devotedly
Mary Ashley

April 19, 1955

Mr. Knox Walker
Fulton County School
System
Fulton County Courthouse
Atlanta, Georgia

Dear Mr. Walker:

We are delighted that you will be with us on Friday, April 22nd, at our meeting of church women who will be thinking through the job of the church woman in interpreting the social change brought about by the Supreme Court decision on school integration.

We understand that you can only be with us a little while in the afternoon and whenever you come in we will hear from you. We are meeting in the Whitfield Auditorium, in the basement of the Wesley Memorial Church.

Deeply grateful to you for sharing your time with us, I remain

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

E. M. LOONEY. *Church School Superintendent* TOM CHESNUTT, *Chairman Official Board*

CORNELIA METHODIST CHURCH

WM. HOYT HENDERSON, *Pastor*

CORNELIA, GEORGIA

April 19, 1955

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.,
Atlanta 3, Georgia.

Dear Mrs. Tilly:

I regret very much that I shall be unable to attend the Conference of Church Women on April 22. As you know, our Church burned on April 9th and we have a very busy calendar right now with preparations and plans for temporary arrangements for services and activities, as well as Planning Sessions and Committees for the future.

Best wishes for a successful and fruitful meeting.

Sincerely,

Gladys Henderson

Mrs. Hoyt Henderson.

cc: Mrs. Durand Miller
Chipley, Ga.

Memo . . . FROM THE DESK OF

. . . . . EAB . . . . . .

April 19, 1955
2:30 p.m.

Mrs. Tilly:

Rhoda Kaufman called with the following two messages:

1. Mrs. Henry Meyer and Miss Kaufman will be present at the luncheon on Friday.

2. Dr. Elisa Clausner is registered at the Biltmore Hotel. She is Public Relations Director of the Israel-America Freedom League, PhD. graduate of Hebrew University, in Jerusalem.

Miss Kaufman said that if you wanted anything further, you could call her at home tonight.

THE TEMPLE SISTERHOOD
1589 PEACHTREE ROAD, N. W.
ATLANTA, GEORGIA

APR 18 1955

Sou. Regional Council, Inc
63 Auburn Ave
Atlanta 3, Ga.

Att. Mrs M. E. Selby -

Dear Mrs Selby -
I accept with pleasure your kind invitation to attend the meeting April 22nd at Wesley Memorial Church.

May I bring a couple of ladies with me or is this a limited affair -

(P.T.O.)

Sincerely
Mrs Cecil Marks
3833 Wieuca Terrace

Atlanta Jewish Community Council

Telephone: ALpine 4825

Eighth Floor, 41 Exchange Pl., S. E.
ATLANTA, GEORGIA

OFFICERS
BARNEY MEDINTZ
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JOSEPH CUBA
DR. IRVING GREENBERG
LOUIS REGENSTEIN, JR.
Vice-Presidents
MRS. HAROLD E. MARCUS
Secretary-Treasurer
EDWARD M. KAHN
Executive Director
KENNETH WASSER
Administrative Assistant

April 11, 1955.

Mrs. M. E. Tilly,
Southern Regional Council,
63 Auburn Avenue, N.E.,
Atlanta, Ga.

Dear Mrs. Tilly:

Mrs. Harry M. Gershon requested that I send you a list of the Presidents of the Sisterhoods of the Jewish Congregations in Atlanta. The following are the names of the Presidents and their addresses:

Mrs. Hyman Morris, President, Ahavath Achim Sisterhood
984 Springdale Road, N.E.

Mrs. Morris Silver, President, Beth Jacob Sisterhood
907 North Highland Avenue, N.E. at 8389

Mrs. Cecil Marks, President, Hebrew Benevolent Congregation
3833 Wieuca Terrace, N.E. (The Temple Sisterhood) Ch ~~2527~~ 2257

Mrs. Isaac Galanti, President, Or Ve Shalom Sisterhood
1956 Lenox Road, N.E. Je ~~74~~ 7214

Mrs. Joe I. Zimmerman, President, Shearith Israel Sisterhood
1332 Pasadena Avenue, N.E. Ve 3784-

Plus: Mrs. Niels Jacobson, President, National Council of Jewish Women, Atlanta Section
3536 Kingsboro Road, N.E.

I hope that this information will prove useful to you. Ej 1348

Sincerely yours,

Kenneth Wasser

Kenneth Wasser
Administrative Assistant

KW:pg

Ve 0408 mener

Executive Committee, the Officers and the Following:

MEYER L. BALSER
SOL P. BENAMY
CHARLES W. BERGMAN
M. WILLIAM BREMAN
JACK CHILNICK
RABBI JOSEPH COHEN
MRS. ETHEL COPELAN
RABBI RALPH DeKOVEN
HERBERT ELSAS
RABBI HARRY H. EPSTEIN
A. L. FELDMAN
RABBI EMANUEL FELDMAN
MORRIS FREEDMAN
FRANK GARSON
RABBI TOBIAS GEFFEN
MRS. HARRY M. GERSHON
LEON GOLDBERG
BEN GOLDEN
ABE GOLDSTEIN
ELLIOTT GOLDSTEIN
DR. IRVING H. GOLDSTEIN
RABBI ARNOLD HEISLER
MRS. HERMAN HEYMAN
ARTHUR LEVIN
SAM E. LEVY
STANFORD MAKOVER
MRS. E. M. MANNING
RABBI DAVID MARX
ARMAND MAY
M. J. MERLIN
LOUIS NEWMARK
DR. JOSEPH PATTERSON
SAMUEL ROSENBERG
RABBI JACOB M. ROTHSCHILD
MRS. PHILIP SCHWARTZ
PHILIP E. SHULHAFER
DAVID L. SLANN
MORRIS SMITH
MRS. I. F. STERNE
ROBERT M. TRAVIS
MORTON L. WEISS

Ej 5573

PROGRAM DIVISION
Evelyn L. Green, Secretary

DEPARTMENTS
Christian Growth
Janie McCutchen, Director
Publications
Mrs. Ben Knox, Director
Leader Development
Annie Tait Jenkins, Director

Board of Women's Work

Janie W. McGaughey, Executive Secretary
Mary S. Quidor, Treasurer

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A Ponce de Leon Ave., N. E., Atlanta 5, Ga.

April 19, 1955

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you so much for your letter of April 7th which you sent me and has been received this morning.

It will not be convenient for me to meet with the group on April 22nd from 10:00 a.m. to 3:30 p.m., as much as I would find it helpful and profitable. There are many things pressing right now in our work with preparation for some field service coming up in the next three weeks and so I do not believe that I will be able to attend the meeting. I hope that there will be several, though, from Georgia. You may know that Mrs. John M. Alexander is the Chairman of Race Relations in the State Council of Church Women. I am sure you have her included in your list of those who will be attending that meeting.

Thank you so much for keeping us in mind. I will mention this and if there is someone else on the Staff who could attend that day then that information will be given in time.

With best wishes to you for a most successful day, Friday,

Sincerely,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ:ms

Greenville, Ga.
April 19, 1955

Dear Mrs. Tilly,

Regret very much that I will not be able to attend meeting in Atlanta on the 22nd.

Just returned last night from Tampa where I was called due to the illness of my daughter.

Sorry I was not able to let you know sooner,

Sincerely,
Louise Jarrell

April, 20, 1955.

My dear Mrs. Tilly:

Your invitation to the conference of church women to be held, April 22, 1955, at Wesley Memorial Church, was received and appreciated very much. I am interested and would like to attend, but my problem is transportation.

The Greyhound bus strike is still on, and I have no way to go to Atlanta for the meeting.

When my husband passed away, a little over a year ago, I was left with a car, but do not drive so am letting my daughter in Atlanta, use it.

The bus schedule has been

good and I didn't mind travel-
ling that way, very much.
I have waited before re-
plying, hoping that I could
make some arrangement
to go to Atlanta for the
meeting.
Thank you for inviting
me and if I can go at
the last minute, I will
do so.
I trust and pray that
the attendance will be
good, and that much good
will be accomplished.
With very best wishes,
I am
Sincerely yours,
May L. Teasley McCurry
(Mrs. William B.)

Grace Episcopal Church
431 EAST WASHINGTON STREET
GAINESVILLE, GEORGIA

THE REV. ROBERTS BAILEY
RECTOR

TELEPHONE
RESIDENCE LE 2-1954
OFFICE LE 4-7035

April 20,1955.

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

I wish to thank you for the invitation to participate in the discussions to be held this Friday at Wesley Memorial Church.

I have clung to the hope that somehow I would be able to be present. I regret to say that things have not worked out and I shall be unable to attend.

I would like to receive any record of the proceedings. I am in sympathy with your purpose in this matter and want to keep abreast of the responsible thinking in our state.

Faithfully yours,

Roberts Bailey

Roberts Bailey

April 25, 1955

Dr. Benjamin Mays, Pres.
Morehouse College
Atlanta, Georgia

Dear Dr. Mays:

Thank you for coming to us last Friday. You did drive the dagger into my heart and then twisted it around. And it is the heart-hurts that I get that keep me busy at the work which it seems to me God has laid out for me to do.

You stirred us all and I truly believe our women went away determined things should be different and they would do their best to make it so.

Deeply grateful to you, I remain

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rmf

(1)

GLEANINGS FROM THE CONFERENCE - APRIL 27, 1955
CHURCH WOMEN OF GEORGIA - "THE FELLOWSHIP OF THE CONCERNED"
WESLEY MEMORIAL CHURCH , ATLANTA, GA.

We're in the path of change
And I must go to meet the change
Being unable to live unaltered.
— Christopher Fry.

THE CHALLENGES FACED :

1. The Supreme Court decision on segregated schools— acceptance or evasion.
Efforts to evade: (a) constitutional amendments, legislation
(b) Citizens' Councils and like organizations

II. The "Child in the Midst"- - the fate and destiny of eleven million school children to day and those that follow after.

III. Interpretation of the official stand of church bodies to the local member in the local church.

IV. Framework for Action

V. Finding the spiritual strength and power to be
Firm in conviction, never afraid to speak,
Persuasive in conversation,
Patient and understanding with those who do not agree....
"Fervent in spirit serving the Lord"

RESOURCE PEOPLE

Dr. Claude Thompson, Candler School of Theology, Emory University

Mr. Morris Abram, Attorney, Atlanta, Ga.

Dr. Benjamin Mays , President Of Morehouse College, Atlanta, Ga.

Dr. George S. Mitchell, Director of Southern Regional Council

Miss Anna Holden, Information Assistant, Southern Regional Council

GLEANINGS FROM THE CONFERENCE OF"THE FELLOWSHIP OF THE CONCERNED"-
GEORGIA CHURCH CONCERNED ABOUT THE SCHOOLS OF THE SOUTH
~~ATLANTA, GA.~~
~~APRIL 22, 1955~~
Mrs. M. E. Tilly, In Charge of Woman's Work
SOUTHERN REGIONAL COUNCIL

RESOURCE PEOPLE

Dr. Claude Thompson, Emory University, ~~Atlanta, Ga.~~

Dr. Benjamin Mays, President of Morehouse College, Atlanta, Ga

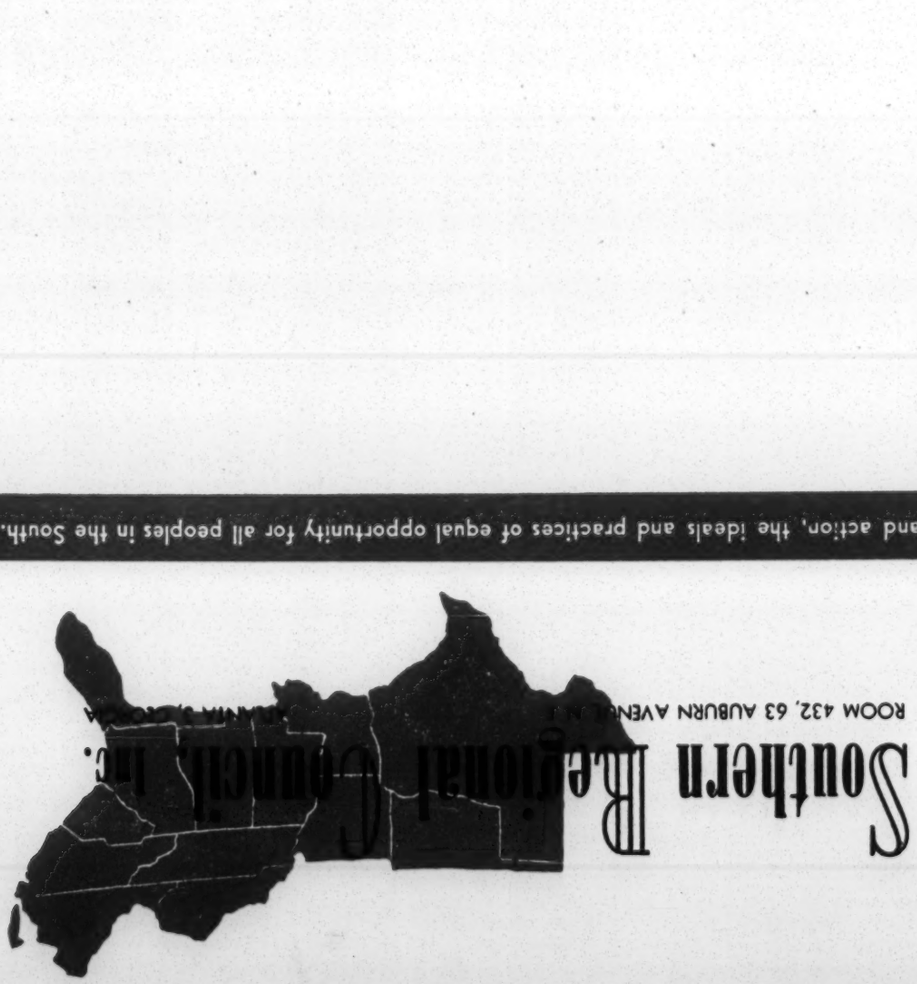
Mr. Arthur Levin, Anti-Defamation League, Atlanta, Ga.

~~Dr. George Mit~~

Mr. Morris Abram, Atlanta, Ga .

Dr. George Mitchell, Director, Southern Regional Council

Miss Anna Holder, Information Assistant, Southern Regional Council


Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N.E.
ATLANTA 3, GEORGIA
GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR
A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

Ga. meeting

2

EMORY UNIVERSITY
EMORY UNIVERSITY, GEORGIA

II ~~Interpretation~~ Interpretation of Facts

CANDLER SCHOOL OF THEOLOGY

~~(Please edit any way you desire.)~~

"Personal Impressions of the Segregation Issue" - Dr. Claud Thompson

1. Advocates of so-called "segregation" actually do not want segregation; they want a form of exploitation. Segregation strictly means restrictions to all races, here both to whites and Negroes. But proponents of "segregation" desire laws passed and enforced by white people. Actually this is "white supremacy"--not merely segregation. Those who speak of equal but separate opportunities do not want equality--but exploitation.

2. We must face the fact that the Hebrew-Christian Religion is a minority movement. Hence, to see desegregation as a religious principle requires that we recognize our strategy must be that of a witness. Our first task is not legal but personal witness to the fundamental wrong of discriminating against a person because of the color of his hair or skin. Not until we are personally committed to the elimination of such discrimination can we hope to be effective in legal action.

3. One problem is how we feel toward other "nice" people who have not been emancipated from 19th century mores. It is not easy to nurture an attitude of understanding toward people whose prejudices are stimulated by madness or fear. It is my problem to seek a redemptive attitude--not only to help them but to possess peace in my own soul. It is not easy to keep one's blood pressure down when people in authority--in church and state--express attitudes of pure expediency and ideas which are contrary to all impartial findings of science, education, anthropology, and especially ethics.

4. We should promote every means of education to get the public facts which are available about the errors of Racism. This will involve study groups to ascertain what is the available information concerning the cultural, social, and religious differences among people--to see how defenseless is the policy of discrimination as we have it in racial segregation.

5. One of the best ways to correct the evil is to arrange to practice inter-racial fellowship whenever possible. It is doubtful if this problem will ever be solved until Negroes and white people come to know each other better in a mutual fellowship devoid of the stultifying practice of discrimination.

6. Personally, I think we must come to see enforced segregation as wickedness in the sight of Almighty God. This is more than being officially in favor of desegregation; it involves something of the mood of the crusader. It will require that we "stand up and be counted". It means that we are convinced that God in heaven hates enforced segregation as practiced now in America and hence to believe that the end of it is the very will of God.

(over)

This means we see people people, all people, as people of God with the stamp of His likeness upon them. Thus to classify them as inferior or insist upon inferior conditions is to ally ourselves against God as well as against people.

This, I believe, will be the motivation required for the correction of this blight upon our society. This, I believe, is the will of God for us now.

Mr. Morris Abram--Legal Implications of the Supreme Court Decision

The basic issue in the school segregation cases is interpreting the "equal protection of the law" clause of the constitution in light of modern-day thinking. New insights based on learnings from sociology and psychology have given a new interpretation to "equality." Since 1938 the Supreme Court has not found equal treatment where there is segregation. The May 17 decision outlawing public school segregation has been called a "break with the past" by many, but actually the Court has found inequality where there is segregation in a long seriesof cases since the Maryland case involving admission to the university school of law in 1938. It has never before said explicitly that segregation prevents equality but has found this to be so in decisions for the past seventeen years. The time has long past when Americans can legally take the attitude that segregated schools on a long-range basis are equal. The May 17 decision will ultimately be enforced.

What does enforcement of the May 17 decision mean? Simply that colored and white children must be treated as children--not that each white child must sit by a colored child and each colored child by a white child. Implementation of the school segregation decision will be slow, particularly in urban areas, because of the court process. People will have to seek relief offered by the Supreme Court by filing suits, and this will take time. The Supreme Court has made the constitutional question of segregation in the public schools clear, but only those school systems involved in the suits will be affected until other suits are filed. Enforcement of the school decision is dependent, like enforcement of all other rights, on the supremacy of law. If the law is not enforced in all cases, the whole system breaks down. The Supreme Court is very anxious to have its decree implementing school desegregation enforced, as evidenced by its request for suggestions as to the procedure for desegregation. We do not know what decree will be handed down, but it seems obvious from the hearings of April 11-14 that enforcement will be placed in the hands of the District courts.

Can the decision be avoided? There are several alternatives available state public school systems: (1) abide by the decision; (2) abolish public

schools; and (3) operate public schools under the guise of a "private" system. The second alternative is unlikely, and experience in other areas of public life has indicated that the third is impossible. States have tried to circumvent other decisions by setting up "private" systems, and the Supreme Court has seen through ~~the~~ evasive actions. This happened in the white primary cases and in a swimming pool case in West Virginia, for example.

The tempo and degree of integration in public schools will depend primarily on two things: (1) the wishes of colored parents, which will determine the number and location of ~~xxxxx~~ school suits filed; and (2) the spirit in which people approach desegregation. There is no "revolution" involved in school desegregation: ~~xxxx

Dr. Benjamin Mays III Action

~~Mays~~--What Can Church Women Do to Help Implement the Supreme Court Decision?

It is difficult to enter into another person's experience, and since I come to you "from across the tracks" it is doubly difficult. I was born in a segregated society and have been kicking agsinst it all my life--~~my experience~~ in a manner of speaking, ~~been in another another world~~ we have been living in different worlds, and now ~~the~~ a Supreme Court decision ~~segregation~~ designed to break down the two worlds has come down. What can church women do? I would suggest several things:

(1) "Go tell it on the mountain." Tell your friends, ministers, governors, legislators--tell everybody that the Supreme Court had no choice but to hand down ~~that the U. S., the greatest exponent of democracy in the world couldn't~~ the decision it did. See if you can get people to concede the fact that the Supreme Court had no choice. Tell it in social gatherings over the coffee cup, in your meetings, to all those with whom you come in contact. Say that in 1954 the United States, ~~xx~~ the greatest exponent of democracy in the world, couldn't show other nations that we believe in discriminating against people because of their color.

(2) Help people understand that democracy is the one thing that distinguishes our country, that we have an instrument for initiating great social changes without violence and that we must be proud of this. Help them see that our constitution, our bill of rights and our courts, the legislatures and the vote are tools that we can use to carry out far-reaching peaceful "revolutions".

(3) Help people have faith in the South. I believe that we are no worse than the people in Massachusetts, that we are as good as the people of New York. Southerners, as all other people throughout the nation, have the integrity to carry out the Supreme Court decision. Talk about faith and learn to realize that if a thing is moral, ethical, right, God will take care of the consequences.

(4) Help lay the fears of other people--make them see that people have always been afraid of change. Men were afraid of science, afraid of the vote for women, afraid of education for women. People have been frightened before and have gotten over it. There is no more reason to fear integration than to fear any other changes we have taken in our stride in the past.

(5) Be honest. Instead of trying to evade the decision, let us start where we are. See what we can do in our own community to prepare people for desegregation. Recognize that it is the right thing to do and that each can help in his own way.

(all. copies)

From the Discussion --

--We need truth as a basis of conviction to help dispel fear. More of us must speak out from our own convictions and not be afraid what others will think. We must find out what the facts are and be willing to speak out.

--Youth is settling patterns to dispel fears. Young people are showing us the way and we can learn from them. We need to act out our convictions in reality as student groups and the Y's are doing.

We must also help parents of young people who are communicating their fears to their children. Many students and young people want to participate in interracial conferences and meetings but have been forbidden to by their parents or have been unduly alarmed. Parents should give their children emotional support, and it seems to me that we have a job to do in helping the parents to keep their fears to themselves.

--There is fear on both sides. Many Negroes are afraid--afraid of losing teaching jobs, of being singled out. We must go ahead and exercise what rights we have won, even when it means unpleasant experiences.

--I think what we lack is faith. We can do more than we think we can if we just move ahead.

--We have been working on our national program, and we came to the conclusion that there are two problems we must face: (1) we must reach the man in the pew to change his convictions and (2) we must do something about legislation designed to circumvent the decision. We are putting on seminars and workshops on social concerns that will include discussion of the Supreme Court decision. We must see how we reach the indifferent, casual, materialistic women in the pew.

(?)--I think we need to consider how effective we can be in our own community.

--Why not use normal, natural approaches? Use the League of Women Voters, the PTA, the school boards. Are we too reticent about what we are doing? I don't think it is a good idea to just work through our church groups--we need to branch out as citizens and use all civic groups, to let people outside the churches know how we stand.

Mitchell--I have the answer to the whole question. There is just one chemical that disolves racial prejudice and it is in a small bottle marked "working together on a common problem." One drop of this disolves prejudice in any community. It is the business of the churches and the church ladies to begin spreading the solution around. There are some few people in each church who will meet together on this problem. They need to gather the exact local facts on school segregation and see what the situation will actually be in their own neighborhood. I will tell you what the Rock Hill, S. C. PTA president said the other day, "If we go to the mountain together it won't be too high."

Enclosures for Mrs. E. U. Robinson
and Mrs. J. F. Tillman:

Augusta Courier Articles - November 4, 1957
November 11, 1957

Memo dtd. November 14, 1957 - "The Highlander Folk School Labor Day Weekend."
from Mrs. Tilly

The Ga. Education Commission Brochure on Highlander

List of "Subversive" Board Members of SRC

Same ltr. sent to:

Mrs. Robert L. Wilcox
Mrs. Ben Russell
Mrs. Fred Patterson
Miss Annie Tait Jenkins
Rev. Annie Campbell
Info. copy sent to: Mrs. Ruby Hurley

November 14, 1957

Rev. Miss Annie Campbell
673 Piedmont Avenue, N. E.
Atlanta, Georgia

Dear ~~Reverend~~ Miss Campbell:

Since our workshop of The Fellowship of the Concerned, certain other things of a serious nature have arisen. There is an increasing effort to make it impossible for Negroes to register. The legislatures meeting the first of the year bid fair to accept the proposals certain groups are offering. This is serious to all of us for it endangers the franchise of any liberal person (see the proposal for membership in the Democratic Party of Georgia).

The matter is so serious that we felt it necessary to call a group of regional leaders for an all-day meeting on December 12th in the Wesley Memorial Building at 10:30 a.m. This is a most important meeting and we trust that you will find it entirely possible to be with us, for we certainly need those of you who are holding major places in the women's work of your denomination.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/mf

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

MRS. LEIGHTON M. MCCUTCHEN, EXECUTIVE SECRETARY

MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

November 19, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.,
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Your letter with enclosures has been read. They certainly do cause me concern too as a voting citizen of this State. We just wonder what will be done next because of a spirit of exceedingly bad feelings and great prejudice and ill-will.

I have checked my calendar and to date there is nothing scheduled for December 12 so there is the possibility and probability that I can be with you that day, at least for a good part of it. So I will note that on my calendar and will keep in mind the date and place and the purpose for which this meeting is called.

This is indeed a matter which calls for earnest prayer, sound thinking and sane judgment. May each one who will be with you in that meeting that day be given those gifts.

With appreciation,

Sincerely your friend,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s

SYNODICAL SOCIETY OF MID-SOUTH
Presbyterian Church, U.S.A.

824 Tusculum Boulevard
Greeneville, Tennessee
November 18, 1957

Mrs. M. E. Tilly
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

RECEIVED NOV 20 1957

Dear Mrs. Tilly:

I find to my deep regret that my schedule will not allow me to be in Atlanta on December 12. Because I understand the importance of the meeting, I am very eager that our church be represented. I do not know whether you have extended an invitation to anyone else from our church but would like this to be done. We have in Atlanta Mrs. L. J. Dennisson, 455 Mt. Paran Road N.W., who was one of our delegates to the workshop. While Mrs. Dennisson could not speak for our church (as I could not either), I know she would be competent to attend the meeting and report in full to us and we could carry on from there.

Would you please let me know if any other invitations have been issued to Presbyterians, USA, and if you issue an invitation to Mrs. Dennisson, so that I may write her in detail as to what would be expected of her. It would also be helpful to me if you issue an invitation to her if you would send a carbon copy of the letter to Mr. H. B. Sissel, 830 Witherspoon Building, Philadelphia 7, Pennsylvania, so that our Department of Social Education and Action may contact her.

I am most regretful that I cannot attend the meeting personally and will count on you to keep me informed.

Love,

Jean Russell

Mrs. Ben Russell

November 18, 1957

Mrs. Ed A. Albright
Registrar and Assistant Treasurer
Southeast Convention Congregational Christian Churches
673 Piedmont Avenue, N. E.
Atlanta 8, Georgia

Dear Mrs. Albright:

Thank you so much for your letter. You will be most welcome to come to our meeting representing Miss Campbell.

I hope Miss Campbell will have a nice rest.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

RECEIVED NOV 18 1957

Southeast Convention
CONGREGATIONAL CHRISTIAN CHURCHES

REV. JAMES H. LIGHTBOURNE, JR.
SUPERINTENDENT

REV. ANNIE R. CAMPBELL
MINISTER OF CHRISTIAN EDUCATION

REV. COLLIE SEYMOUR
MODERATOR

MR. W. J. STRICKLAND
TREASURER

MRS. ED A. ALBRIGHT
REGISTRAR AND ASST. TREASURER

673 PIEDMONT AVENUE, N. E., ATLANTA 8, GEORGIA
TELEPHONE: TRINITY 4-2558

November 15, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue N. E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

Miss Campbell will be on vacation in December during the period of December 12th. She has turned over to me your letter to her inviting her to attend the meeting at 10:30 a. m. in the Wesley Memorial Building.

If it will be all right with you, I will attend in her place, so as to brief her on the discussion and any decisions and recommendations coming out of the meeting. We are all interested in the reasons for your meeting, and agree that it a very serious matter indeed. We had already discussed the proposals for the so-called Democratic Primary and had decided that, rather than give up our vote, we would sign the thing with mental reservations and knowing that it is an illegal requirement anyhow. If some of the southern politicians could support Eisenhower, with their mental reservations, than I don't know why we shouldn't have ours!

Miss Campbell will be glad to follow through with the SEC women on strategy and recommendations.

Sincerely yours,

Minnie Albright

Mrs. Ed. A. Albright

Women's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
2205 OLD KNOXVILLE HIGHWAY
LINCOLN PARK, MARYVILLE, TENN.

November 20, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

The invitation to be present for an all day meeting concerning the registration of Negroes is one that I would surely like to accept. I am deeply concerned and interested in the part that Methodist women might take to preserve the rights of our Negro friends.

It seems that I have a conflict which will probably prevent me from attending all of the meeting or perphaps any of it. I have accepted an invitation to attend the Program Committee Meeting for the Conference on Social and Economic Relations for Lake Junaluska for next summer. This meeting has been scheduled for Thursday, December 12, 1957 at 10 A.M. at the Wesley Memorial Building in Atlanta. I am surely sorry that both meetings have been scheduled for the same day; but if possible I will try to attend a portion of your meeting.

Thank you for the invitation and I wish that I could accept it; but I guess this time I will be obligated to attend the other meeting which was scheduled on November 14. Be assured of my interest and with all good wishes, I am

Cordially yours,
Margaret Wilcox
Margaret Wilcox (Mrs. Robert L.)

A BOARD OF
MISSIONS AND EDUCATION

A PROGRAM OF
CHURCH DEVELOPMENT AND EVANGELISM

CHRISTIAN CHURCHES OF GEORGIA
(DISCIPLES OF CHRIST)
Harry J. Berry, General Secretary
1063 HIGH STREET
MACON, GEORGIA

DIVISION OF CHRISTIAN EDUCATION
CHARLES E. PIERATT, EXECUTIVE SECRETARY
DIVISION OF CHRISTIAN MEN'S FELLOWSHIP
LUCIUS C. GREENE, PRESIDENT
DIVISION OF CHRISTIAN WOMEN'S FELLOWSHIP
MRS. JAMES R. BEACH, EXECUTIVE SECRETARY

November 25, 1957

Mrs. M. E. Tilly
Room 432, 63 Auburn Avenue, Northeast
Atlanta, 3, Georgia

Dear Mrs. Tilly:

Thanks for your letter of November 20 and the article enclosed.

I truly regret that I cannot be with you December 12th. I rejoice that you are having such a meeting. I am to be in Valdosta, however, for a meeting which we have been trying to arrange since last July! It involves a number of other people, so I can do nothing but be there.

Please contact our State Women's president, Mrs. Frank A. Davis, 2157 Valley Brook Road, Decatur, and invite her. Mrs. D. J. Brodmann, 622 Wesley Drive, Northwest, Atlanta, is the Social Concerns Chairman on the Women's Board and will be helpful. Mrs. E. K. Witt, 12 Benvenue Drive, Rome, is one of our Disciples on the Legislative Committee with Dr. Dow Kirkpatrick. She is so fine. Are you asking any men? Our newly elected state chairman of social concerns is Rev. James L. Hooten, 737 North Bradford Street, Gainesville, and would be the logical person to send information to our churches.

Sincerely yours,

Ann Beach

Mrs. James R. Beach

Same letter sent to:
Mrs. Robert L. Wilcox
Mrs. Ben Russell
Mrs. Fred Patterson
Miss Annie Tait Jenkins
Mrs. E. K. Witt
Mrs. J. R. Beach
Mrs. Ed A. Albright
Mrs. L. J. Dennisson

December 3, 1957

Rev. Miss Annie Campbell
673 Piedmont Avenue, N. E.
Atlanta, Georgia

Dear Miss Campbell;

We were unfortunate in selecting the date for our meeting on the Study of the Proposed Curbing of Citizenship Rights. The replies that have been received indicate that only one or two can be present.

We have two optional dates - January 21 and 28. We are enclosing a card for you to check the date best suited for you, however, I am hoping you may say either.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

MRS. LEIGHTON M. MCCUTCHEN, EXECUTIVE SECRETARY

MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

December 4, 1957

Mrs. M. E. Tilly
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for your letter of December 3rd received today. The date January 21, 1958 is the best for me for the meeting on the Study of the Proposed Curbing of Citizenship Rights and have made a note to that effect on my calendar.

With best wishes,

Cordially,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s

☑ I can be present for the meeting January 21.

☐ I can be present for the meeting January 28.

☐ I can be present either date.

☐ I cannot be present.

December 17, 1957

Mr. Art Levin
Anti-Defamation League
41 Exchange Place, S. E.
Atlanta, Georgia

Dear Art:

This is just a note to inform you that on January 21, we are having a Conference here at Wesley Memorial Church on Study Laws already passed and Proposed Legislation curbing the right to vote. The meeting will begin at 11:00 a.m., and we hope you will be with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter sent to:

Mrs. John W. Curry

December 17, 1957

Mrs. D. M. Howard
309 Garden Spring Lane
Augusta, Georgia

Dear Mrs. Howard:

The date for our Conference on Study Laws already passed and Proposed Legislation curbing the right to vote, has been set for January 21. We will meet at Wesley Memorial Church.

Travel expenses will be cared for. The meeting will begin at 11:00 a.m. and I believe this will give you time to reach Atlanta.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter sent to:
Mrs. Carlton Binns
Mrs. Arthur Styron
Mrs. G. W. Longino
Mrs. J. W. E. Bowen
Mrs. L. J. Dennison
Mrs. Ed A. Albright
Miss Annie Tait Jenkins
Rev. Miss Annie Campbell
Mrs. Fred Patterson

December 17, 1957

Mrs. W. Sheffield Owens
3875 N. Stratford Road, N. E.
Atlanta, Georgia

Dear Mrs. Owens:

The date for our Conference on Study Laws already passed and Proposed Legislation curbing the right to vote, has been set for January 21. We will meet at Wesley Memorial Church, beginning at 11:00 a.m. We hope you will be with us.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

cc: Mrs. [illegible]
[illegible]

Same letter sent to:
Mrs. Robert L. Wilcox
Mrs. E. K. Witt
Mrs. Eve R. Peach x

December 17, 1957

Mrs. Ben Russell
83[illegible] Tusculum Boulevard, E.
Greenville, Tennessee

Dear Mrs. Russell:

The date for our Conference on Study Laws already passed and Proposed Legislation curbing the right to vote, has been set for January 21. We will meet at Wesley Memorial Church.

I think we told you that travel expenses will be cared for. The meeting will begin at 11:00 a.m. and I believe this will give you time to reach Atlanta.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Southern Regional Council, Inc.
63 AUBURN AVENUE, N. E. ATLANTA 3, GEORGIA

December 17, 1957

Mrs. J. W. E. Bowen
1197 Fountain Drive, S. W.
Atlanta, Georgia

Dear Mrs. Bowen:

The date for our Conference on Study Laws already passed and Proposed Legislation curbing the right to vote, has been set for January 21. We will meet at Wesley Memorial Church, beginning at 11:00 a.m. We hope you will be with us.

Sincerely,

Dorothy Tilly

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Dear Mrs. Tilly:
I am so sorry that I cannot be with you in your meeting January 21st.
Bishop Bowen and I will be in South America January, February and March.
Sincerely,
Margaret Davis Bowen
(Mrs. J. W. E. Bowen)

Board of Women's Work

PRESBYTERIAN CHURCH IN THE UNITED STATES
341-A PONCE DE LEON AVENUE, N.E., ATLANTA 8, GEORGIA

MRS. LEIGHTON M. MCCUTCHEN, EXECUTIVE SECRETARY

MRS. MABLE C. MORLEY
DIRECTOR, LEADERSHIP EDUCATION DEPARTMENT
MISS ANNIE TAIT JENKINS
ASSOCIATE, LEADERSHIP EDUCATION DEPARTMENT

December 19, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for your letter of December 17. We have put on our schedule as a definite engagement for January 21 at 11:00 o'clock attendance on the conference which you are planning for that day.

Thank you and a joyous Christmas to you.

Sincerely your friend,

Annie Tait Jenkins

Annie Tait Jenkins

ATJ/s

THE *Florence District*

SOUTH CAROLINA CONFERENCE (C.J.) of the METHODIST CHURCH

J. W. CURRY
DISTRICT SUPERINTENDENT

401 NORTH COIT STREET
FLORENCE, S. C.
TELEPHONE 7729

Dec. 19, 1957

Mrs M. E. Tilley
63 Auburn Ave
Atlanta, Ga.

Dear Mrs. Tilley:

Many thanks for your kind invitation to attend the Conference on Laws already passed and Proposed Legislation Curbing the right to vote.

Your workshops and Conferences are always so valuable, I feel that I simply cannot afford to miss one.

I will arrive in Atlanta, the morning of January 21st.

Sincerely
Willa Curry

Mrs. D. M. Howard
309 Garden Springs Lane
Augusta, Georgia

Jan 20 1958

Dear Mrs Tilly

After a siege of the flu I hardly knew what to plan about the meeting. After it started raining tonight I cancelled my plane reservation. There is so much ahead of me in February I felt I couldn't take a chance on a back set. I was so much interested in the question and am so sorry about not being there.

All this discrimination keeps me so weary. Because it seems there is very little I can do about it, tho we never know when we have power a seed that may help.

May God bless and preserve you.

Love

Mamie Howard

Re: Plans Proposed at Meeting at Wesley Memorial Church

January 21, 1958

For Denominational Use

The denominational persons were asked for suggestions. The Methodist women have fine series of training opportunities: workshop for selected area leaders; then state-wide workshops for leaders closer to local churches, and eventually study groups in local churches. Presbyterian USA woman spoke of difficulties involved in her trying to include this project in the program for Presbyterian USA women. ATJ had made notes of possible plan for getting selected groups to take this project as a follow-up of the study of Christian Citizenship in 1957, such a plan as follows:

1. Select places where the 1957 study was used and had some good results.

2. Invite the women to undertake a follow-up project in Christian Responsibility which would include such concrete things as:
   a. Become a registered voter, if not already registered
   b. Get facts re registered voters in your community, requirements for registration, for voting, the number of persons in your community who are registered and vote--white, Negro.... the potential....
   c. Get first-hand information about certain organizations working in this area of securing rights to all persons, such as League of Women Voters, Urban League, NAACP, United Church Women, Labor Unions.....
   d. Brief women who will sit in sessions of the courts, to observe procedure, discover any discrimination or failure to have justice given....what to look for? and how to use the facts discovered.
   e. Visit the courts, also voting places when elections are held; observe and then follow through with factual information. (This influence can be powerful as Mrs. Tilly said had been true with women visiting sheriffs, and other projects through recent years.)

In speaking of the above simple steps to be suggested, it was made clear that this project would be proposed in the setting of follow-up of study last year, in the light of the 2-year Commission on Civil Rights, and the wave of restrictions against Negroes being proposed. Also that factual information could be gathered by the denominational staff person directing this project, and given to Southern Regional Council for use in wide distribution, or to Civil Rights Commission direct, or to the newly created department in Department of Justice to study areas where injustice exists.

Annie Tait Jenkins

REPORT FROM THE CAPITOL

LEGISLATIVE NEWSLETTER

League of Women Voters of Georgia
217 Rhodes Building, Atlanta 3, Georgia

No. 2 January 24, 1958

CALLS FOR ACTION

League Opposes

H.B. 718 - New Voter Qualification Requirements

H.R. 299-744c - Constitutional Amendment
Requiring Voter Must Be Literate and Understand Duties of Citizen
(Analysis on pages 1 & 2)

League Supports

S.B. 212 - Home Rule (Analysis page 2)

S.R. 90 - Allocations Repeal - Still in Committee on Rules. (State League will send a supporting statement to all Senators early next week.)

League Reports with Special Interest

Mental Health Measures (page 2&3)

S.B. 205 - Creating a Mental Health Division within Department of Public Health

S.B. 203 - Provides for Voluntary Committment of Mentally Ill

S.B. 204 - Transfer of Milledgeville Hospital from Dept. of Public Welfare to Dept. of Public Health

S.B. 94 - Scholorships for Psychiatric Training

H.B. 667 - Amends Probation Act as to Administrative and Salary Policies (Page 3)

****

H.B. 718 - NEW VOTER REGISTRATION QUALIFICATIONS - League Opposes -

Prepared for submission to the Assembly by the Election Laws Study Committee, this bill would revise the Registration Act. Certain changes in administrative procedures are good, such as: designation of a chief registrar in each county; mandatory filing of a list of registrars with the Secretary of State; and minimum salary scales. The bill, however, omits the requirement forbidding registrars to run for public office. It establishes a "State Registration and Election Information Board" to be composed of the Governor, Attorney General, and Secretary of State. The National Municipal League recommends a single administrative officer in the office of the Secretary of State. The bill also grants to the Superior Court Judge power to remove any or all registrars with or without cause and without approval of the Grand Jury.

The provisions for applying for registration are conflicting, in some instances requiring examination by the Board of Registrars at a specified time following the filing of the application form, and in other instances immediately. The right

(cont.)

of the applicant to apply for registration would be open to challenge by any citizen who is himself a qualified voter, whereas at present a voter may challenge only a person whose name is already on the voters list. But perhaps the most objectionable feature of the bill is the new list of questions which an applicant, applying on the basis of his understanding of the duties and obligations of citizenship, must answer. Instead of the current list of 30 factual questions of which 10 must be correctly answered, a new list of 30 very difficult questions is provided. Twenty must be answered correctly, and no answers are to be provided by law as at present. The new registration form itself would be longer. Information about the applicant's physical description and father's name must be included.

The League believes that the process of registering and voting should be clear and simple, equitable and enforceable. While a few of the proposed changes are good, most of them make the registration process more difficult for the applicant and for the election officials. Referred to State of Republic Committee.

H.R. 299-744C - PROPOSED CONSTITUTIONAL AMENDMENT - League Opposes

Would amend Article II Section I Paragraph IV of the State Constitution by substututing a new paragraph IV which would require that an applicant must be literate (read and write any paragraph of the Constitution selected by registrar or deputy registrar) and must "understand the duties and obligations of citizenship under a republican form of government, under such provisions as may be prescribed by the General Assembly from time to time." The present Constitution provides an applicant must be either literate, or answer questions, a procedure which is not changed in H.B. 718. Both measures substitute 30 new difficult questions of which 20 must be answered correctly.

The proposed new Paragraph I of Section II, dealing with those disfranchised, includes the present disqualifications: Conviction in reliable court of "treason against the State, embezzlement of public funds, malfeasance in office, bribery or larceny..." Instead of a general designation of "crime involving moral turpitude" its lists adultery,fornication, abandonment,false swearing, failure to register for military service, manufacturing, transporting, possessing or selling any untaxed spiritous liquor. Additional persons disqualified include anyone dishonorably discharged from armed services, "party to a common law marriage," and father or mother of an illegitimate child. Idiocy and insanity remain as disqualifications. (By Overby of Hall, Jessup of Bleckley, Orr of Wilkes and Jones of Baker) Referred to State of Republic Committee

S.B. 212 - HOME RULE - League Supports

Would allow any city to adopt home rule by referendum called by the governing authority or by petition signed by 20% of the voters. A majority of those voting would determine election. Powers reserved for the Legislature in cities adopting Home Rule would include: change of territorial limits, merger of two or more local governing bodies, right of authorization of franchises outside city limits, revocation of cities' charters. This bill is virtually the same as that introduced last year. (By Brown of 52nd and Pound of 20th) Referred to Committee on Rules

S.B. 205 - MENTAL HEALTH DIVISION

Creates within the Department of Public Health an administrative division to be known as the division of Mental Health. The Director would be appointed by the Director of the Department of Public Health with the approval of the State Board, and would hold a license to practice medicine in Georgia and be qualified by experience to serve. He would preform the duties imposed by law upon this division, including prevention of mental illness, treatment, care, custody, and rehabilitation of mentally ill persons; and would receive federal funds under provisions of National Mental Health Act. (By Hawes of the 30th) Referred to Rules Committee

S.B. 203 - COMMITTMENT AND DISCHARGE OF MENTALLY ILL

Voluntary admission and release would be handled by heads of public hospitals upon finding of mental illness, defined to include mental deficency, epilepsy, alcholism, and narcotic addiction. Involuntary admission includes hospitalization upon court order or by an agency of the United States under specified conditions. Mechanical restraints shall be used only if required by medical needs of the patient. Unwarranted hospitalization is a felony. (By Hawes of 30th) Referred to Rules Comm.

S.B. 204 - TRANSFER OF MILLEDGEVILLE HOSPITAL FROM DEPARTMENT OF PUBLIC WELFARE TO DEPARTMENT OF PUBLIC HEALTH

Would effect transfer of Hospital and funds as of July 1, 1958.
(Note: The League supported a mental health division and transfer of Milledgeville to the Health Department when Welfare was on the League current agenda in 1953-55. There has been no recent study.) (By Hawes of 30th) Referred to Rules Committee

S.B. 94 - SCHOLARSHIPS FOR PSYCHIATRIC TRAINING

Would create a State Medical Education Board of 5 members, including the present and immediate past presidents of the Georgia Medical Association. Physicians and other persons receiving grants must agree to engage in the practice of psychiatry in a state hospital on the basis of one year for each year of training received. (By Hawes of 30th) Referred to Rules Committee

H.B. 667 - AMENDMENT TO STATEWIDE PROBATION ACT

The amendment has as its broad purpose the strengthening and broadening of services of the Probation Department established last year under the supervision of the State Board of Pardon and Parole. This statewide probation service enabled sentencing judges to permit an offender to remain with his family and on his job in his home community while serving his sentence instead of sending offenders to state prison. The amendment would increase the salary scale and raise qualifications of the Director, Field Supervisors and Circuit Probation Officers, which would permit the appointment of better qualified staff. It's other provisions are designed to improve operational procedures of the Department as a whole.

This amendment will be useless unless it is implemented by the necessary increase in appropriation to the Probation Department. Probation service costs only a fraction of the tax dollars necessary to maintain a prisoner in state prison and their families on welfare rolls if they are without resources and in need. The pre-sentence investigation service has proved especially valuable to the courts. The judges have used the Probation Service so widely that our prison population remains the same and shows signs of decreasing instead of increasing at the frightening rate of recent years. But the case loads of our 40 odd probation staff have increased to about ten times what they should be. A probation officer can do a good job of supervision with 50 cases but he certainly cannot with 500. This is a danger to vital forward-looking service. (By Moate of Hancock, Hawkins of Screven, and others) Referred to State of Republic Committee

LEAGUE REPORTS

H.B. 687 - DRIVERS LICENSE REQUIREMENTS

Last week we summarized Article IV of this omnibus bill, setting up driver training program. Because of widespread interest, we now brief the sections on certain new license requirements. We omit a large section having to do with administration of the Department of Public Safety. (Cont. on page 4)

Article V Section I (5), Would limit Motor Scooter licenses to those 16 or over.

Article V Section 3, no license to be issued to persons incapacitated by reason of "disease, physical ability, a confirmed drunkard or user of drugs," and to be revoked if ussued.

(a) Those declared mentally incompetent and committed to an institution would have licenses revoked until person is declared competent again.

(b) County ordinary to notify Director of Public Safety of all such committments.

Article V Section 7 , changes auto license expiration dates to individual birthdays, rather then on uniform date for all holders.

(a) Persons now or subsequently holding licenses "shall be re-examined periodically as to physical and mental ability to operate a motor vehicle." Must report for examination within 90 days of birthday (renewal date) every 5 years for those under 65, annually for those 65 and over. Provides for chauffeur and professional handler drivers licenses, license fees (same as now) revocation and cancellation of licenses.

Section 19, sets up schedule for revoking licenses of persons violating laws against manslaughter (involuntary homicide), persons operating under influence of intoxicants or drugs, and persons committing felonies with use of vehicles, etc.

Schedule

Conviction or forfeiture of bond on 3 charges within 12 months gives Director of Public Safety authority to:

On 1st offense - revoke license for 6 months
On 2nd offense - revoke license for 12 months
On 3rd offense - revoke license for 2 years
On 4th offense - revoke license permanently, or until ruled competent again by Department of Public Safety. (By Tarpley of Union, Pelham Schley, Johnson of Jenkins, Short of Colquit.) Referred to Motor Vehicles Committee

S.B. 198 - JUVENILE TRAFFIC CASES

Requires, as of April 1, 1958, that all juvenile traffic cases be tried in traffic courts, rather than the juvenile courts - Act of 1957 permitted this upon Grand Jury recommendation in any county. (By Hawes of 30th, Trotter of 37, Mallory of 25th) Referred to Judiciary Committee

* * * *

1917 Save for democracy
: Woodrow Wilson .14 Pt
: Prophet of the future
: America's darkest
: am cannot survive
physically unless she
spiritually

4. Freedoms -
1945 - 30 yrs

Bishop Kennedy -
How foolish can we be?
The Will to Peace
Repent & Believe
Preached a gospel for short
of the full gospel for
all men

Since 1945 -
deep pessimism descended
upon the earth -

Everyone wants peace but
no one expects it a in
reverse.
Every body expects war
but no body wants it
wants

REPORT FROM THE CAPITOL

LEGISLATIVE NEWSLETTER

League of Women Voters of Georgia
217 Rhodes Building, Atlanta 3, Georgia

No. 4 February 7, 1958

WHAT HAS THIS LEGISLATURE DONE ABOUT STATE FINANCES?
WHAT MAY STILL BE ACCOMPLISHED BEFORE IT ADJOURNS?

Come to the Women's Legislative Forum, Tuesday, February 11, 9 A. M. Room 341 at the Capitol.

Senators Fred Bentley of Cobb and William Trotter of LaGrange, will bring us up-to-date on finance measures.

State Finance is our State Current Agenda Item. This Forum offers the opportunity to get firsthand information about it from interested legislators.

ALAS! S.R. 90 (repealing allocation of gasoline taxes) died in the Senate Rules Committee this week. BUT public education between now and 1959 may insure passage of a similar measure then.

WELFARE

H.B. 897 - JUVENILE DETENTION HOMES

Would empower and direct State Board of Probation to construct and manage juvenile detention homes in widely separated areas, taking into consideration medical facilities, personnel availability need and community support. The House-Senate Interim Committee, Chappelle Matthews, Chairman, originally hoped for 20, now accepts 5 to be built after July 1, 1958 if funds are available.

Would require negotiated contracts with other state agencies for construction, and allow donations of land and other materials. Counties would be required to reimburse the state for per capita charges to cover maintenance, utilities, medical treatment and subsistence.

Each home would have separate facilities for white and negro youths; clinic and counseling rooms; a courtroom and judge's office; and living quarters for the superintendent and colored asst. superintendent. Minimum personnel would be a white superintendent ($300-350 per month plus living quarters, food, and utilities) asst. superintendent (week-end duty; $150 per month plus quarters and food) and colored asst. superintendent and custodian. The superintendent and asst. must have completed high school and "have such experience, aptitude, inclinations, and reputation" necessary to deal with "rehabilitation of juvenile offenders."

Would create the office of State Detention Homes Fiscal Officer ($300-600 monthly) to provide monthly audit of all homes. Board could request State Board of Corrections to supply trusty prisoners to serve as cooks and maintenance personnel. (By Matthews of Clarke, Murphy of Haralson and Others) Ref. State of Republic Committee

FINANCE

H.B. 366 - CREATING JOINT COMMITTEE TO STUDY METHODS OF FINANCING ADDITIONAL SERVICES
LWV reports

Committee to study need for more funds, whether needed on state or local level, and sources of funds.

To be composed of 3 Representatives, appointed by Speaker of the House, 2 Senators to be appointed by Lt-Governor, State Auditor, 1 layman appointed by the Governor, 1 member each to represent Georgia Municipal Ass'n, Georgia Bar Ass'n, Ga. Education Ass'n, Georgia Real Estate Ass'n, Georgia Press Ass'n, all to be appointed by the Governor. Committee authorized to employ clerical help and obtain necessary materials and supplies.

Committee to report to General Assembly on or before January 15th, 1959. (By Bolton of Spalding) Ref. State of Republic Committee

H.B. - 939 - TO REFUND COUNTY BOARD OF EDUCATION FOR MOTOR-FUEL TAXES PAID IN OPERATION OF SCHOOL BUSES OWNED AND OPERATED BY BOARDS - LWV reports
(By Lott of Berien, Bagby of Paulding, Grimsley of Cook, Killian of Glynn and Campbell of Walker) Ref. to Ways and Means Committee

EDUCATION

H.B. 892 - EDUCATION FOR MENTALLY RETARDED CHILDREN- LWV reports

Authorizes the State Board of Education to provide such training and services by contracting with suitable private organizations inside or outside state; making grants to parents of such children for such services; making agreements with other states or political sub-divisions. (By Campbell of Walker, Hall of Floyd, etc.) Ref. to Education Committee

H.B. 246 - STUDY OF EDUCATION NEEDS OF GIFTED CHILDREN - LWV reports

Calls on the State Board of Education for a report to the General Assembly on the "status of educational facilities and opportunities now provided for gifted children," for the Board's proposals for improving same, and the Board's recommendations for possible assistance from the General Assembly. (By Carlisle of Bibb) Passed both houses.

MISCELLANEOUS

H.R. 329-785d - JOINT COMMITTEE TO INVESTIGATE NEED FOR LEGISLATION TO FURTHER DEFINE AND PROHIBIT BARRATRY. (Barratry is the "exciting and encouraging of lawsuits") - LWV reports

Would establish a joint interim committee composed of three members of the House appointed by the Speaker and three members of the Senate appointed by its Pres.

The committee would be authorized to employ clerical staff and "investigators" to hold hearings, issue subpoenas and require testimony. "The jurisdiction of the committee shall extend to making a thorough investigation of the activities of all persons, corporations, organizations, and other like groups which seek to institute,

H.R. 329-785d cont'd

promote, finance, bring about, or encourage litigation in this State." Failure to appear if subpoenaed or to answer questions would be punishable as for a misdemeanor.

The LWV takes no stand but does raise these questions:

What is the purpose of the bill?

Is there any confusion as to the legal definition of the term "barratry" and if so, is a legislative committee the group best qualified to resolve the confusion?

Could such a committee become a threat to the democratic rights of any American citizen to take complaints or grievances against his government to the courts for solution?

Does this endanger the traditional separation of the judicial and legislative branches of government?
(By Murphy of Haralson and Hawkins of Screven) Ref. to State of Republic Comm.

H.B. 881 - DUTIES OF GOVERNOR AND HIGHWAY PATROL TO SAFEGUARD LIVES AND PROPERTY - LWV reports

The act specifically states that this is supplemental to the act passed last year "relating to the Governor's powers to protect the public violence." The 1957 act states that "the Governor of the State of Georgia is hereby authorized and empowered to take such measures and to do all and every act and thing he may deem necessary in order to prevent overt threats of violence or violence to the person or property of citizens of the State and to maintain peace,tranquillity, and good order in the State, and in any political subdivision thereof, and in any area of the State of Georgia designated by him." The 1958 act would specify the primary duty of the Uniform Division of Department of Public Safety to patrol the rural and public roads .."to prevent, detect and investigate criminal offenses." Would empower the Governor to utilize the Bureau of Investigation, the Wildlife Rangers, Forestry Investigators, and other state law enforcement officers for preservation of public peace.

The LWV takes no stand but questions the need for new legislation. It would seem that the 1957 statute grants the Governor all possible power to protect citizens and property. (By Hawkins of Screven and Jessup of Bleckley) Ref. to Highway Comm.

H.R. 394-944a - DESIGNATING OCTOBER 31ST OF EACH YEAR AS "YOUTH HONOR DAY."

(By Smith of Forsyth) Ref. to State of Republic Committee

BELOW WE REPORT ACTION SINCE JANUARY 31ST ON MEASURES REPORTED IN PREVIOUS NEWSLETTERS:

FINANCE

S.R. 90 - ALLOCATIONS REPEAL (LWV supported) Defeated in Committee

H.R. 335-789b - LIMITING BONDED INDEBTEDNESS - Defeated in Committee

H.B. 807 - SHERIFFS IN SALARY SYSTEM - Defeated in Committee

H.B. 809 - COUNTY OFFICERS ON SALARY - Defeated in Committee

EDUCATION

H.R. 268-687a - ESTABLISHMENT OF COLLEGES - Favorably reported by Committee

H.B. 686 - JUNIOR COLLEGES - Passed House

ELECTION

H.B. 780 - LT GOVERNOR REQUIRED TO RECEIVE MAJORITY OF COUNTY UNIT VOTES IN PRIMARY
Passed House 104-36

MENTAL HEALTH

S.B. 203 - VOLUNTARY COMMITTMENT - Passed Senate

S.B. 205 - ESTABLISHING MENTAL HEALTH DIVISION IN DEPT. OF PUBLIC HEALTH
Passed Senate

S.B. 94 - PROVIDING PSYCHIATRIC SCHOLARSHIPS - Passed Senate

S.B. 204 - TRANSFER OF MILLEDGEVILLE TO HEALTH DEPT. - Still in Committee

MISCELLANEOUS

H.B. 698 - COUNTY MANAGER GOVERNMENT - Favorably reported by Committee

H.B. 667 - PROBATION SYSTEM - Passed House

February 10, 1958

Mr. Louis H. Deer
United Christian Missionary Society
222 South Downey
Indianapolis 7, Indiana

Dear Mr. Deer:

At a recent meeting of a few South wide leaders of women groups studying the increasing number of bills going to the legislature to limit registration and voting, the enclosed study sheet was adopted. We are sending a copy of it to the state leaders of women organizations to see if they can use it. I hope they will find it possible to use it.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

JAMES M. DABBS, PRESIDENT
MARION A. WRIGHT, VICE-PRESIDENT
ALBERT W. DENT, VICE-PRESIDENT
PAUL WILLIAMS, VICE-PRESIDENT
RUFUS E. CLEMENT
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FREDERICK B. ROUTH, ASSISTANT DIRECTOR
JOHN HOPE II, CHIEF CONSULTANT
C. H. PARRISH, PROGRAM ASSOCIATE
MRS. M. E. TILLY
DIRECTOR OF WOMEN'S WORK
JOHN CONSTABLE, DIRECTOR OF INFORMATION
MARGE R. MANDERSON, RESEARCH ASSISTANT
EMORY F. VIA, LABOR CONSULTANT
PAUL ANTHONY, ADMINISTRATIVE ASSISTANT
RUTH HOUSE ALEXANDER
SECRETARY-TREASURER

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE N.E. ATLANTA 3, GEORGIA
JA-2-8764

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

February 10, 1958

Mrs. Ben Russell
824 Tusculum Boulevard
Greenville, Tennessee

Dear Mrs. Russell:

This is the sheet that has finally come out of the small committee following our meeting together. If you can use this let me know how many copies to send you. If you want to revise it to suit your needs - just send us your "revised edition" and let us know how many copies you need and we will mimeograph them and send them to you.

Sincerely,

Dorothy Tilly

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Encl.

Mrs. Tilly-
This sheet is just fine. Send me about 20 copies to get started with.
Love -
Jean

Mailed 2-24-58

February 10, 1958

Reverend Miss Annie Campbell
673 Piedmont Avenue, N. E.
Atlanta, Georgia

Dear Miss Campbell:

I regret that neither you or Mrs. Albright were able to be with us when we met together to discuss the various bills that have been introduced to curb registration and voting. Out of the meeting came the enclosed sheet to be used. Do you think you could use it, if so let me know how many copies you desire and they will be sent to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Encl.

Same letter sent to:

Mrs. John W. Curry
163 S Coit Street
Florence, S. C.

February 10, 1958

Mrs. Robert L. Wilcox
Christian Social Relations
2205 Old Knoxville Highway
Maryville, Tennessee

Dear Mrs. Wilcox:

Enclosed you will find the sheet resulting from our conference. I would suggest that you ask each conference to send out about a half dozen from each district, and see what comes back.

At any rate feel free to use them any way you wish, only let me know how many copies you need.

I am glad you are going to be with the Atlanta group in the workshop.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter sent to:
Mrs. W. W. Thrasher
Mrs. D. D. Dugan
Mrs. H. H. Settle
Mrs. James R. Beach
Miss Mary Ellen White

February 11, 1958

Mrs. J. D. Conwell
1649 Eighth Avenue, W
Birmingham, Alabama

Dear Mrs. Conwell:

I regret that you were not able to be with us when we met together to discuss the various bills that have been introduced to curb registration and voting. Out of the meeting came the enclosed sheet to be used. Do you think you could use it, if so let me know how many copies you desire and they will be sent to you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

February 12, 1958

Miss Annie Tait Jenkins
341- A Ponce de Leon Avenue, N. E.
Atlanta, Georgia

Dear Miss Annie Tait:

I have read your summary of our meeting held some weeks ago, and as I told you each group may formulate the study as it wishes. This is embodied in what you sent to me.

As I told you if you wish us to, we will mimeograph for you what you want to send to your women.

With the best of wishes to you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Same letter sent to:
Mrs. Robert L. Wilcox
Mrs. Ben Russell
Mrs. W. W. Thrasher
Mrs. H. H, Settle
Mrs. James R. Beach
Miss Mary Ellen White

February 20, 1958

Mrs. John W. Curry
163 S. Coit Street
Florence, South Carolina

Dear Mrs. Curry:

I regret very much that I failed to enclose the sheet resulting from the recent conference on registration study. It is enclosed in this letter. Please excuse the oversight.

Thank you.

Sincerely,

(Miss) Luel E. Cummings
Secretary to the Director
of Women's Work

/c
Encl.

THE *Florence District*

SOUTH CAROLINA CONFERENCE (C.J.) of the METHODIST CHURCH

J. W. CURRY
DISTRICT SUPERINTENDENT

401 NORTH COIT STREET
FLORENCE, S. C.
TELEPHONE 7729

February 18, 1958

Mrs. M. E. Tilly
63 Auburn Ave
Atlanta, Ga

Dear Mrs Tilly:

Many thanks to you for both - your nice letter and the opportunity of attending the Conference.

Some how you failed to enclose in my letter the sheet resulting from the conference. I like your suggestion of sending about a half dozen to each district. We have seventeen conferences with an average of about four districts each. I believe we can well use four hundred copies. I will be grateful if you will mail them to me.

Thanks again!

Yours sincerely,
Willa Curry (Mrs. J. W.)

REPORT FROM THE CAPITOL

LEGISLATIVE NEWSLETTER

League of Women Voters of Georgia
217 Rhodes Building, Atlanta 3, Georgia

February 25, 1958

POST-MORTEM

THE LEGISLATURE HAS ADJOURNED FOR 1958

Following is a brief review of final action on all bills and resolutions reported in this year's Newsletters. (NOTE: KEEP YOUR NEWSLETTERS. You may not believe it now but you will want them for reference.)

The next LEAGUE VOTER will bring you a detailed summary of legislative action of the 1958 session of the Georgia Assembly.

FINANCE

FINAL BILLS OR RESOLUTIONS PASSED:

- [illegible] We had such high hopes for this one, alas. See Newsletter No. 1. This resolution proposed an amendment to the state constitution repealing the allocation of gasoline taxes and motor tag taxes to the Highway Dept. S.R. 90 died in the Senate Rules Committee. (Lt. Gov. Vandiver, Chairman.)

- REDUCTION OF AUTO TAG TAXES. Died in Ways and Means Committee

- H.B. 604 - RURAL ROADS AUTHORITY--increasing financing by .50 million. The public hearing on this bill before the State of Republic Committee and the debate on the House floor provided the high-lights of this session... politically and oratorically. Bill was defeated in House 106-96.

- PLACING SHERIFFS ON SALARY SYSTEM (abolishing fee system) Died in Committee

- PLACING COUNTY OFFICIALS ON SALARY SYSTEM (abolishing fee system) Died in Committee.

- [illegible] OF WHISKEY TAXES (for use in treatment of alcholics) Killed in temperance committee.

- [illegible] STATE BOND [illegible]. Died in State of Republic Cmte.

- [illegible] JOINT COMMITTEE TO STUDY METHODS OF FINANCING ADDITIONAL SERVICES. Died in committee.

- [illegible] COUNTY BOND [illegible] MOTOR-FUEL TAXES PAID IN OPERATING [illegible]. Died in committee.

- [illegible] TAX CUT. Died in committee.

BEST COPY AVAILABLE

CHERRY NEWS!
(Lept. of interesting information)

[illegible] Created a permanent seven-man investigating committee to be known as [illegible] GOVERNMENT OPERATIONS. The committee will have authority to inve[illegible] [illegible] all branches of the state government on a year-round basis. The reso[illegible] creating the committee calls for it to pay "particular attention" to the [illegible] of the state agencies. The resolution authorizes the Lt. Governor to [illegible] members. This committee has no limit on time and is authorized to make [illegible] reports. (Hope the LWV can have observers at its meetings)

ELECTIONS

[illegible] 18 - VOTER REGISTRATION ACT (HL #2) Passed
This measure rested in the State of Republic Committee, Howard Overby, Chairman, until "jerked out" by a motion of Robert L. Russell to bring [illegible] before the House, on Wednesday, February 19. It was then recommitted - this time to the Rules Committee, which met during the noon recess. Wednesday afternoon the Rules Committee reported the bill out favorably, it was adopted and rushed to the Senate for its first reading that same afternoon. Moral: Never consider any measure dead until its really buried by adjournment. The bill passed the Senate on Friday, the 21st, with no debate--two dissenting votes.

[illegible] - [illegible] CONSTITUTIONAL AMENDMENT (HL #2) Died in committee

[illegible] - CITY ELECTION VOTER QUALIFICATION (HL #3) Died in committee

[illegible] - REPEALING PETITION FOR GENERAL ELECTION CANDIDACY (HL #3) Died in committee

[illegible] - [illegible] GOV. RACE IN PRIMARY (HL #3) Passed both Houses

[illegible] - CHANGING COUNTY UNIT SYSTEM (HL #5) Killed in State of Republic Committee, Overby, Chairman.

[illegible] - PRESIDENTIAL ELECTORS BILL (HL #5)
Passed. Amended to limit it to the 1960 election only.

MENTAL HEALTH

[illegible] - CREATING A MENTAL HEALTH DIVISION IN DEPT. OF PUBLIC HEALTH (HL #2)
Passed. (Final action in House delayed until 4th moment.)

[illegible] - VOLUNTARY COMMITMENT OF MENTALLY ILL (HL #2) Passed with slight amendment.

[illegible] - PROVIDING SCHOLARSHIPS FOR PSYCHIATRIC TRAINING (HL #2) Passed

[illegible] - TRANSFERRING MILLEDGEVILLE HOSPITAL TO HEALTH DEPARTMENT (HL #2)
Died in Senate Rules Committee, Lt Gov. Vandiver, Chairman. (A joint committee was established to study the transfer.)

EDUCATION

[illegible] - TEACHER PENSION CREDIT FOR ARMED FORCES SERVICE TIME (HL #1) Lost.
Passed House. Unfavorably reported by Senate Rules Committee, Lt Gov. Vandiver, Chairman.

BEST COPY AVAILABLE

CHERRY NEWS
(bepts. of interesting information)

[illegible] created a permanent seven-man investigating committee to be known as [illegible] GOVERNMENT OPERATIONS. The committee will have authority to inve[illegible] all branches of the state government on a year-round basis. The reso[illegible] creating the committee calls for it to pay "particular attention" to the [illegible] of the state agencies. The resolution authorizes the Lt. Governor to [illegible] members. This committee has no limit on time and is authorized to make [illegible] reports. (Hope the LWV can have observers at the meetings)

ELECTIONS

[illegible] - VOTER REGISTRATION ACT (HL #2) Passed
This measure rested in the State of Republic Committee, Howard Overby, Chairman, until "jerked out" by a motion of Robert L. Murrell to bring [illegible] before the House, on Wednesday, February [illegible] It was then recommitted this time to the Rules Committee, which met during the noon recess. Wednesday afternoon the Rules Committee reported the bill out favorably. It was adopted and rushed to the Senate for its first reading that same afternoon. Moral: Never consider any measure dead until it really buries by adjournment. The bill passed the Senate on Friday, the 21st, with no debate--two dissenting votes.

[illegible] - [illegible] MARION CONSTITUTIONAL AMENDMENT ([illegible]) Died in committee

[illegible] - [illegible] VOTER QUALIFICATION (HL #3) Died in committee

[illegible] - REPEALING PETITION FOR GENERAL ELECTION CONTEST (HL #3) Died in committee

[illegible] - [illegible] IN PRIMARY (HL #3) Passed both Houses

[illegible] - [illegible] COUNTY UNIT SYSTEM (HL #5) Killed in State of Republic Committee, Overby, Chairman.

[illegible] - PRESIDENTIAL ELECTORS BILL (HL #5)
Passed. Amended to limit it to the 1960 election only.

MENTAL HEALTH

[illegible] - CREATING A MENTAL HEALTH DIVISION IN DEPT. OF PUBLIC HEALTH (HL #2)
Passed. (Final action in House delayed until Nth moment.)

[illegible] - VOLUNTARY COMMITMENT OF MENTALLY ILL (HL #2) Passed with slight amendment.

[illegible] - PROVIDING SCHOLARSHIPS FOR PSYCHIATRIC TRAINING (HL #2) Passed

[illegible] - TRANSFERRING MILLEDGEVILLE HOSPITAL TO HEALTH DEPARTMENT (HL #2)
Died in Senate Rules Committee, Lt. Gov. Vandiver, Chairman. (A joint committee was established to study the transfer.)

EDUCATION

[illegible] - TEACHER PENSION CREDIT FOR ARMED FORCES SERVICE TIME (HL #1) Lost.
Passed House. Unfavorably reported by Senate Rules Committee, Lt Gov. Vandiver, Chairman.

BEST COPY AVAILABLE

[illegible] 1961.

[illegible] - [illegible] (NL #1) - Lost. Reported out favorably, but not voted on in House.

[illegible] - QUALIFICATIONS FOR COUNTY SCHOOL SUPERINTENDENTS (NL #3) - Lost Reported out of committee favorably, but not voted upon.

[illegible] - CONSTITUTIONAL AMENDMENT - PERMITTING ELECTION OF COUNTY BOARDS OF EDUCATION (NL #3) - Lost (voted down).

[illegible] -REPEAL COMPULSORY ATTENDANCE (NL #4) - Passed with amendment making it applicable only in integrated schools.

[illegible] - Also REPEALING COMPULSORY ATTENDANCE - Died in committee

[illegible] -CONSTITUTIONAL AMENDMENT TO PERMIT ESTABLISHMENT OF JR. COLLEGES (NL #3) - Passed and signed by Governor.

[illegible] - FINANCE FOR JR. COLLEGES (NL #3) - Passed and signed by Governor.

[illegible] - STUDENT AGE LIMITS (NL #5) - Lost

MISCELLANEOUS

[illegible] 12 HOME RULE (NL #2) - Passed Senate. Died in House Ways and Means Committee. Edgar Blalock, Chairman.

[illegible] - MOTOR SCOOTER LICENSE LIMITED TO 16 YEAR-OLDS AND OVER (NL #1) - Passed Signed by Governor.

[illegible] - INCREASING NUMBER OF MEMBERS ON PLANNING COMMISSIONS (NL #1) - Passed

[illegible] - AMENDING PROBATION ACT (NL #2) -Passed with Salary Amendment

[illegible] - JUVENILE TRAFFIC CASES TO BE TRIED IN TRAFFIC COURTS (NL #2) Passed Senate and was favorably reported out of House Judiciary Committee.

[illegible] - COUNTY MANAGER GOVERNMENT (NL #3) - Lost. Reported out favorably, but no action taken.

[illegible] - LEGISLATIVE COUNCIL STUDY

[illegible] - ORGANIZING FIVE REGIONAL DETENTION HOMES (NL #4) - Passed

[illegible] - TO STUDY AND DEFINE BARRATRY (NL #4) - Passed

[illegible] - INCREASING LEGISLATORS TERMS AND SALARIES (NL #5) - Lost

[illegible] - EMERGENCY DUTIES OF GOVERNOR (NL #4) - Lost

BEST COPY AVAILABLE

Education cont.

H.B. 637 - DRIVER EDUCATION (NL #1) - Lost. Reported out favorably, but not voted on in House.

H.B. 322 - QUALIFICATIONS FOR COUNTY SCHOOL SUPERINTENDENTS (NL #3) - Lost Reported out of committee favorably, but not voted upon.

H.R. 295-682e - CONSTITUTIONAL AMENDMENT - PERMITTING ELECTION OF COUNTY BOARDS OF EDUCATION (NL #3) - Lost (voted down).

H.B. 1006 -REPEAL COMPULSORY ATTENDANCE (NL #4) - Passed with amendment making it applicable only in integrated schools.

H.B. 1110- Also REPEALING COMPULSORY ATTENDANCE - Died in committee

H.R. 265-687a -CONSTITUTIONAL AMENDMENT TO PERMIT ESTABLISHMENT OF JR. COLLEGES (NL #3) - Passed and signed by Governor.

H.B. 666 - FINANCE FOR JR. COLLEGES (NL #3) - Passed and signed by Governor.

H.B. 1122- STUDENT AGE LIMITS (NL #5) - Lost

MISCELLANEOUS

S.B. 212 HOME RULE (NL #2) - Passed Senate. Died in House Ways and Means Committee, Edgar Blalock, Chairman.

S.B. 188- MOTOR SCOOTER LICENSE LIMITED TO 16 YEAR-OLDS AND OVER (NL #1) - Passed Signed by Governor.

H.B. 641 - INCREASING NUMBER OF MEMBERS ON PLANNING COMMISSIONS (NL #1) - Passed

H.B. 667 - AMENDING PROBATION ACT (NL #2) -Passed with Salary Amendment

S.B. 198 - JUVENILE TRAFFIC CASES TO BE TRIED IN TRAFFIC COURTS (NL #2) Passed Senate and was favorably reported out of House Judiciary Committee.

H.B. 698 - COUNTY MANAGER GOVERNMENT (NL #3) - Lost. Reported out favorably, but no action taken.

H.R. 349-838a - LEGISLATIVE COUNCIL STUDY

H.B. 697 - CREATING FIVE REGIONAL DETENTION HOMES (NL #4) - Passed

H.R. 329-785d - TO STUDY AND DEFINE BARRATRY (NL #4) - Passed

H.R. 927-1070b - INCREASING LEGISLATORS TERMS AND SALARIES (NL #5) - Lost

H.B. 381 - EMERGENCY DUTIES OF GOVERNOR (NL #4) - Lost

BEST COPY AVAILABLE

April 4, 1961

Georgia League of Women Voters
7 - 17th, N. E.
Atlanta, Georgia

Dear Madam:

I am enclosing one dollar for which please send me twelve copies of Georgia Laws.

Thanking you, I remain

Sincerely,

Mrs. M. E. Tilly

MET/lec
Encl.

FROM THE DESK OF

Emily Roberts

Dear Mrs. Tilly:

I am very sorry that I will not be able to attend the April 22nd meeting on the Supreme Court decision. I will be in New York at that time attending the National Y.W.C.A. convention.

I am very glad to hear that such a meeting is being held and I should certainly like to take part in it, if it were at all possible.

Please excuse my negligence in not letting you know sooner that I would be unable to attend the meeting. I have been so busy getting ready to go to convention, I just hadn't gotten to it.

Sincerely,

Emily Roberts

A SQUARE DEAL THE YEAR ROUND

25

Dear Mrs. Tilly,

I would certainly like to attend the meeting Friday but I am not sure that I can. We are having our revival this week and in a small church such as ours every one has a "job."

However, if I find I can come I certainly will.

Sincerely,
Louise Estes

Tuesday

Mimeograph.

~~150 Copies of Cover to Rock Book~~

150. ~~Hymns~~

~~175~~ -

150 - What Shall I Do (3 stencils about Segregation - Mrs. Candler Talum

150 - Brotherhood (2 stencils)

~~150 Negroes in Public Schools~~

150. Song Trails

150 - ~~The Church Speaks~~ (8 stencils

~~150 Cover page The States Speak~~

75 - ~~Copies of Cover~~

Mailing Cleared -

BROTHERHOOD

AN AMERICAN COVENANT OF BROTHERHOOD

Atlanta Bureau of Jewish Education

This day, whereon the memories of both Washington and Lincoln are interwoven, is dedicated to the ideal of brotherhood.

> Let us pray that all citizens of this Republic, which came into being under the guidance of Washington and was preserved by the genius of Lincoln, may be fraternally united in common allegiance to the principles on which it was established.

We thank Thee, O Lord, for having imbued the Founding Fathers of our nation with that faith in Thee which moved them to proclaim truths of great moral import:

> That all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.

Thou didst guide them in the framing of a constitution designed to promote the general welfare and to secure the blessings of liberty to themselves and their posterity.

> They made provision that all men should be free to serve Thee as their own conscience dictates.

They sought to keep far from these shores the old-world prejudices and fanatical hatreds by which men have profaned Thy name.

> America was to be a nation that, in the words of Washington, "give to bigotry no sanction, to persecution no assistance."

We thank Thee, O God, for having taught the founders of our Republic laws that safeguard the equal rights of all citizens and impose equal obligations upon all.

> Thus is the happiness of every American bound up with the welfare of the nation by a solemn covenant of citizenship.

Yet not always and not in all ways have we been true to the high purposes of the Founding Fathers; but when we went astray, Thou didst summon us back to the path of righteousness.

> Thou didst send us leaders of prophetic stamp who recalled us to our duty, and who taught us to behold Thy chastening hand in the sufferings and trials brought on by our sins.

At the very beginning of its career, our nation, even while holding aloft the banner of freedom and equality, belied the ideals it proclaimed by condoning the sin of slavery.

> Our national being well-nigh came to an end through that transgression of Thy will; fratricidal war threatened to shatter the Union.

It was Abraham Lincoln who admonished his people, saying: "If God wills that the war continue, until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid with another drawn with the sword, as it was said three thousand years ago, so still it shall be said: The judgments of the Lord are true and righteous altogether."

> It was Abraham Lincoln who, with malice toward none, with charity to all, with firmness in the right as God gave him to see the right, strove to restore the Union and to give it a new birth of freedom.

Yea, loving the God of freedom with all his soul, he surrendered his soul in God's service, and died a holy martyr for the glory of God.

> Thus did he liberate the Negro race from bondage, and redeem the White race from the sin of oppression.

Thus did he save our Union from destruction, and make possible a new era of equality and fraternity.

> O God, help us to keep America true to its faith in democracy, and to fulfil the promise of its nationhood.

Unite the hearts of all Americans, whatever be their race, religion or part in the nation's economy, and help them preserve and enrich the American heritage of liberty and justice, of democracy and brotherhood.

> Protect us from all enemies who, knowing not Thy way of justice and freedom, would seek to destroy or enslave us.

And protect us also from our own inclination to seek personal, partisan, racial or Sectarian aggrandizement.

> Give us love and understanding; may we recognize one another's needs, and help one another in achieving all the worthy purposes we cherish for ourselves and for our people.

Help us to respect and value the heritage of every community in our land, and enable each community to give of its best to the service of all.

> May our nation be privileged to prove, both in its own life and in its dealings with other nations, how good and how beautiful it is for brethern to dwell together in unity.

May we ever exercise our national sovereignty in compliance with the supreme suthority of Thy law; may we advance the universal brotherhood of man, under Thy divine fatherhood. Amen.

150 of this

THE LONG TRAILS AND TRIALS TO THE SUPREME COURT DECISION ON SEGREGATED SCHOOLS

States	Years of the Cases in District and State Courts
Massachusetts	1849
Indiana	1850 - 1874 - 1882 - 1883 - 1926 - 1931
Ohio	1850 - 1871 - 1876 - 1882 - 1887 - 1926 - 1933
Iowa	1868 - 1886 - 1875 - 1876
Michigan	1869
New York	1869 - 1872 - 1883 - 1900 - 1905
Nevada	1872
California	1874 - 1885 - 1890 - 1902 - 1924 - 1947
Illinois	1874 - 1882 - 1889 - 1899
Kentucky	1874 - 1883 - 1885 - 1896 - 1909 - 1918 - 1919 - 1921 - 1924 - 1931 - 1949
Louisiana	1878 - 1950
Kansas	1881 - 1891 - 1903 - 1906 - 1906 - 1907 - 1908 - 1916 - 1921 - 1930 - 1941
Pennsylvania	1882
New Jersey	1884 - 1927 - 1933 - 1944
Arkansas	1885 - 1945 - 1949 - 1950
North Carolina	1886 - 1886 - 1902 - 1911 - 1951 - 1951 - 1952
Missouri	1891 - 1941 - 1950 - 1950 - 1952
Mississippi	1893 - 1909 - 1917 - 1920 - 1925 - 1927
West Virginia	1896 - 1898
Oklahoma	1898 - 1904 - 1925
Arizona	1912 - 1927 - 1934 - 1951
Oregon	1913
Tennessee	1921 - 1942 - 1942 - 1951 - 1952
Colorado	1927
Maryland	1936 - 1937 - 1939 - 1939 - 1950
Virginia	1940 - 1948 - 1949 - 1950
Florida	1941 - 1943 - 1945 - 1950 - 1952 - 1952
Georgia	1944 - 1949
South Carolina	1947
Texas	1949 - 1950 - 1953
Delaware	1950
District of Columbia	1950 - 1952

CASES REACHING THE SUPREME COURT

1896	Louisiana
1899	Georgia
1908	Kentucky
1927	Mississippi
1938	Missouri
1948	Oklahoma
1950	Oklahoma
1950	Texas
1954	Kansas
1954	South Carolina
1954	Virginia
1954	Delaware
1954	District of Columbia

"WHAT SHALL I DO ABOUT DESEGREGATION?"

Before you decide,

THINK ON THESE THINGS

Mrs. Candler Tatum

Who of us does not love and revere the word and the concept of freedom? Those of us privileged to be living in the United States in this day and generation count freedom as one of our most priceless heritages -- a heritage bought by the blood of our forefathers and defended since by the blood of our husbands and sons.

The march of history would indeed indicate that the desire for freedom is a God-implanted seed coming to fruition in human hearts again and again. Suppressed for a time in one area -- it bursts to life in another -- ever alive, ever unquenchable. God is indeed the only explanation for such a phenomenon.

We women of America are therefore trustees of a precious gift, because we are among a minority group privileged to enjoy the fruits of freedom in our own day and age. To us is entrusted not only the right use of the freedom which is ours, but also the extension of its precious privileges to all mankind. Can it be that God had this in mind when he created YOU and ME? Can it be that he is trusting in US to help work his purposes out for our own crisis-laden generation? Are we willing to be used of him in this way?

If so -- we can be, here and now, in our own communities, in our own churches, in our own homes. For our generation -- and particularly our Southland -- is faced with an unprecedented opportunity, an opportunity which has never before been given in like measure or in like form to any other generation or group of Christian women: the opportunity of extending the privileges which we so cherish and enjoy to a group within our midst who have been set apart and limited in their pursuit of life and liberty and happiness.

Each of us must decide for herself in the quiet of her own soul what she as a Christian woman, living in one of the few free countries of the world, will do with this -- her opportunity. Have you already decided? If so, then ask yourself just ONE QUESTION: Did you make your decision blindly, or prayerfully?

If blindly -- then surely you must know God needs and wants your prayerful reconsideration. Therefore, before you really decide -- won't you think on these things:

Three things our Master did superbly in his relationship to people about him:

First, He gave freely of His friendship to men and women of all classes and conditions of life. In the face of long-established customs and tradition -- His friendship had no limits.

Second, He identified Himself so completely with individual men and women that He knew how each one felt: what his thoughts were, what his possibilities were, what his problems were.

Third, He gave his life in an unforgettable and remarkable demonstration of the tremendous, unquenchable, creative power of self-giving love.

With Him as our Guide and Master still, let us see how we measure up in these three respects.

First: How wide are your friendships? Do you really know

A Negro woman who is president of the woman's society in her own local church in your community?

A Negro school teacher?

A Negro mother who is economically independent and well educated, and can devote her full time to her own family and to community and cultural interests?

Any Negro woman who does not have to depend on domestic service for a livelihood?

Would you be willing to widen your friendships so as to include one or more of these?

Second: How Christ-like is your imagination? Have you ever stopped to listen

To a Negro mother explain to her little boy why he could never sit on the fascinating front seat of a bus where he could watch the driver shift gears and punch buttons to open the doors and steer the big bus safely through city traffic?

To the thoughts of a little Negro girl who stands wistfully looking at the big swings and slides and jungle gym in the park where she is not allowed to play?

To a Negro youth, fascinated by football, wishing he might someday view the game from a center seat instead of from behind the goal posts?

To a Negro soldier-boy from the Southland being brainwashed by the communists, as he defends his country with his words as well as his life?

If you have never heard these things, would you be willing to let Christ sanctify your imagination so that you may feel what it is like to be restricted in freedom of choice and opportunity solely because of the color of one's skin?

Third: Do you know from experience the unquenchable power of self-giving love?

In holding gently but firmly to the things you know to be right, in the face of opposition and hostility, even sometimes in the face of your own inner conflicts and vacillation?

In sharing your prayerful conclusions in a quiet, relaxed, persuasive spirit which creates an atmosphere in which you and others can grow?

In assuming leadership for action which you believe to be in keeping with God's will and purpose for this day and generation?

If you and I are willing to lay hold of this power which is ours through Christ Jesus our Lord, then we may indeed be His apostles, born for the saving of this hour: "healers of the breach, and restorers of paths to dwell in."

Therefore -- before you decide --

THINK ON THESE THINGS

The Methodist Church
NORTH GEORGIA CONFERENCE
Woman's Society of Christian Service
MRS. STEWART COLLEY, PRESIDENT
GRANTVILLE, GEORGIA

Easter.
April 10

Dear Dorothy,

I hope you understood the frankness of my letter - That is the only way I know to write or to do - straight to the point - If I do wrong, I am sincerely sorry, but I promise you to do my best as I see it.

If I can at all arrange things - and I will trying try, I will come up Friday April 22 - What time? I know where - I'll do my best to be there, Providence Permitting!

Let me know -

I love and admire you

Mary Colley

(26)

Miss ~~Anna Holden~~ -

Summary of U. S. Supreme Court Hearings on Implementation of the May 17 School Decision - Miss Anna Holden

6

Upon issuing the May 17 school decision the U. S. Supreme Court asked school boards, states and other parties involved in the five segregation cases to file briefs suggesting procedures for implementing the decision. States other than those involved in the litigation were invited to submit briefs as "friends of the Court." The Court was particularly interested in further discussion of two questions: (1) Should the decree call for immediate integration, or could the Court permit "effective gradual adjustment"? (2) If the Court calls for gradual desegregation, should it write detailed orders or send the cases back to the lower courts with directions that they handle the details?

Briefs filed with the Court were discussed in public hearings April 11-14. Suggestions for implementation fall into three general categories:

(1) [redacted] decree ordering forthwith desegregation. The NAACP, representing plaintiffs in four of the five cases under consideration, the CIO and the American Veterans Committee called for a decree ending segregation "forthwith," that is, by September, 1955.

(2) "Prompt as feasible" desegregation. The U. S. Attorney General's office, filing an implementation plan as a "friend of the Court," recommended [redacted] a "middle course" the Attorney General's office recommended that the Supreme Court:

a. Make it clear that state laws in conflict with the May 17 decision are invalid.

b. Remand the five pending cases to the lower courts with instructions to request local authorities to submit a plan to end segregation within 90 days.

c. Instruct the District Courts to hold hearings [redacted] to determine whether plans for desegregation submitted provide for the transition as expeditiously as local conditions permit and [redacted] set a date for ending segregation. Where no plan is submitted within the time limit permitted, place responsibility for ordering desegregation in the hands of the District Courts.

d. Ask the District Courts to require progress reports on desegregation from school authorities.

e. Require the District Courts to give progress reports on desegregation to the Supreme Court.

(3) Indeterminant time for desegregation. Clarendon County, S. C., and ~~all of the states~~ Va, Ark, Texas, Fla, NC, filing briefs as parties to the suits or as "friends of the Court" requested that no forthwith decree be issued and that states be given an indeterminant amount of time to accomplish desegregation.

Questions and comments from the nine Supreme Court justices during the April hearings indicate that:

(1) The Court intends to implement its decision on school segregation. Discussion all through the hearings makes this clear. For example, when S. E. Rogers of Clarendon County, S. C., stated white people in that district would not send their children to school with colored children, Mr. Justice Frankfurter inquired if Mr. Rogers were asking the Court to reconsider its May 17 decision as unconstitutional.

(2) The Court appreciates the complexity of school desegregation but also appreciates the fact that change will not occur unless steps to induce change are taken. All through the hearings various members of the Court asked questions concerning community attitudes and administrative problems involved in desegregation. Participants who implied that community attitudes prevented desegregation in the forseeable future, however, were rebuked at several points by comments from the justices. For instance, after S. E. Rogers predicted that it might be 2015 or 2045 before Clarendon County was ready for integration, Chief Justice Warren remarked, " I wonder if the decision of May 17 last year would be of much value to those people if they waited until 2045 for that change in attitude . . . " At another point Mr. Justice Frankfurter commented, "You don't fold your hands and wait for an attitude to change."

(3) Southern state officials are still fooling themselves that the Court decision on school segregation can be evaded--or think they have to pretend desegregation is impossible for political reasons.

EXCERPTS FROM REPORTS ON VISITS TO THE COURTS

across the desk of the judge of

1. The Unawareness of the Community

"You were right, the community is unaware of the tragedies that find their way into the courts."

"I wonder what would have happened if we had not gone to our courts and met our officers. What would have happened in this small county to two young children who had to be taken from their evil mother, if the judge who comes forty miles to this court had not met us? He called us and we got the children in our Methodist Home."

"We found two young girls in jail. They were arrested with two men who had brought them to our county. We visited them, carried them magazines, and talked to them. There is no juvenile detention home in our county. What can we do about this?"

(Note: Welfare workers are urging regional foster homes for just such cases —Mrs. Tilly)

2. Liquor the Cause

"If church women would be at Monday morning city court and listen to the sad cases of the week-end sprees, they would not be content to sit idle against the great evil of liquor."

"The cases we heard were the results of liquor."

"If every church member would listen to these cases, church people would be more concerned about this great evil. They are not only unaware, but unconcerned."

"I can certainly teach my Sunday school class a lesson against drinking now."

3. "A circle assigned the job of visiting the courts made also a tour through the police station. They found the room where 'run-away' girls were detained so drab, they succeeded in getting the city to repaint the walls, and the circle refurnished the room. New magazines are put in monthly."

4. "The women enjoy visiting the courts and always stay longer than they intended. They were impressed by the fact, as they entered the court room, the judge put on his coat and the jurors took their feet off the railing."

5. "Two reports from visits to divorce courts express shock and concern over the 'easy way' marriage is dissolved and suggest churches unite in securing:

   a. Uniform marriage and divorce laws
   b. A publishing of the bans a period before the license is granted
   c. Persons seeking divorce required to have counseling service

THE FLORIDA WORKSHOP ON HUMAN RELATIONS
Avon Park, Florida
September 8-9, 1955

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✓ Please put an extra copy of the notes in Mrs. Cromwells letter for Mrs. Steiner and send Mrs. Rutledge 5 extra copies.

(17)

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1956 - 1957

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124 Local President - Mrs. G.A.Purdom, Gainesville Highway, Ocala

Areas 8 & 9

125 Chairman - Mrs. L.L.Fricke, 705 No. 48th Ave., Pensacola
126 Co-Chairman - Mrs. Meyer Nimkoff, 2214 Amelia Circle, Tallahassee
127 Local President - Mrs. S.W.Anderson, 827 Magnolia Ave., Panama City

United Church Women of Florida
1956 - 1957

Denominational Presidents

128 Congregational - Mrs. Wm.A.Lindsey, 4241 S.W. 85th Ave., South Miami

129 Disciples of Christ - Mrs. W.W.Thrasher, 10 S.W. 12th St., Ft. Lauderdale

130 Episcopal - South - Mrs. W.C.Williams, Box 347, Delray Beach

131 Episcopal - North - Mrs. Virginia Atkinson, RFD 1, Box 98, East Palatka

132 Methodist - Mrs. H.V.Weems, 160 So. Lakeview Drive, Sebring

133 Presbyterian U.S.(South) Mrs. Francis M.Womack, 1835 Boulevard, Jacksonville

134 Presbyterian U.S.A. (North) Mrs. J. M. Thompson, Lake Mary

135 Lutheran American - Mrs. E.W.Albrecht, 8341 Sunset Drive, South Miami

136 Lutheran United - Mrs. Paul Nordsiek, 4361 Gadsden Court, Jacksonville

137 Evangelical United Brethren - Mrs. Lloyd A. Abbott, 3520 9th St., Tampa

138 Florida Chain Missionary Assemblies - Mrs. R. E. Kunkel, 440 N.E. 94th St., Miami

139 Florida Methodist Conference - Mrs. J. L. Dixon, 1866 N.W. 69th St., Miami

140 Colored Methodist Episcopal - Mrs. Florence Belcher, Green Inc. Bldg., Apt. 2, Clearwater

141 African Methodist Episcopal - Mrs. D. Ward Nichols, 583 West 8th St., Jacksonville

142 African Methodist Episcopal Zion - Mrs. M. A. Shaw, 520 Red Cross St., Wilmimgton, N.C.

143 General Baptist State Convention, Inc.. Mrs. Susie C. Holley 429 N. W. 16th Ave., Ft. Lauderdale

144 United Church Women..General Department. 175 Fifth Ave., New York City 10, N.Y.

145 Rev. Paul M. Cassen, 836 Biscayne Drive, West Palm Beach.

146 Mrs. John Kenyon, 243 S. W. 14th Street. Dania Fla.
C.B.R. of U.C.W. Hollywood.

Note: Please keep these three sheets of lists of officers, department & division chairmen, National Board members, Area chairmen, etc., carefully.. in January, a list of local council presidents will be sent to you, which can be clipt to these three pages. In this way, all of this important information can be kept safely for constant reference.

m.h.m. 12-28-56

June 9, 1957

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Ave., N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Holston Annual Conference gave us a new address which will be effective June 17th: Mrs. Robert L. Wilcox
Lincoln Park
Maryville, Tennessee.

I wanted you to have this new address for your records and for the "New South". We are looking forward to our new appointment.

Sincerely - Margaret Wilcox

SOUTHCENTRAL REGIONAL OFFICE

ANTI-DEFAMATION LEAGUE

Of B'nai B'rith

606 COMMON STREET, ROOM 401, NEW ORLEANS 12, LA.

SOUTHCENTRAL REGIONAL ADVISORY BOARD

LABEL A. KATZ
Chairman

NEW ORLEANS ADVISORY BOARD

SAMUEL I. ROSENBERG
Chairman

IRWIN SCHULMAN
Regional Director

NATIONAL COMMISSION

HENRY EDWARD SCHULTZ
Chairman

MEIER STEINBRINK
Honorary Chairman

BARNEY BALABAN
A. G. BALLENGER
HERBERT H. LEHMAN
LEON LOWENSTEIN
WILLIAM SACHS
BENJAMIN SAMUELS
MELVIN H. SCHLESINGER
JESSE STEINHART
Honorary Vice-Chairmen

JOSEPH COHEN
JEFFERSON E. PEYSER
MAX J. SCHNEIDER
Vice-Chairmen

BENJAMIN GREENBERG
Treasurer

HERBERT LEVY
Secretary

BENJAMIN R. EPSTEIN
National Director

BERNARD NATH
Chairman, Executive Committee

PAUL H. SAMPLINER
Vice-Chairman, Executive Committee

STAFF DIRECTORS

NATHAN C. BELTH
Press Relations

OSCAR COHEN
Program

ARNOLD FORSTER
Civil Rights

ALEXANDER F. MILLER
Community Service

J. HAROLD SAKS
Administration

LESTER J. WALDMAN
Executive Assistant

RECEIVED
AUG 21 1958

August 19th, 1958

Mrs. Dorothy Tilley,
Southern Regional Council,
63 Auburn Avenue, NE,
Atlanta, Georgia

Dear Mrs. Tilley:

Mr. Schulman is on vacation and he asked that I write you for the names of any local presidents of United Church Women in the states of Arkansas, Louisiana and Mississippi. We would greatly appreciate this information.

Thanks and regards.

Sincerely,

Mrs Harry Haas

Mrs. Harry Haas
Office Manager

UNITED CHURCHWOMEN OF FLORIDA

LOCAL PRESIDENTS

Apopka	Mrs. John M. Hall	Rt 2 - Box 132
Boynton-Delray Beach	Mrs. E. M. Meyer	144 N. W. 16th St. Delray
Clearwater	Mrs. D. P. McGeachy	115 Haven St.
Columbia Co.	Mrs. Robt. L. Montgomery	482 Montgomery St. Lake City
Daytona Beach	Mrs. Joseph Espey	209 Bellwood
Deland	Mrs. D. J. Larsen	935 Rice Ave.
Dunedin	Mrs. Myron Norton	5462 Scotland Ave.
Ft. Lauderdale	Mrs. G. J. Stacy	821 N. W. 11 Ave.
Ft. Myers	Mrs. Fred Meller	2011 Gasparilla Dr.
Ft. Pierce	Mrs. D. H. Saunders	403 Ave. C
Gain		
Gainsville	Mrs. W. L. Thomas	1710 N. W. 7th St.
Gainesville	Mrs. L. C. Cohen	737 N. W. 3rd St.
Hainer City	Mrs. Forrest Attaway	P. O. Box 733
Homestead-Redlands	Miss Mary Becke	Florida City
Jacksonville	Mrs. Richard James	2835 Riverside Dr.
Jacksonville Beaches	Mrs. C. E. Yong	Box 185 Neptune Beach
Jacksonville	Mrs. H. I. James	1718 Myrtle Ave.
Key West	Mrs. Harry B. Richardson	1412 18th ~~St~~ St.
Lakeland	Mrs. Wynn A. Howell	406 Poinsettia
Leesburg	Mrs. E. E. Mack	707 Park Drive
Manatee Co (Bradenton(	Mrs. R. J. Ball	2814 Riverview Blvd, Bradenton
Martin Co (Stewart)	Mrs. Harold Wooley	Box 713, Stewart
Melbourne-Eau Gallie	Mrs. A. V. Daugherty	12 Goff St, Melbourne
Miami (Greater)	Mrs. James McFarlin	475 N. E. 55th Terrace
Miami	Mrs. E. K. Graham	356 N.W. 9th St.
New Smyrna Beach	Mrs. W. L. Robertson	704 Magnolia St.
Ocala	Mrs. Geo G. Pasteur	P. O. Box 439
Ocala	Mrs. Antoinette Owens	807 W. Broadway
Orlando	Mrs. Ruth Maquire	800 Euclid Avenue
Palm Beaches	Mrs. John Oxer	130 Potter Rd. West Palm Beach
Panama City	Mrs. Frank G. Lewis Jr.	336 McArthur Ave.
Penny Farms	Miss Stella Cass	
Pensacola	Mrs. J. E. Darman	712 E. Cervantes
St. Augustine	Mrs. C. B. Farrell	42½ Saragussa St.
St. Petersburg	Mrs. Andrew Potter	956 59th St. South
Sanford	Mrs. H. H. McCaslin	2041 Mellonville
South Broward	Mrs. W. L. Markham	1827 Roosevelt St. Hollywood
Stark	Mrs. Lemuel Colson	P. O. Box 208

Tallahassee	Dr. Dorothy Hoffman	Dept. of Modern Languages F.S. U.
Tallahassee	Miss Harris	206 W. Virginia
Tampa	Mrs. James H. Huffman	3408 San Jose
Tarpon Springs	Mrs. Carl Park III	220 Shaddock St.
Titusville	Mrs. L. C. Crofton	
Vero Beach	Mrs. W. J. Huber	1915 23rd Ave.
West Palm Beach	Mrs. D. N. Conner	911 9th St.
Winter Haven	Mrs. Jack Gurnett	Box 1192
Winter Park	Mrs. C. E. Biggerstaff	Rt 2 - Box 370
Zephyrhills	Miss Mary Blodd	
St. Cloud	Miss Mary Hoffheins	1521 Maryland
Pompano	Mrs. Don Wilson	2625 S. E. 5th St.

PRESIDENTS & SECRETARIES OF CHRISTIAN SOCIAL RELATIONS - UNITED CHURCH WOMEN

Alabama

✓ Mrs. Candler Tatum - St. Chrmn. CSR
2422 15th Ave., S.
Birmingham 5

Mrs. L.S. Evins - St. Pres.
216 Princeton Ave.
Birmingham 4

Florida

✓ Mrs. L.S. Ashley - St. Chrmn. CSR
1611 Drake
Ocala

Mrs. Cecil Davis - St. Pres.
216 Riverview Blvd.
Daytona Beach

Louisiana

✓ Mrs. C.F. Goldthwait - St. Chrmn. CSR
6101 Louisville
New Orleans

Mrs. B.N. McComb - St. Pres.
1742 Ingleside Dr.
Baton Rough

Mississippi

Mrs. Hodding Carter - St. Chrmn. CSR
504 Arnold Avenue
Greenville

Mrs. C.R. Noble - St. Pres.
State College

South Carolina

Miss Carolina Gillespie - St. Chrmn. CSR - Mrs. S. A. Harvey.
15 Riverside Dr.
Charleston
Route # 1
Hartsville

Mrs. James M. Dabbs - St. Pres.
Mayesville

Mel Woodson

CONFERENCE PRESIDENTS AND CONFERENCE SECRETARIES OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

Southeastern Jurisdiction

Conference	President	Secretary CSR & LCA
Alabama	Mrs. E. C. Rogers 1735 E. Cervantes Pensacola, Fla.	Mrs. S. R. Jones 303 N.Orange St. Dothan, Ala.
Florida	Mrs. A. R. Ivey Box 692 New Smyrna Beach, Fla.	Mrs. C. Russell Schaker P.O.Box 898 Clewiston, Florida
Holston	Mrs. H. M. Russell Box 41 Tazewell, Va.	Mrs. Robert L. Wilcox ~~Box 6082~~ Lincoln Park ~~Knoxville, Tenn.~~ Maryville, Tenn.
Louisville	Mrs. Sam W. Crump 425 S. Elm St. Park City, Ky.	Mrs. C. Dwight Townes 1605 Gardiner Lane Louisville 5, Ky.
Memphis	Mrs. Marcus F. Phillips 417 Highland Ave., Jackson, Tenn.	Mrs. W. L. Moore Tigrett, Tenn.
Mississippi	Mrs. P. E. Cunningham Box 703 Vicksburg, Miss.	Mrs. J. C. Wheeless Port Gibson, Miss.
North Alabama	Mrs. Frank M. Hornsby Roanoke, Ala.	Mrs. Herbert Stewart 159 So. 9th St. Gadsden, Ala.
North Carolina	Mrs. H. I. Glass 813 Second St. Durham, N.C.	Mrs. J. A. Warren Box 224 Chapel Hill, N. C.
North Mississippi	Mrs. G. W. Harwell 255 Highland St. New Albany, Miss.	Mrs. J. A. Burt, Jr. Clarksdale, Miss.
South Carolina	Mrs. Niles C. Clark Waterloo, S. C.	Mrs. Herbert McAbee Penwood Drive - Overbrook Spartanburg, S. C.
Tennessee	Mrs. Starkey Duncan 207 N. Bellevue Dr. Nashville, Tenn.	Mrs. Henry Smith 122 Maple Street Sparta, Tenn.
Western North Carolina	Mrs. J. W. Harbison 911 N. Washington St. Shelby, N. C.	Mrs. Cicero Groome Broometown Road Greensboro, N. C.

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Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

Jewish

✓ Mrs. Philip Boblasky.
103 E. 60th St.
Savannah, Ga

✓ Mrs. David Staff.
3500 Mountain Park Drive.
Birmingham, Ala.

Episcopalians.

✓ Mrs. A. H. Sterne,
~~132 W. Minister W. N.~~
132 West Minister Dr. N.E.
Atlanta

✓ Mrs. L. J. Bahin,
410 Rugby Ave, College Park. Ga

✓ Mrs. Pichegrue Woolfolk
497 Echota Drive, N.W.
Atlanta, Ga

✓ Mrs. Isadore Wienrob. B'ham

(10)

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

Baptist.

✓ Mrs. J. J. Alford, Covington, Ga

✓ Mrs. Carlton Binn,
229 Boling Road N.E. Atlanta

✓ Mrs. F. P. Drake, 424 W. Parkway Rd.
Decatur, Ga

✓ Mrs. W. B. Suddeth, 1106 Virginia Ave. N.E
Atlanta

✓ Mrs. C. H. Whetstone,
1333 Lanier ~~Blvd~~. Boulevard N.E.
Atlanta

✓ Mrs. Fred Bridges, 835 Courtenay Dr. N.E
Atlanta

Lutherans.

✓ Mrs. Martin Gruber,
1164 Rosedale Rd. N.E. Atlanta

✓ Mrs. Paul Renz,
1641 Pinehurst Dr. S.W. Atlanta

Congregationalist

✓ Mrs. Erston M. Butterfield
1741 Cornell Rd. N.E. Atlanta

✓ Mrs. Edward Askren,
685 Timm Valley Rd.
Atlanta

Memo . . . FROM THE DESK OF

. . . . MRS. M. E. TILLY . . . .

BAPTIST —

✓ Mrs. J. T. Alford, Covington - Ga -

✓ Mrs. Carlton Binns, Atlanta - 229. Boling Rd. N.E

✓ Mrs. F. P. Drake , ~~Atlanta~~ 424 ~~W. Ros~~ West Parkway Rd Decatur. Ga

Mrs. W. B. Suddeth, Atlanta -

LUTHERAN —

✓ Mrs. Martin Gruber

Mrs. Payl Renz, 1641 Pinehurst Dr. S. W., Atlanta

CONGREGATIONALIST -

✓ Mrs. Erstin M. Butterfield - Atlanta - 1741 Cornell Rd. NE

✓ Mrs. Edward Askren, Timm Valley Rd. N. E.

A. M. E. Zion -

✓ Mrs. Rufus Clement, 691 Beckwith St. S. W.

A. M. E.

✓ Mrs. S. L. Greene, 1212 Fountain Drive S. W.,

UNITARIAN

✓ Mrs. Alfred Hobart, P. O. Box 9036, Birmingham , Ala

Nat'l Baptist

Mrs. W. W. Weatherspool, 1475 Ezra Church Drive, N. W.

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

EPISCOPALIANS --

Mrs. A. H. Sterne

✓ Mrs. L. J. Bahin, 410 Rugby Ave., College Park , Ga.

Mrs. New - College Park

Mrs. Pichegru Woolfolk, 497 Echota Drive NW, Atlanta

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

Mrs. W. E. Letts.
1327 Peachtree N.E.
Atlanta. Ga

Rev. H. C. Holland
Haygood Methodist Church
1016 E. Rock Spgs. Rd. N.E

Dr. Lantz -
Wesley Mem. Bldg

Rev. Edward Driscoll -
Wesley Mem. Bldg

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

NORTH CAROLINA —

Mrs. H. H. Settles , 702 W. Fourth St,
Greenville, N. C.

TENNESSEE —

Mrs. E. U. Robinson , Gallatin , Tenn.

Mrs. J. Fount Tilman, RFD 1 Lewiston , Tenn

Miss Louise Young, Scarritt College, Nashville, Tenn.

Mrs. Henry Smith, 122 Maple St. Sparta, Tenn.

~~LOUISIANNA~~

Mrs. John Patton, Atlanta
Mrs. Alexander

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

Y. W. C. A.

Miss Mary Jane Willett
Wesley Mem.

~~Mrs. Mary Kate Duskin~~
~~Y. W. C. A.~~
~~72 Edgewood Ave. N. E.~~
~~Atlanta, Ga~~

✓Mrs. Harry Gershon.
1590 Harvard Rd. N. E.
Atlanta, Ga

Mrs. J. F. Welborn.
2801 Augusta Rd.
Greenville, S.C.

✓Miss Lois Grantz. Y.W.C.A
Aiken, S.C

✓Miss May Gay.
✓Miss Dorothy Height

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

Christian Methodist Episcopal

✓ Mrs. Benjamen Mays, Atlanta, Ga.

PRESBYTERIAN U. S. A

✓ Mrs. V, M, Grinsby, 2640 Peachtree Rd. NE, Atlanta

Y W A.

Y. W. C. A

✓ Mrs. Harry Gershon, 1590 Harvard Rd. NE, Atlanta

✓ Mrs. J. F. Welborn, 2801 Augusta Rd. Greenville, S. C.

✓ mrs Lois Grantz, Aiken. S.C.

✓ mrs mary gay

✓ mrs Dorothy Heidt

✓ mrs. mary jane Millett

(17)

Memo . . . FROM THE DESK OF

. . . . MRS. M. E. TILLY . . . .

PRESBYTERIANS -

✓ Mrs. Alton Tinney, 1051, Glrnwood, Jackson, Miss

✓ Mrs. Earl P. Andrews , 3135 Audubon Rd, Montgomery-

✓ Mrs. T. D. Connell, R# 4 - Box 636, Shreveport, La.

✓ Mrs. B. D. Smith, 321 N. Wayne St., Milledgeville, Ga.

✓ Mrs. W. T. Cassels, 835 Kilbourne Rs. Columbia, S. C.

✓ Mrs. J. B. Henry, 923 Sorento Rd., Jacksonville, Fla.

In Atlanta --

✓ Miss Annie Tait Jenkins - Bd of Womans work 341 Ponce de Leon Ave

✓ Mrs. Van P. Enloe, 2570 Coronet Way NW, Atlanta

✓ Mrs. James O Cobb, 241 Brown Avenue, Smyrna, Ga.

✓ Dr. Malcolm Calhoun - 341 Ponce de Leon Ave

Presbyterian U. S. A.

✓ Mrs. J. M. Grimsley
2640 Peachtree Rd. N. E
Atlanta

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . . (18)

METHODIST -

Miss Thelma Stevens, 150 Fifth Ave. NE, ~~Atlanta~~ N. Y.

Mrs. E. U. Robinson, Gallatin, Tenn.

Mrs. Ralph T. Wilson, Box 280, Laurens, S. C.

Mrs. J. Fount Tilman, RFD 1 - Lewisburg, Tenn.

Mrs. Cecil Deen, Hattiesburg, Miss.

Mrs. Herbert Stewart, 159 South 9th St., Gadsden, Ala

Mrs. Durand Miller, Chipley, Ga.

Mrs. Henry Smith, 122 Maple St., Sparta, Tenn

Mrs. C. Russell Schaker, P O BOX 898 , Clewiston, Fla.

Mrs. Herbert McAfee, Penbrook Drive- Overbrook, Spartanburg, S. C.

Mrs. J. W. Curry, 163 S. Coit St, Florence, S. C.

Mrs. J. A. Burt, Clarkesdale, Miss.

Mrs. Ruby Hurley, Birmingham , Ala

~~Mrs. Aubrey Dismukes, Prattville, Ala~~

~~Mrs. H. B. Trimble, Emory University~~, Box 725

Mrs. Charles Robinson, 3532 Roxboro Rd., Atlanta

~~Mrs. L. M. Autrey, Acworth~~, Ga.

Mrs. A. A. Hardy, Thomaston, Ga.

~~Mrs. Herbert McAfee~~

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

FLORIDA —

✓ Mrs. L. S. Ashley, 1611 Drake - Ocala, Fla. U.C.W.

Mrs. Ward I. Nichols, 10287 Atlantic Blvd, Jacksonville 7 Charlotte

✓ Mrs. J. B. Henry, 923 Sorento Rd. Jacksonville , Fla Prudy

Mrs. C. Russell Schaker. P O Box 898, Clewiston , Fla Treclio

SOUTH CAROLINA —

✓ Mrs. Herbett McAfee - Penbrook Drive - Overbrook
Spartanburg, S. C.

✓ Mrs. Ralph T. Wilson, Box 280, Laurens, S. C.

~~Mrs. S. A. Harvey, 15 Riverside Drive, Charleston, S. C.~~

Mrs. W. T. Cassels, 835 ~~Mt~~, Kilbourne Rd, Columbia SC. Columbia

MISSISSIPPI —

✓ Mrs. C. C. Clark, Jackson, Miss

✓ Mrs. Cecil Deen, Hattiesburg, Miss

✓ Mrs. J. A. Burt, Clarkesdale , Miss

* * ~~———— Greenville, Miss.~~

✓ Mrs. Altin Tinney, Jackson, Miss - 1051 Glenwood

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

Alabama

Mrs. J. D. Connell
1649 8th Ave.
Birmingham

Mrs. Candler Tatum
2422 15th Ave
Birmingham

Mrs. Emanuel Greenberg
4 Monte Vallo Terrace
Birmingham.

Mrs. Alfred Hobart
P.O. Box 9036
Birmingham 9, Ala

Mrs. Earl P. Andrews
3135 Audubon Rd.
Montgomery

Mrs. Aubrey Dismukes
Prattville. Ga

Memo . . . FROM THE DESK OF

. . . . MRS. M. E. TILLY . . . .

COUNCIL OF CHURCH WOMEN

Mrs. C. C. Clark- 1019 Euclid Ave, Jackson, Miss.

Mrs. Candler Tatum , 2422 15th Ave., S , Birmingham, Ala

Mrs. L. S. Ashley, 1611 Drake , Ocala, Fla

Mrs. C. F. Goldwaith, 6101 Louisville, New Orleans, La

~~Mrs. S. A. Hardy~~ Harry, 15 ~~Riverside Dr., Charleston~~, S. C.

Mrs. Spann Milner, Atlanta, Ga. 1109 W. Peachtree N.W.

Miss Esther Stamats, 156 Fifth Ave. New York 10

Mrs. Charles Johnson, 700 Meharry Blvd. Nashville, Tenn

Miss Louise Young, Scarritt College, Nashville, Tenn.

Mrs. David Jones, Greensboro, N. C.
Bennett College

(10)

Memo . . . FROM THE DESK OF
. . . . MRS. M. E. TILLY . . . .

A. M. E. Lion

✓Mrs. Rufus Clement.
691 Beckwith St. S.W.
Atlanta. Ga

C. M. E.

✓Mrs. Benjamin Mays
820 Fair St. Atlanta

A. M. E.

✓Mrs. S. L. Greene, 1212 Fountain Dr N.W.
Atlanta, Ga

Unitarian.

✓Mrs. Alfred Hobart.
P.O. Box 9036
Birmingham, Ala

Nat'l Baptist.

✓Mrs. W. W. Weatherspool.
1475 Ezra Church Drive N.W.
Atlanta, Ga

(b)

RESERVATIONS

Arriving October 29 -

1. Mrs. Leslie Barnhardt, Charlotte, N. C.
   Mrs. L. S. Ashley, Ocala, Florida

2. Miss Anna Holden, Nashville, Tenn.
   Mrs. Max Signoff, Hattiesburg, Miss - arriving about 3 AM on the 30th

3. Mrs. Alton Tinney, 1051 Glenwood, Jackson, Miss.
   Roommate - Mrs. W. T. Cassells, Columbia, S.C. - arriving on the 30th

4. Mrs. Joseph P. Cohen, New Orleans, La.
   Mrs. Moise Cahn, New Orleans, La.

5. Mrs. W. H. Ratliff, Jackson, Miss.
   Mrs. E. E. Dean, Hattiesburg, Miss.

Arriving October 30 -

6. Mrs. Aubrey Dismukes, Prattville, Ala.
   Mrs. Herbert McAbee, Spartanburg, S. C.

7. Mrs. Jack Frost, Murray, Ky.
   Mrs. A. S. Barlow, Orlando, Fla.

8. Mrs. W. C. Smith, Portsmouth, Va.
   Mrs. J. A. Warren, Chapel Hill, N. C.

9. Mrs. D. M. Howard, Augusta, Ga.
   Mrs. Claud Kemp, Macon, Ga.

10. Mrs. M. R. Tatum, Shreveport, La.
    Mrs. M. T. Crumbley, Jacksonville, Fla.

11. Mrs. G. W. Hummell, Madisonville, Ky.
    Mrs. J. A. Burt, Jackson, Miss.

12. Mrs. Candler Tatum, Birmingham, Ala.
    Mrs. J. D. Conwell, Birmingham, Ala.

13. Miss Marry Ellen White, Memphis, Tenn.
    Mrs. M. L. Patton, Memphis, Tenn.

14. Mrs. E. E. Biggerstaff, Orlando, Fla.
    Mrs. George McCasky, New Orleans, La.

15. Mrs. Tommie Stroud, Waco, Texas
    Mrs. Leon Sanborns, Ft. Mitchell, Ky.

16. Mrs. Ryan, New Orleans, La.
    Mrs. J. R. Sheppard, Alexandria, La.

Onion Skin
USA

17. Mrs. Moreland Smith, Montgomery, Ala.
Mrs. A. A. Hardy, Thomaston, Ga.

18. Mrs. T. S. Newbold, North Carolina
Mrs. M. H. Cornilland, Padukah, Ky.

19. Miss England
Mrs. Scriven

20. Mrs. Jack Caudill, Hazzard, Ky.
Mrs. J. B. Little, Charlotte, N. C.

21. Mrs. Marion Welford, Memphis, Tenn.
Mrs. Frank Crawford, Farmville, Va.

22. Miss Mary L. Wisehardt, Ft. Thomas, Ky.
Mrs. Grady Wall, Nashville, Tenn.

23. Mrs. David Staff, Birmingham, Ala.
Mrs. Harry Strauss, Knoville, Tenn.

24. Mrs. Camp
Mrs. Johnson

25. Mrs. Supworth, Miami, Fla.
Mrs. J. H. Levy, Sumter, S. C.

26. Mrs. W. W. Thrasher, Ft. Lauderdale, Fla.
Mrs. James Beach, Macon, Ga.

27. Mrs. D. D. Dugan, Ashland, Ky.
Mrs. Arnold Slater, Chattanooga, Tenn.

Single Rooms -

Mrs. Stewart Colley, Grantville, Ga.

Miss Thelma Stevens, New York

Rt. Rev. Maurice V. Shean, Rock Hill, S. C.

April '49

THE STATE OF OUR RIGHTS -

Labor + Religion Conference

Twenty-seven months have passed since President Truman issued his executive order 9808, establishing the President's Committee on Civil Rights "to inquire into and to determine whether and in what respects .. Federal, State and local governments may be strengthened and improved to safeguard the civil rights of the people".

Eighteen months have passed since the report of the Committee and its recommendations were presented to the President and the people of the United States. Today after these twenty-seve and eighteen months respectively, we face the ledger sheet and check the gains. There have been no loses.

The violations uncovered and the recommendations made by the Committee for the safeguarding of the civil rights of our people has stirred the conscience of the nation. It is said that more copies of the report have been sold than any other document ever printed by the Government Printing Office. It has, perhaps, brought forth more editorials during these months than any other issue facing the American people. It has been debated in state legislative halls and made the issue in gubernaterial campaigns. It has been the center of a filibuster in Congress in which the South found itself in the position of defending a moral wrong.

The filibuster is most regretful, not only for the position it put the South but the natio too, to the outside world. Senator Humphrey's words worry me, "We are making a circus out of the United States Senate. I say, as some other Senator said here tonight, it is indeed shameful , not only because of what we do, but shameful because of some of the things that have been said. I wonder what young boys and girls in the schools of America think when they hear distinguished Senators scorn the principle of majority rule".

Yes, I too, wonder what the schools boys and girls of America think. The debate on an anti-klan bill was in progress in one of our state legislatures. As a representative stood on the floor and said in what he thought was a great flow of oratory, "The Klan is the South's way of life" a group of boys and girls of a political science class filed into the gallery". Yes, I, too wonder what the "young boys and girls in the schools of America think" when they know and hear the proceeding of legislative bodies, national and state,

Our Declaration of Independence declares "All men are created equal". Stanley Jones in THE CHRIST OF THE AMERICAN ROAD says, "American democracy has had seven great hesitations in regard to the word all":

"1. The hesitation as to whether we should take in the territories beyond the original colonies on the basis of equality or make them subordinate.

2. The second hesitation about applying the word all was in regard to one half of the population within the union, namely, to women.

3. The third great hesitation in the application of "all" is in regard to the most important group in our democracy, namely, the children.

4. The fourth hesitation about the application of the word all is in regard to another group in our midst, labor.

5. The fifth great hesitation has been to extend equality to those of another color.

6. The sixth great hesitation in applying the word all is in regard to those of Asiatic origin in our midst.

7. The seventh hesitation is in regard to applying the word all to all peoples beyond our own borders."

The filibuster of Congress is the eighth hesitation of American Democracy. It fails to include all the people in all the rights of all the citizens of the nation. But even a filibuster is but a hesitation. The voice of the people whose demand brought into being the President's Committee on Civil Rights, whose vote in November put the champion of Civil Rights in the White House will not be stilled and hushed.

The report says to the President of our nation, "We have surveyed the flaws in the nation's record and have found them to be serious. We have considered what Government's appropriate role should be— we believe that time for action is now— and six major recommendations were made. Five of these called for local, state and federal legislation, one of them "a long term campaign of public education".

The months have passed. What legislation has been enacted? By Congress, very little, the claims of the Japanese-American evacuees from resulting property and

By the States -- little more -

Suffrage has been granted by the States of New Mexico and Arizona to their Indian citizens.

New Jersey has passed Civil Rights legislation.

Here and there, as in Michigan and Illinois, groups are working with promising signs that legislation will be passed.

Local towns and communities have made surveys and studies. Many have passed ordinances against hooded organizations.

Forums and study groups, work shops by civic and church organizations (especially church women) have been general over the nation.

The voice of the people will penetrate Congress eventually. Why not now, is the question.

Several anti-lynching bills have been introduced into Congress. Just what effect the filibuster will have on the passage of any of these bills remains to be seen. Two lynchings occurred last year and both of them were in the state of the leader of the filibuster.

Yes, two people were lynched last year. One a white man, a victim of white men. The leader of the lynching party is under death sentence and the members of the mob are all given life sentence.

The other was a Negro lynched by a hooded band of white men and as yet no one has been punished. In the travesty of this trial, law was lynched, justice murdered and truth crucified.

For the most part, the life, liberty and property of the citizens of the United States are in the hands of officers -- sheriffs, deputies, bailiffs, policemen -- who are untrained and know no law, at least when they are elected or appointed.

The Civil Rights Committee cried out against police brutality, the evils of the fee system, the mockery of justice in police courts and in trials before Justices of Peace.

Morton Southeimer writes of "Our Recking Halls of Justice" in the April 2nd Collier's Weekly. He tells the stories of court scenes over the nation. He asks of us a question. "Have you checked on your local brand of justice lately?" He adds, "Many hard boiled and stupidly incompetent judges are imposing a barbarously low grade of justice in our lower courts — terror for the poor or helpless defendants, but laxity for hardened criminals."

— The inferior courts are the people's perimeter in the battle against crime. The psychopath made sport of here may become a dangerous maniac, the sex offender treated with scorn instead of understanding may become the "fiend" of tomorrow's headlines, the petty thief introduced to this summary justice may become Public Enemy No. 1. In fact they do.

Dillinger, Floyd, Bailey, the most dangerous killers of our time were 'graduated' from our lower courts."

The check and balance of the ledger shows no loss even in these stores. These stories are but the "carrying on" of an old pattern. But the check does show a gain on the credit side. More and more towns and cities are making training possible for policemen. This could be greatly increased by an enlarged appropriation for the Department of Justice.

Some months ago, I was interviewing a sheriff who had killed a Negro he was arresting. He said this to me, "Lady, I do not want to kill 'em. I don't even get a turn-key fee when I bring in a dead prisoner.

The rights to citizenship and its privileges, except for the Indians in New Mexico and Arizona have not been strengthened by legislation, but rather by the reversal of legislation. But strengthened, these rights have been.

South Carolina, casting about for legal means to deny the vote to the Negro, removed from its Constitution all laws governing the conduct of its primaries. This ingenious plan was not quite ingenious enough to survive the scrutiny of our South Carolina's own Federal District Judge Warring of Charleston.

Alabama tried its hand and passed its Boswell Amendment calling for additional qualifications for registration. Three Southern Judges laid the Boswell Amendment side by side by the Constitution of the United States and rendered the decision that it was unconstitutional. The decision was rendered just as the Georgia Legislature was preparing to take similar action. A bill more vicious was introduced.

The North George Methodist women staged workshops in six sections of the state and carried the voter's bill to 2,500 women representing more than one-half of the counties of the state. Thus the work of the Methodist women, the League of Women Voters, and the courageous men in the legislature, knocked one evil section after another out of the bill. The result, however, is a hodge-podge and no one yet has been able to interpret the clumsy bill.

The work of the Georgia legislature was disturbing to Georgia's church people, not only because of the voters' bill but because it killed an anti-Klan bill. The aye and nay vote on the bill was quickly printed and widely distributed over the State. Thousands of this printed sheet have been held in reserve to distribute again just before the legislature meets in its called session in January.

The Georgia Council of Church Women saying with a deep religious conviction, "The conscience of Georgia must find expression through us," called all church women of the State to gather at the church nearest the Capitol. They named their day, "From Church Steeples to Capitol Dome".

With legislators, lawyers, political reporters the church followed through the day and declared, "We must oppose any and all actions which deny the rights of citizenship. Such subterfuge as the Voters' Re-registration Law; such unjust measures as the County Unit System,which robs many of our people of their full vote; such evil acts as the use of violence and terror to prevent any among us from voting -- all these injustices we must oppose with strength, courage and determination. We cannot be inharmony with Him unless we live in justice with all His children."

Congress filibusters over civil rights but the voice of the people is being heard above its noise.

A recent editorial in Colliers Weekly says, "Equality has been an aspiration and an objective for more than 150 years. We are about to take a long step forward. We shall be fortunate if we can achieve this reform calmly and with good will." This is a hopeful outlook written before the filibuster began but there is both hope and achievement on the horizon.

If there is to be equal opportunities for all, the Federal Government itself must make the first venture in its own employment practices. On Friday, March 25, the headlines of the papers of the nation carried the best news of civil rights ventures since the issuing of the Report on Civil Rights. The Fair Employment Board ordered all government agencies to end racial and religious discrimination in Federal employment. One wonders if this includes the armed forces of the nation.

This is the one big score on the right side of the ledger sheet. The F.E.P.C. goes into effect where it should begin.

Somewhere we read, "Law and conscience work as partners." There can be no guarantee of human rights independently of human mind and heart. This is a Labor and Religion Conference. To this conference, I would say, "The church will face the issues of race, or war, or any other issue much more squarely and fairly than it will the issue of labor relations.

The church budgets like the schools' are dependent upon moneyed interests for support. Its economy is 'touchy'. The church is shackled by the men in the pew. The church, to save its soul, should examine its practices as an employer of labor, its choice of investments, and the source of gifts it accepts.

Legislation for equal opportunities for education may be bogged down by the filibuster, but Edith Irby goes to school as the first medical student in the University of Arkansas.

The higher courts of Virginia have ruled there must be equal school facilities and opportunities for the children of all races of the State. The South is face to face with a great emergency that calls for more money than the states can raise.

The nation as a whole has upon it a great educational problem. Quoting Miss Kathryn Lenroot of the Children's Bureau:

"Nearly 4 million babies were born in 1947 -- our highest record in history. 30 million children are in elementary schools - but 2 million between the ages of 6 and 17 are out of school. It is estimated that in April 1960 there will be 7,700,000 more pupils in elementary schools and 1,845,000 more in high school than in 1947. 160,000 new teachers will be needed to open school in the year 1950. This is three times the number of new teachers available in 1947."

Can segregated school and schools with quota system be the answer?

Lobbying goes on, frustrating, hindering health legislation.

If in Washington, drop in on the hearings, hold your watch in your hand and count the minutes as they go by; and know that each five minutes as they pass, a baby dies somewhere in the United States, and in each eight minutes a baby is born dead somewhere in this nation of ours.

It is hard, terribly hard, for me to be patient, for I know the larger percent of those babies are in my South, in homes where life is hard and there is no money for medical services.

This is but a hurried glance of the status quo.

What now! Legislation may be delayed, but the people at the grass roots are speaking and taking action.

Human relations entwines itself in every table talk, every fireside chat, and every wayside conversation. The voice of the people has its say to the church and the schools as well as to governments. It calls the church to face the challenge. The church must find the time and the way to extend its message and influence into all of life in all the world.

It is well the church has its listening ear in Washington, but it also must be listening in on state and local legislative bodies. The day of the debate on the anti-Klan bill in the George legislature, the ministers of the city were tied up in church conferences.

The Schools have their opportunity and responsibility. There should be a course on human relations in every class from kindergarten through college and it should be a major for every child. The hope lies in our youth.

It was John Caldwell, a Texas youth in the University of California, who headed that group of seventy five men from eleven colleges, who met in Chicago in the heat of July weather and launched the Beta Sigma Tau Fraternity, a fraternity which opens its doors alike to Christian and Jew, to white and Negro, to rich and poor. To the glory of it, it now has chapters on many college campuses.

December 4th is the anniversary of Washington's farewell speech to the officers of the Continental Army. On Dec. 4, 1947, while the Freedom Train was at an army base in Brooklyn, records and film strips were made to send to all bases of the Armed Forces of our nation. A man, dressed as Washington, gave some words from the old record, A Frenchman represented Lafayette and answered. These were the voices of the past. I spoke of the report of the Committee on Civil Rights as the voice of the present. These three speeches were of little value — but the real message of the scene was the voice of the present. This was a group of children from a grade in a Brooklyn School. A Negro child, a Chinese-American child, some white children — there they were in a class room together — three races, three faiths. Their faces were radiant with excitement and expectancy. They knew what they were doing and saying as they gave the pledge now taught the children. In the sweet, thrilling, hopeful voices of childhood, they said together:

I am an American -
A free American -
Free to worship God in my own way -
Free to stand for what I think is right.
Free to oppose what I think is wrong.
Free to choose those who govern my country.
This heritage of freedom, I pledge to uphold
For myself, and all mankind.

The check and balance of the ledger sheet shows no loses -- but gains -- not so much through legislation, but through the will of the people at the grass roots.

Science has annihilated distance and made of our one world a neighborhood. The widest distances today are not between oceans and continents -- but in areas of human relations -- the only distance left today that must be bridged and conquered for the peace and safety of the world.

As we of the President's Committee on Civil Rights, closed our report, I close this message:

The future of our nation rests upon the character, the vision, the high principle of our people. Democracy, brotherhood, human rights -- these are the practical expressions of the eternal worth of every child of God. With His guidance and help we can move forward to a nobler social order in which there will be equal opportunity for all.

Metropolitan Planning Commission
502 Title Building, Atlanta 3, Georgia

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1950

A STORY OF ATLANTA, GEORGIA

MRS. M. E. TILLY

The prophecy made eight hundred years before Christ was born into the world, that "every man shall sit under his vine and under his fig tree" is still a far off dream. Housing is a great world-wide problem, more acute now than it was in Micah's day. Homeless, houseless hordes wander over the face of the earth. These homeless are not all in Europe and Asia, they are in our country, on our highways and in our cities. They are in my home city of Atlanta, Georgia, and they are in your town -- only often we are unaware.

It is a long story of how we became aware in Atlanta but I must tell it in a few words.

When you read in your morning paper of a baby being bitten in its sleep by a rat and similiar stories keep appearing; when you sit in your city court and listen to the case of two women fighting and have the judge say to you, "If you church women lived where these women live, you'd be fighting, too"; when you are called upon to have a weekly program for the women at the City Prison Farm and learn first hand of the connection of housing with delinquency, crime and disease, you become uncomfortably aware.

You would expect these experiences to stir the Atlanta Counsil of Church Women to action -- and they truly did.

The chairman of Christian Social Relations (she is too modest to let her name be used) called a group of us to a luncheon meeting for a conference with the director of the Social Planning Council, the chief of our City Housing Authority, and a principal of one of our schools in an "under-privileged" section of our city.

We learned that day that only one other city in United States of comparable size had a larger slum area than Atlanta. That 20% of our city was a slum and 39% of our population lived in it. We decided to see for ourselves.

With the help of the director of the Social Planning Council, a tour was planned through the areas of sub-standard housing which circled Atlanta business section. The church women always take their plans of social action to the sympathetic city editors of our two papers and we are always given the best of publicity. Reporters went with the women on the trek and carried front page stories. One of the papers had a picture of the women before an old decayed mansion of other days, in which many families with a total of twenty-five children were living.

From the other paperr we quote, "The church women saw shacks row on row in which Negroes lived, bumped over unpaved streets, which furnished dirt to houses almost impossible to keep clean".

These stories called forth utterances from other sources. The County Solicitor gave out this statement, "120,000 people in our county live in sub-standard houses, Every time I send a boy to prison, I feel somehow I've failed him, his parents have failed him , and the community has failed him".

A columnist wrote, "When I read where these gentle ladies had a tour of our slums, my hopes were greatly stimulated. I have profiund faith in the genuine Christianity of these ladies and I know that the sights they saw will not be forgotten until they have made a determined effort and let us hope a successful effort to eradicate these conditions".

In the letters from the people which papers carry every day, there appeared a poem a parody on "Only God Can Make A Tree" . The last two lines read -

" God made all men both wise and dumb,

But only man can make a slum"

After this much interest was aroused it was not difficult for our great secretary of Christian Social Relations to enlist 20 other women organizations to join the Council in a coordinated effort, and meetings and plans for forums were made.

At one of the meetings 48 organizations were represented. The papers reported - under the headlines-
"Atlanta Women Organize to Deman Clean -up of Slums" -

"Deplorable health and sanitation conditions and their breeding places, ramshackled,

germ -infested slum houses , existing on a large scale in nine specific areas in Atlanta were discussed and remedial action proposed. ... Principles of 4 south side schools (3 white - 1 Negro) spoke. The principle of the Crew St. School said, " My school is at the bottom of the list in alomst everything, but it's at the top of the list in absences. 70% are chronic cases".

It was not all smooth sailing for these womeh. The day before one of their meetings an official of a loan and building company , wired the Atlanta Journal a heavy charge against the women [redacted]ing them with being "socialistic". They replied, "We are calling attention to Atlanta's blighted areas and point up the need for slum clearance, especially in view of the recent bond issue "-- and they kept on at their task.

The superintendent of our city schools became interested and social science classes of the High Schools made studies and surveys. Release time was given for some of them to participate in four forums on housing, crime, welfare and disease, relating to a particular slum area. As reported, "Young and old, the ailing and needy, the dependent and bewildered all were called to the attention of Atlanta public eloquently by high school students".

-- And thus Atlanta slums were talked about in church groups, in schools, at the breakfast tables as children told of what they were doing in school, and they were graphically portrayed by the press ---- And Atlanta bec

-- And Atlanta became aware.

-- And the City Fathers appointed a slum clearance committee , which set up housing standards and made owners of renting property met them,- which condemned and destroyed houses unfit for occupancy.

The housing story of Atlanta is a serial story and not every chapter is connected, nor is the story finished.

Some of the chapters have an ugly ending. A white community spreading out with magnificant homes, reached a Negro community where Negroes for a generation or two had owned their homes. The white people sought to buy them and offered good prices. The Negroes loved their homes and they knew also it would be most difficult to find new places to build so they refused the offers.

The white people succeeded in getting the Negro area condemned for a park and the Negroes were pushed out --- but the months and a years or so has gone by but no park has been developed.

There have been bombings - many of them. Real estate agents sell to Negroes for high prices , houses in border areas and bombings occur. White and Negro committees working together with our wise mayor and good solicitor are bravely working for solutions- and it has been many months now since we have had a bombing.

Another chapter in the story came to a beautiful climax because of the determined and untiring efforts of many people and many organizations.

The Urban League kept telling Atlanta that the Negro population was bottled up in cramped areas, that Atlanta, the center of Negro education of the world, had no houses for its gifted teachers and its business people; that 6, 000 Units for white people had been built for white people by the FHA and only 24 housing units for Negroes.

The Urban League and a class at Georgia Tech made a survey of Atlanta and found that the acreage of Clrak College was available and ideal for a great housing project for Negroes who needed and could pay for decent housing quarters.

A corporation was formed , but the City Council almost yielded to pressure of white groups to deny the building rights. The Negroes reminded them of their voting strength and of their need and the right was granted.

The next hurdle was with the local Federal Housing Authority. He told us he could not grant a loan for such a project unless we secured permission from Washington. The particular hoising loan act was within a few days of expiring -- but we had faced

obstacles before. It took a long distance call to Washington and a trip for three through a sleet and snow storm. We were granted a study - and the loan went through. There was no time to draw a breath of ease , though, for the white people of the county brought pressure on the County commissioners agaist the project.

We knew we had to havr some one from that section to appear in interest of the project. We called a key woman of the Atlanta Council of Church Women, a Methodist. She replied, "I know that I ought to do it, but I have never dome anything of this knid. My neighbors are against it — but I'll try".

On the day of the hearing, when the chairman asked if anyone wanted to speak, she arose and spoke so forthrightly, all opposition melted. She said to us. "This is a great experience. I feel like I have had a spiritual rebirth" So it ever is, a spiritual rebirth comes when a person dares be his brother's brother gainst the mores of a community.

Atlanta Housing story is not all yet written and will not be until every one of its 300,000 people "live under their own vine and fig tree". - but we are working at the job.

obstacles before. It took a long distance call to Washington and a trip there through a sleet and snow storm for three of us . We were granted a study - and the loan went tgrough. There was no time to draw a breathe of ease though, for the white people of county brough pressure on the county commissioners against the project.

We knew we had to have some one from that secyion to appear before the commissioners and make a plea. We called the key woman of the Council of Churches of that section, a methodist woman and asked her to speak. She replied, "I have never done anything like that, I do not know if I can. It is my neighbors who are against it" . We left it like there , having no other source

THE EPISCOPAL ADDRESS
OF THE BISHOPS
OF THE METHODIST CHURCH
TO THE GENERAL CONFERENCE

Page 22 - 26

SAN FRANCISCO, CALIFORNIA
APRIL TWENTY-THIRD
NINETEEN HUNDRED FIFTY-TWO

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the bonds of our own unity, with gratitude for our splendid inheritance, so that we may bring to the Universal Church a life strong in faith, in order, in corporate devotion—maintaining all that we have received but recognizing also God's gifts to His people through traditions other than our own."

This ecumenical movement needs quickly to gravitate from official circles to the local church and the individual member. We are not interested in a spectacular act of ecclesiastic strategy upon a world stage. What deeply concerns us is that this universal movement toward Christian unity should create within the hearts of individual believers and local churches a sense of the supernal grandeur of the Church to which they belong, and lift their eyes from the round of petty interests and sectarian rivalries to the lofty endeavor of making a whole world Christian. We shall move forward, both at home and abroad, as God gives us strength, to heal the broken body of Christ and unite our forces for the conquest of the powers of darkness.

The Negro in The Methodist Church in the United States

No race in history has made progress comparable to that of the Negro race since its historic emancipation from slavery. Particularly has this been true in the past half century. There are astounding figures in the realms of educational and economic progress. Enrollment of college students in institutions for the higher education of Negroes rose from 2,624 in 1900 to 74,526 in 1950. Negro illiteracy, which was more than 90 per cent in 1865, and 44 per cent in 1900, is now well below 10 per cent. Today there are three million Negro children attending the public schools, about the same proportion as those of the white race. Fifty years ago bachelors' degrees were conferred on 156 students, last year on 13,108, an increase of 87 times. Negro faculty members in these institutions have increased from an estimated

150 to 5,851. The physical property of institutions of higher learning in 1900 was valued at $7,930,949. In 1948 this had risen to $119,857,859, an increase of 15 times. With all our shortcomings it cannot be said that we in America have shut the doors of learning in the face of eager Negro youth.

The advance of the Negro race in the ministry, the law, medicine, and business has been equally remarkable. The epic story of this phenomenal progress has taken place in spite of social barriers, widespread segregation, and terrific handicaps. We are happy to observe that these obstacles are lessening in every area of American life. To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry, his integrity, and his character. To deny him that position of honor because of the accident of his birth is neither honest democracy nor good religion. Any race that can produce a Marian Anderson in art, a Ralph Bunche in diplomacy, a George Washington Carver in science, a Jackie Robinson in sport, and a Mary Bethune in education, may well be proud of its racial achievements and dignity.

We are concerned with the church life of the Negro and especially with those who belong to The Methodist Church. Of the 9,285,698 members of Negro churches in America, 24.8 per cent belong to Methodist denominations and 75.1 per cent to two Baptist groups. This accounts for over 99 per cent of the total memberships in Negro churches. Of this total 3.6 per cent belong to The Methodist Church. The statistics bearing upon the membership growth of the Central Jurisdiction are not as favorable as we could wish. Since Unification there has been a gain of 4⅔ per cent in comparison with a gain of 9.4 per cent for the entire Church. The number of ministers who serve the Central Jurisdiction and their qualification for leadership constitutes an acute

problem. Their additions on profession of faith remain at about the same level since 1940 as in the previous decade. In benevolent giving a gratifying increase is apparent.

These figures and the human elements behind them force us to give serious and constructive consideration to the welfare of the Negro in our Church. Our common labor and service together during the past three quadrenniums have been characterized by mutual fellowship and ever deepening appreciations, but we cannot be blind or indifferent to the problems and tensions which confront us. Unitedly and with brotherly frankness we should face them. Situations are never eased by taking refuge behind walls of sentiment or pride. Because the answer is difficult does not mean that it should not be diligently sought. There have been many suggestions as to the wise solution of these problems involved in our interracial relationships. (a) Some would stabilize the situation upon the basis of the present pattern, urging an enlarged effort to increase the effectiveness of the Central Jurisdiction and deepening our mutual services upon the local and community level. (b) Others would do away with the Central Jurisdiction, leaving five geographical jurisdictions inclusive of all churches within the United States. (c) It has been advocated in some sections that the best answer is to do away with all jurisdictions and abandon the jurisdictional system. To this suggestion there would undoubtedly be strong objections. This system seemed to be the key to Unification in 1939, and some would contend that we are not far enough from that date to force this constitutional issue upon our people. (d) A final suggestion has been brought forward. The General Conference can by majority action allow any existing jurisdiction to change by vote its boundaries and, upon concurrence of the Negro annual conferences within that jurisdictional area, to merge all the annual conferences within that territory into one jurisdiction.

This elastic procedure recognizes the basic principle of democracy and grants the right of self-determination to each jurisdiction.

Two principles appear to be clear: We must keep vividly before us a goal which is no less than the mind of Christ, recognized and made regnant in all our race relations, and secondly, we should at once take any practicable forward step, however short it may be of our goal. We face the critical adjustment between the absolute Christian ideal and the human level upon which a retarded and hesitating social conscience moves. Christian truth and strategy must reach us where we are and lead us by divine grace to where God would have us be. We owe it to our moral dignity to face the situation with steady seriousness and to do each day what is possible on that day. And every step forward brings another step forward within the realm of possibility.

One final word. Would we not be more likely to find a happier and more Christian solution to these questions if we approached them not from the standpoint of problems but from the standpoint of opportunities? The race situation in America is widespread and acute. It is in many ways a test of our democratic professions. Our failures are grist for the propaganda mills of our critics and enemies. We can and will ease these tensions and extend the benefits of democratic freedom to all races without fear or favor. Religion ought to do this. Christianity holds the answer if we are willing to apply its principles. The Methodist Church is in a peculiar position of responsibility and trust. We are a Church of many races, both in this country and abroad. There is no reason why we could not demonstrate by our patience, our forbearance, and our vision a solution of this problem which would be just and Christlike to all races. When we treat it as a human problem it baffles us; when we approach it as a God-given opportunity it thrills us.

Higher Education

We have in continental America $318,551,475 invested in educational plants, grounds, and equipment. Added to this is $245,496,167 in endowment funds. Using these facilities are 250,171 students, served by over 13,000 teachers and administrators. If you add to these totals the vast sums invested in institutions overseas you can see at one world-wide glance that Methodism places a high premium upon the value of education.

The strategic place which higher education holds in the conflict over the regulative ideals that control our modern age is readily seen. Our combination of physical power and moral and social waywardness is the crisis of the twentieth century. Education is power, and this power may be used for setting up goals and standards or for destroying them. Our boards of trustees hold a responsibility not alone for administrative details and fiscal policies. In a very true sense they are the guardians of the free spirit and the Christian idealism that should prevail in our colleges. Much depends upon the teaching staff. The faith and hope of any college depends upon the men and women who are on the faculty. If the urge which drives them originates in a materialistic philosophy of life then their contribution to the college is secular and spiritless. If, on the other hand, they hold to the conviction that Christianity gives meaning and value to every part of the curriculum and that "a Christian college is a community existing around a group of learners, both teachers and students, who confess Jesus Christ as their Saviour and Lord," then teaching is a high calling of God.

We rejoice that our colleges and Wesley Foundations are drawing closer to the Church which gave them birth. Ever more seriously they are seeking to give religion a full expression in life and at the same time conserve their intellectual integrity and their search for the truth. They are recognizing that our culture needs an integrating unity, a central core of reality

Box 105
Robards Ky.
Oct. 4, 1952.

Dear Mrs Tilly

I have mailed reminders to each of the local secretaries in my district and they are to report to Mrs V. P. Henry by the 10th. However one lady had already reported that she had visited her sheriff and had been very graciously received. The sheriff of Henderson county has promised to upheld the law to its fullest extent. The problem here is gambling and the liquor traffic - and through an organization "Good Gov't League" our latest sheriff was elected. He has not taken office yet but we are looking forward to a cleaner county. This makes 2 sheriffs talked to.

Sincerely
Mrs S. E. Eblen

Bowling Green, Ky.
Oct. 9, 1952

Mrs. M. E. Lilly:
63 Auburn Ave. N.E.
Atlanta, Ga.

Dear Mrs. Lilly:

I have had to be away from home most of the past 2 weeks and could not visit our Sheriff here in Warren Co. But I went to see a friend last week end and she said she would go and I left the material with her.

Two of the counties reported to me that they had been to visit the Sheriffs and police. They were Simpson and Edmundson. I feel sure that you can include Warren Co. on your report to the United Church Women because Mrs. Harmon, my friend, will keep her promise.

I have written the other counties and hope you will get more reports. I have ask the counties that have been to report to you as well as me.

Sincerely
Novice Barbee
(Mrs. J. Y. Barbee)

SOUTHERN REGIONAL COUNCIL
63 AUBURN AVE. N. E.
ATLANTA, GA.

"KNOW YOUR COURT AS YOU KNOW YOUR SCHOOL"

TO THE CONFERENCE AND DISTRICT SECRETARIES OF CHRISTIAN SOCIAL RELATIONS -

The study on "Alcohol"- our Christian Social Relations study- is most necessary and most timely. Of course, we know this, but I do much more so since the reports of visits to the courts have reached me. Over and over again, the cases reported are the direct or indirect results of drinking. It takes seeing and hearing to make us really be sensitive to this.

With all there is in me, I would say to you, if we could get our study groups to visit the city courts early Monday morning and look upon the human wrecks and the first offenders-- boys and girls gathered-in over the week-end, I believe we would be stirred to action A mighty crusade would result from our study on "The Christian and Alcohol". I do hope in all of the classes, a required project will be a visit to the court. The women will see "Skid-Row" of their own community.

I have just wtitten to all those in your conference who have sent in lists of women, pledging to sit in the courts. Enclosed with these letters have been copies of your state map, showing the counties where women have given the sheriff a copy of "Race and Law Enforcement".

Please push all of this -- it is a part of our work. If you need more copies of "Race and Law Enforcement", let me know. You may have as many copies as you wish.

The South is waiting the Supreme Court decision on the segregated school question. Whatever way the decisions is rendered- non-segregation or equality on every respect ,- we will have ad difficult time. We as white church women must be the interpreters and shock absorbers. I am enclosing two copies of NEW SOUTH.

I hope that I may hear from you real soon.

Sincerely yours,

Mrs. M. E. Dorothy Tilly

July 31, 1953

Dear Mrs. Tilly, I'm sorry I've been so negligent with this - I work a day part of Court week and all of our women work during the day except us, two. We hope to attend again - Charlie will be here in June. They are happy in the work - Love Ethel Reeve

SOUTHERN REGIONAL COUNCIL
63 AUBURN AVENUE, N, E
ATLANTA, GA.

Dear Friend;-

Thank you so much for the list of women from your society who have pledge to sit in the courts. This is surely an evidence of the interest of your society in the welfare of your community.

I would like very much to have a story from you about your visits to the courts. We are planning to have regime of courts visits printed f . distribution. The World Outlook will have a story in perhaps, the September number.

You may write your account as you will but if you wish, you may follow this outline -- (However, I would rather have a fuller story)

Name of church Nellie Peters Mem, District Dalton Conf N. Ga.

Date of visits 8/31/53 What court (~~city~~, county) _____

Number of women attending court 2

Tell something of the cases heard We heard only one - The case of a stolen automobile - We heard the selection of the Jury, the testimony of the witnesses

What was the reaction of the women We were amazed at the interpretation the defending lawyer put upon the testimonies.

SIGNED Mrs. T. E. Reeve, ADDRESS Calhoun, Ga. Box 25,

We hope this will be a continuing program of your society and become so well established that it will become a matter of course to have members sitting in the courts. Some societies give this as circle duties - so at least once a month there is representation at the courts.

If one visit is made, the interest will be so great it will easily become a definite part of the program of your society.

Hoping to hear from you at any early date, I remain

Yours sincerely,

Mrs. M. E. Tilly

PLEASE READ THE ATTACHED SHEET ON WHY VISIT THE COURTS.

Mrs. A. H. Sterne, 132 Westminster Dr., N.E.
Mrs. C. M. Lancaster, 992 Cumberland Rd. N.E. - can't come
Mrs. F. P. Drake, 452 Parkwood Rd., Decatur
Mrs. Spann Milner, 1109 W. Ptree. St.NE
Mrs. W. B. Suddeth, 1106 Va. Ave., NE
Mrs. Chester Martin, 3590 Ivy Rd., NE
X Mrs. R. L. MacDougall, 4141 Club Dr.,
Mrs. A. B. Koebley, 123 Glendale, Decatur
Mrs. A. A. Hardy, 10 Bleachery St., Thomaston, Ga. ans
Mrs. Carlton W. Binns 229 Bolling Rd., NE.
Mrs. Edwin Askren, 685 Timm Valley Rd., NW
Mrs. C. K. Derrick, 79 Druid Circle, NE

Form letter

THIS LETTER WENT TO THE ABOVE LIST.

September 21, 1953

Mrs. A. H. Sterne
132 Westminster Dr., N.E.
Atlanta, Ga.

Dear Mrs. Sterne:

On October 20th from 10 until 4 o'clock, at Wesley Memorial Church, we are calling together a group of white Southern church women of the three faiths and various denominations to find in what ways we can prepare the South for whatever the Supreme Court decision may be on the school question. As you know, whichever way the decision goes we will have difficult times in our South.

This meeting will be just a day of thinking and planning. We need you and hope you will find it convenient to be with us.

I will appreciate it if you will let me hear from you.

Sincerely yours,

Mrs. M. E. Tilly

Bronford, Fla.
Oct. 7, 1953

Dear Mrs Tilly,

Thank you for the invitation to the meeting of church women of the various Southern states to be held in Atlanta on Oct. 20.

Due to previous engagements I will be unable to attend. But will be much concerned about the day and what it may mean in the lives of many.

Any decisions that may be reached I'll be happy to know about and will do my best to help promote for the benefit of all people.

Sincerely
Addie Mae Jamieson

WOMAN'S DIVISION OF CHRISTIAN SERVICE OF THE BOARD OF MISSIONS AND CHURCH EXTENSION OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

MARJORIE MINKLER
EXECUTIVE SECRETARY
BUREAU OF TOWN AND COUNTRY WORK

October 7, 1953

Mrs. M. E. Tilly
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am sorry that we did not send you a revised list of workers and their addresses for on the list which you used the following were not included:

~~Misses Manley~~, ~~Cameron~~, ~~Ryerson~~, ~~Courtney~~, ~~Heard~~, Wade, ~~Nuttall~~, ~~Mrs. Worley and Mrs. Rhyne~~.

Miss Bert Winter has retired and Jimmie Ruth Mattox is no longer working with us. Ethel Ingram's address has been changed and you ~~have the wrong address for Mrs. Helms~~. We do not have enough copies of the letter which you sent to send one to Miss Elizabeth Wade. We are sending them to Mrs.Helms, Misses Nuttall, Manley, Cameron, Ryerson, Courtney, Heard, Mrs. Worley, and Mrs. Rhyne. Also send another to Miss Ingram to the correct address.

Write Wade & Ingram

Martha Almon has written me that she cannot attend as she had made plans for another meeting. Several of the workers have said that they will be there but they will doubtless write directly to you after receiving this letter. I am sharing your letter and list with Mrs. Wagner so that she can check on any additions and changes that should be made.

Enclosed is a copy of our corrected appointment list.

Sincerely yours,

Marjorie Minkler

MM:rls
Enclosure

BUREAU OF TOWN AND COUNTRY WORK -- National

Appointments effective September 1, 1953

Alabama --

MOBILE COUNTY RURAL CENTER, Rt. 1, Mt. Vernon, Ala.
Mrs. Marjorie H. Hughes, Head Resident — write
Mr. Kenneth Parish, Principal
Mrs. Helen Parish, Teacher

NORTH ALABAMA RURAL WORK
Lauderdale County
✓ *Martha Almon, 1021 Jackson Rd., Florence Ala. — write

Bexar-Detroit Area
✓ **June Manley, Box 204, Hamilton, Alabama — write

SOUTH ALABAMA RURAL WORK
✓ *Mary Cameron, Luverne, Ala. — wrote
301 E. 1st St.

Arizona --

ELOY COMMUNITY CENTER, Box 902, Eloy, Ariz.
*Ethel R. Wolf, Head Resident
Dorothy Price, Program Director

YUMA METHODIST MISSION, Box 844, Yuma, Ariz.
Mr. and Mrs. Richard Reahard

Arkansas --

ARKANSAS-OKLAHOMA COOPERATIVE RURAL WORK
*Margaret Marshall, Co-ordinator, 111 Cove St., Hot Springs, Ark.
Dorothy Kelley - The Methodist Church, DeQueen, Ark.

NORTH ARKANSAS RURAL WORK
Izard County Parish
*Mary Chaffin, Batesville, Ark.

California --

NEIGHBORHOOD HOUSE, 506 4th St., Calexico, Calif.
*Lula Bryan, Head Resident
William Cunningham, Program Director and Boys' Club Worker
Mrs. Ofelia Cazares, Director Children's Work
Constance Stidley, Girls' Club Worker

Florida --

FLORIDA RURAL WORK
Liberty County
✓ *Addie Mae Jamieson, Box 327, Branford, Florida — cannot come

Gainesville Area
✓ **Joyce Ryerson - Box 285, Citra, Fla. — wrote

Georgia --

C.M.E. COOPERATIVE WORK
R. C. Smith, General Delivery, Royston, Ga.

McCARTY COMMUNITY HOUSE, 105 2nd St., Cedartown, Ga.
*Florence Vann, Head Resident — wrote
*Eva Calloway, Group Worker

NORTH GEORGIA RURAL WORK
Merriwether County
✓ *Mrs. Martha Worley, ~~208 Hill St., LaGrange~~ Greenville, Ga. — wrote

~~Haralson~~ Carroll County
✓ **Ella Virginia Courtney, ~~Buchanan~~ Carrollton, Ga. — wrote
c/o West Georgia College

Gordon County
✓ **Ann Heard, Ellijay, Ga. - 19 Broad St. wrote

SOUTH GEORGIA RURAL WORK
Mrs. Armine Davis Dimon, Co-ordinator, 2035 13th St., Columbus Ga. wrote

Tattnall-Evans Area
✓ *Mozelle McCormick, Box 49, Claxton, Ga. wrote

✓ Valdosta Sub-District wrote
Ethel Ingram, Hahira, Ga.

Twiggs County
✓ Mrs. Louise S. Rhyne, Jeffersonville, Ga. wrote

Wrens-Mt. Moriah-Stapleton Area
✓ **Elizabeth Wade, Wrens, Ga. wrote

Kansas --

POTTAWATOMI MISSION, Mayetta, Kan.
Mr. and Mrs. Alex Eckert

Kentucky --

MUHLENBERG METHODIST SETTLEMENT, Rt. 4, Central City, Ky.
*Myrta Davis, Head Resident
**Martha Engel, Group Worker

SALEM LARGER PARISH
*Grace Thatcher, ~~Box 35, Salem~~ Marion, Kentucky

SUE BENNETT RURAL PROJECT, Sue Bennett College, London, Ky.
Susanna H. Menah

Louisiana --

DULAC INDIAN WORK, Box 1150, Dulac, La.
Herbert C. Brunson, Principal
Mrs. Mildred W. Brunson, Program Director
Wilhelmina Hooper, Teacher

Louisiana -- (continued)

LOUISIANA RURAL WORK
Mrs. D. J. Bergeron, Box 1150, Dulac, La.

LOUISIANA BAYOU WORK
Jessie L. Jackson, R.N., Box 1150, Dulac, La.

MacDONELL METHODIST CENTER, P. O. Box 270, Houma, La.
Mrs. Nettie Thornton, Superintendent
Velma Lea Hair, Housemother
Mrs. Addie Mae Hamilton, Dietitian
Mrs. Mary D. Meeks, Music Teacher and Housemother
Mrs. Velma Hebert, Secretary
Rex Squyres, Farm Superintendent
Charles Martin, Boys' Counselor

Maine --

CASCO BAY ISLAND PARISH
*Margaret Stimson, Long Island, Maine

Mississippi --

MISSISSIPPI RURAL CENTER, Box 229, Columbia, Miss.
Isaac Pittman, Director
Mrs. Athelda Pittman, Program Director write
Margaret Bess, Librarian and Group Worker

NORTH MISSISSIPPI RURAL WORK
Tishomingo County
*Cora Lee Glenn, Iuka, Miss. write

SOUTH MISSISSIPPI RURAL WORK
Yazoo County
*Shiela Nuttall, Box 324, Yazoo City, Miss. write

Jackson County
Mrs. W. S. Helms, Box 443, Moss Point, Miss. write

Missouri --

NORTH MISSOURI RURAL WORK
Scotland County Parish
*Katherine Bratton, 120 East-North St., Memphis, Mo.

PEMISCOT COUNTY LARGER PARISH
*Grace Badgett, Box 607, Caruthersville, Mo.

SOUTHWEST MISSOURI RURAL WORK
Johnson County
*Lois Marquart, Box 68, Warrensburg, Mo.

National College Rural Work
Mrs. Ethel Kueck, Field Work Supervisor, 5123 Truman Rd.,
Kansas City 7, Mo.

North Carolina --

EASTERN NORTH CAROLINA RURAL WORK
*Alta Nye, Milton, N. C.

WESTERN NORTH CAROLINA RURAL WORK
Ashe County
Jane Peck, Rt. 2, Trade, Tenn.

Yancy County
Mrs. Arthelia H. Brooks, Rt. 2, Burnsville, N. C.

Watauga Charge
*Geraldine Surratt, Route 1, Banner Elk, N. C.

New Hampshire --

NEW HAMPSHIRE RURAL WORK
Parish of the Headwaters
*Dorothy Wilber, Box 362, Colebrook, N. H.

Ohio --

DILLES COMMUNITY CENTER, Dilles Bottom, Ohio
*Mrs. Edith Glasgow Koehler, Director, Rt. 2, Jacobsburg, Ohio

Oklahoma --

COOKSON HILLS CENTER, Cookson, Okla.
Ruby G. Laeger, R.N., Head Resident
Dorothy Clark, Group Worker and Librarian

INDIAN MISSION COOPERATIVE WORK
Mrs. Waldo Wettengel, Coordinator, Rush Springs, Okla.
*Evelyn Green, Director of Youth Work, ~~616 N. Seminole~~, 4106 S.E. Shield Blvd., Oklahoma City ~~Okmulgee~~, Okla.
Mrs. Ebenezer Wesley, Director Religious Education, Box 79, Antlers, Okla.
~~*Virginia Louke, Director of Children's Work, Box 224, Anadarko, Okla.~~

PONCA METHODIST MISSION, Rt. 4, Ponca City, Okla.
Robert Pinezaddleby, Director

Pennsylvania --

BLODGETT COMMUNITY HOUSE - HOLLYWOOD COMMUNITY HOUSE
950 Peace St., Hazleton, Pa.
James B. Beck, Head Resident
Mrs. Jean Beck, Group Worker
*Helen Carter, Program Director - Blodgett
Mrs. Edith Roher Schmeer, Program Director - Hollywood

Pennsylvania -- (continued)

METCALFE COMMUNITY HOUSE, Rt. 1, Dunbar, Pa.
*Virginia Tague, Head Resident
**Frieda Morgan, Group Worker

McCRUM COMMUNITY HOUSE - EVANS MANOR - OLIVERS CHAPEL,
26 Nutt Ave., Uniontown, Pa.
*Bessie K. Van Scyoc, Head Resident
*Bozena Sochor, Group Worker
*Alice Farrington, Kindergarten Teacher - McCrum

Tennessee --

CUMBERLAND COUNTY RURAL WORK
*Vera Falls, Box 186, Crossville, Tenn.

DALE HOLLOW LARGER PARISH, Alpine, Tenn.
Mrs. Willard Hay, Nurse

HOLSTON COOPERATIVE RURAL WORK
Mrs. Maud F. Bristol, Coordinator, Box 582, Johnson City, Tenn.

SCARRITT COLLEGE RURAL WORK
Alice Cobb, Field Work Supervisor, Scarritt College
Nashville ~~26~~ 5, Tenn.

WEST TENNESSEE RURAL WORK
Beech Bluff Area
*Mary Annis McKenzie, Box 25, Beech Bluff, Tenn.
**Rosemary Nixon

Henderson County
**Jo Ann Dunlap, Lexington, Tenn.

Texas --

ALPINE COMMUNITY CENTER, Box 176, Alpine, Tex.
Mrs. Mabel N. Hamilton, Head Resident

CENTRAL TEXAS RURAL WORK
Cisco Area
Mrs. Nan H. Wright, 1004 W. 13th St., Cisco, Texas

NORTH TEXAS RURAL WORK
Clarksville County
*Estelle McIntosh - 1109 W. Main St., Clarksville, Texas

OZONA COMMUNITY HOUSE, Box 41, Ozona, Tex.
Mildred Ralston, Head Resident
Isidra Verver, Group Worker

SOUTHSIDE COMMUNITY CENTER, 518 S. Guadalupe St., San Marcos, Tex.
*Mary Riddle, Head Resident

SOUTHWEST TEXAS RURAL WORK
Austin Area
Margaret Hight - Box 132, Martindale, Texas

Texas -- (continued)

VALLEY INSTITUTE, Box 56, Pharr, Texas
Martha Horne, Head Resident
*Beulah Morton, Director Children's Work
Mrs. Esther T. Wellman, Director Adult Work
**Marty Kostal, Director Youth Work

WESLEY COMMUNITY HOUSE, 414 N. Buena Vista, Robstown, Tex.
*Ollie Willings, Head Resident
**Barbara Boggs, Group Worker and Kindergarten Teacher

Utah --

HIGHLAND BOY COMMUNITY HOUSE, Rt. 1, Box 30 B, Bingham Canyon, Utah
*Ada Duhigg, Head Resident
*Mildred May, Kindergarten Teacher
Mrs. Linna Duhigg, Housekeeper
Charles Robinson, Group Worker
Mrs. Frances Robinson, Group Worker

Vermont --

NORTH BARRE COMMUNITY CENTER, 101 Smith St., Barre, Vt.
*Marjorie Hanton, Head Resident
+Frieda Morris, Group Worker
**Mary Ann Wittstruck, Group Worker and Music Teacher
Dorothy Tomasini, Secretary
Lottie Churchill, Housekeeper

Virginia --

GARDEN CREEK COMMUNITY CENTER, Box 126, Oakwood, Va.
*Verdie Anderson, Head Resident
**Phyllis Hartnett, Kindergarten Teacher and Rural Worker

VIRGINIA RURAL WORK
Culpeper County
~~*Christine Snyder, R. D. 1, Culpeper, Virginia~~

Charles City Area
**Iris E. Smith, Memorial Methodist Church, Charles City, Va.

West Virginia --

WESLEY HOUSE, Amherstdale, W. Va.
**Louise Agazzi, Head Resident
**Martha Louise Kemp, Group Worker

WEST VIRGINIA COAL FIELDS - BLUEFIELD DISTRICT - RODERFIELD AREA
Box 604, Roderfield, W. Va.
*Jennie Flood, Co-ordinator
*Waunita Trickett, Community Worker

Wisconsin --

WEST WISCONSIN RURAL WORK
Barron County
*Mary Gruenewald, 45 E. Franklin, Barron, Wis.

ODANAH INDIAN WORK
Mrs. Charles W. Browne, Box F, Washburn, Wis.

****

BUREAU OF TOWN AND COUNTRY WORK -- Conference

Illinois --

LANGLEYVILLE SETTLEMENT, Langleyville, Ill.
+Zoe L. King, Director

Kansas --

CRAWFORD COUNTY LARGER PARISH
*Doris DeGraff, Arma, Kan.

MEXICAN MISSION (Cooperative), Lyons, Kansas

Michigan --

DETROIT CONFERENCE FRONTIER WORK, Oscodo, Mich.

MICHIGAN CONFERENCE FRONTIER WORK
Nina Miller - 504 Clark St., Big Rapids, Mich.

Montana --

METHODIST BLACKFEET MISSION (Cooperative Work), Browning, Mont.
*Ary Shough, Director Religious Education

New York and Pennsylvania --

GENESEE CONFERENCE RURAL WORK
Canisteo Valley Cooperative Parish
*Mary Juno, 44 Farnham, Addison, N. Y.

Pennsylvania --

CENTRAL PENNSYLVANIA RURAL WORK
Hughesville Larger Parish
*Ruth McDannell, Grampian, Pa.

Tennessee and Virginia --

HOLSTON CONFERENCE RURAL WORK
Carrie Brown, 775 N. 4th St., Wytheville, Va.

Dorothy Caudle, Sevierville, Tenn.

Myrtle Dulaney, Box 265, Big Stone Gap, Va.

Tennessee and Virginia -- (continued

HOLSTON CONFERENCE RURAL WORK (continued)

*Sarah Kee, Box 361, Lebanon, Va.

Gladys Newcomb, Elizabethton, Tenn.

*Martha Stewart, Trenton, Ga.

Lou Ella Sherlin, 169 Woodman Ave., Athens, Tenn.

West Virginia --

FAIRMONT SUB-DISTRICT MISSION WORK

*Sophia Fetzer, 226 Walnut Ave., Fairmont, W. Va.

MINNIE NAY SETTLEMENT HOUSE, 43 Marshall St., Benwood, W. Va.

*Eleanore E. Hickok, Head Resident

*Jeanne Conover, Group Worker

SCOTT'S RUN SETTLEMENT, Rt. 1, Morgantown, W. Va.

*Laura Robbins, Head Resident

Mrs. Wenona Jett, Group Worker

Sabbatical Leave:

*Leone Lemons

*Elizabeth Thompson

*Mabel Whited

Transferred to other Bureaus:

*Dolores Diaz

*Catherine Ezell

Retired:

Priscilla Steger

Bert Winter

* Deaconess

† Home Missionary

** U.S.-2

WORKERS INVITED BY MRS. TILLY

I. BUREAU OF TOWN AND COUNTRY WORK

1. Mrs. Marjorie H. Hughes
   Mobile County Rural Center
   Route 1, Mt. Vernon, Ala.

2. Miss Martha Almon
   1021 Jackson Road
   Florence, Alabama

3. Miss Addie Mae Jamieson
   Box 327
   Branford, Florida

4. Miss Florence Vann
   McCarty Community House
   105 Second Street
   Cedartown, Georgia

5. Miss Bert Winter
   Stone Mountain, Georgia

6. Miss Jimmie Ruth Mattox
   505 North Wall Street
   Calhoun, Georgia

7. Miss Mozelle McCormick
   Box 49, Claxton, Georgia

8. Miss Ethel Ingram
   Vidalia, Georgia

9. Mr. & Mrs. Isaac Pittman
   Mississippi Rural Center
   Box 229, Columbia, Mississippi

10. Miss Cora Lee Glenn
    Iuka, MIssissippi

11. Mrs. W. S. Helms
    Box 324, Zazoo City, Mississippi

II. BUREAU OF URBAN WORK

1. Mrs. B. M. Keener
   Bethlehem House
   801 North 46th Street
   Birmingham, Alabama

2. Miss Esther G. Palmer
   Dumas Wesley House
   2732 Mill Street
   Mobile 17, Alabama

3. Miss Virginia Tyler
   Ensley Community House
   1400 Avenue H
   Ensley 8, Alabama

4. Mr. Clyde McCrary
   Bethlehem Community Center
   9 McDonough Boulevard S. E.
   Atlanta, Georgia

5. Miss Fannie Bame
   Bethlehem House
   1336 Conklin Avenue
   Augusta, Georgia

6. Mrs. J. H. Taggart
   Bethlehem Center
   508 East Gordon Street
   Savannah, Georgia

7. Miss Florence R. Jury
   Open Door Community House
   211 27th Street
   Columbus, Georgia

8. Miss Rosamond Johnson
   Wesley Community House
   342 Richardson S. W.
   Atlanta, Georgia

9. Miss Ruby Berkley
   Bethlehem Center
   920 North Blair Street
   Jackson 2, Mississippi

10. Miss Eunice Stockton
    Moore Community House
    932 Davis Street
    Biloxi, Mississippi

11. Miss Birdie Reynolds
    Wesley Community House
    1520 8th Avenue
    Meridian, Mississippi

12. Miss Mary Beth Littlejohn
    Bethlehem Community Center
    2500 Elmwood Avenue
    Columbia 25, South Carolina

October 13, 1953

Dr. Stuart R. Oglesby
Central Presbyterian Church
201 Washington S. W.
Atlanta, Georgia

Dear Dr. Oglesby:

On October 20, from ten to four o'clock, in the Chapel of Atlanta Y. W. C. A., Edgewood Avenue N. E., a group of church women from over the South will meet to think through what we can do to prepare our communities for the Supreme Court school decision.

I think you will be interested to know that Mr. Lanier Hunt of the Christian Education Commission of the National Council of Churches as well as some other denominational leaders will attend.

Of course, Rev. Ernest Arnold and Rev. Ed Driscoll will be present.

I hope that you can be at this meeting, for I think you belong in it and will contribute much to our discussion.

I am enclosing a card and would appreciate it if you would let me know as soon as possible if you can come.

Sincerely yours,

Mrs. M. E. Tilly

MET:MR

President
MRS. LUCILE SHORE COBURN
Roxboro, N. C.

Vice-President
MRS. JOHN O. GUNN
Yanceyville, N. C.

Recording Secretary
MRS. J. H. LANNING
Graham, N. C.

Secretary of Promotion
MRS. JOHN R. POE
909 Askew St., Burlington, N. C.

Treasurer
MRS. A. H. BORLAND
2010 Pershing St., Durham, N. C.

DEPARTMENT SECRETARIES

Missionary Education and Service
MRS. CHARLES A. CATES
Rt. 1, Graham, N. C.

Literature and Publications
MRS. E. S. RAPER
2317 Club Blvd., Durham, N. C.

Christian Social Relations and Local Church Activities
MRS. C. C. WIGGERS
Rt. 2, Graham, N. C.

Supplies
MRS. RAYMOND THOMPSON
Rt. 2, Mebane, N. C.

Children's Work
MRS. EUGENE CHESSON
308 W. Markham Ave., Durham, N. C.

Youth Work
MRS. W. K. BABINGTON
Swepsonville, N. C.

Student Work
MRS. FRANK W. HANFT
Bowling Creek Rd., Chapel Hill, N. C.

Spiritual Life
MRS. SUDIE B. WARREN
Cedar Grove, N. C.

Status of Women
MISS CLAIRE HARRIS
Roxboro, N. C.

Missionary Personnel
MRS. RANEY CRUMPTON
Roxboro, N. C.

Wesleyan Service Guild
MRS. NORMAN C. WOOD
409 N. Main St., Burlington, N. C.

SUB-DISTRICT LEADERS

Caswell
MRS. DUDLEY GATEWOOD
Rt. 1, Pelham, N. C.

Chatham
MRS. GRADY P. NORWOOD
Rt. 1, Pittsboro, N. C.

Durham
MRS. WILMER I. SMITH
Rt. 2, Box 120, Durham, N. C.

North Alamance
MRS. A. V. AMICK
1321 W. Davis St., Burlington, N. C.

Orange
MRS. CLYDE ROBERTS
Rt. 1, Hillsboro, N. C.

Person
MRS. J. E. GARLINGTON
Roxboro, N. C.

South Alamance
MRS. GEORGE S. WOODY
Rt. 1, Snow Camp, N. C.

Woman's Society of Christian Service

The Methodist Church

of

North Carolina Conference

Durham District

RECEIVED
OCT 20
Southern Regional Council

October 17, 1953

Mrs. M. E. Tilly
Southern Regional Countil, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I have placed maps in the hands of all my secretaries in the Durham District. We are proud that five of the fifteen counties visiting their sheriffs are in this District and we are making every effort to see that this is done in Person County. This will make us 100%.

We have many societies interested in visiting courts and are anxious to have report blanks. Please send me the following material:

110 Know Your Courts as You Know Your Schools

110 Blanks for reporting visits to court

Thank you for your correspondence in the past. If we can cooperate in any way, please let us know.

Sincerely yours,

Mrs. C. C. Wiggers

BEST COPY AVAILABLE

November 4, 1953

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

We are having a church-wide study on Alcohol in a couple of weeks. I am enclosing a letter sent to our secretaries and a notice of this meeting.

A group of us recently attended a civic meeting to which we had been invited but did not belong. It was a called meeting to protest the granting of a liquor license to a Dairy Fountain which is a hang-out for High School students. The owner of the Dairy Fountain heard of the meeting and packed it with friends and his lawyer. When the open meeting was over, we were all asked to leave so that the members present could vote. Our group refused to leave and asked that they be allowed to pay dues (25¢) and become voting members. By this time all but a few stragglers of our group had gone out of the church but these were asked to please stay and join too. As many as possible were caught and brought back and the vote was 24 to protest and 22 against protesting. I have just been told that they did the same thing at the Junior High School P. T. A. and practically broke up the meeting, causing the voting to be postponed until the next meeting, which is Father's Night.

Nine of the local secretaries and I visited the municipal court on Monday, October 5. It was truly an eye-opener. There were nine churches represented. The following are some of the comments made:

"Most of the cases tried involved beer or whiskey."
"The state officers seemed very fair."
"Disorderly conduct at a colored dance, a case of stealing beer, a street brawl and others showed alcohol to be the root of most cases."
"There was no race discrimination."
" The Judge seemed most fair, taking the testimony and past record under consideration."
"There were so many cases for very small offenses."
"The number of persons to be arrainged was astounding."
"It seems that whiskey or beer is at the bottom of each case."

We were all most favorably impressed with Judge Price. He was kind, just and understanding and showed absolutely no discrimination, either racial, economic or social.

We have not received any copies of "Race and Law Enforcement".

A colored police officer had to testify and made a very favorable impression on the group.

Yours sincerely,

Mrs. Elizabeth M. Weinberg,
District Secretary,
Christian Social Relations

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

November 23, 1953

RECEIVED
NOV 27
Southern Regional Council

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

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MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.
MRS. A. R. HENRY
506 SO. BARSTOW STREET
EAU CLAIRE, WIS.

Mrs. M. E. Tilly
63 Auburn Avenue N.E., - Room 332
Atlanta 3, Ga.

Dear Mrs. Tilly:

I have wanted to write you ever since my return from the meeting in Atlanta but my schedule has been unduly pressed. I am sending this little hurried note to again express to you my deep gratitude for all the things you do. We were all grateful for the privilege of coming together on that day in Atlanta to talk about our responsibilities in this field of segregation with particular reference to public schools.

The February issue of THE METHODIST WOMAN will have two pages given over to this matter. I have quoted extensively from the Southern Regional Council pamphlets, giving them due credit, of course. This was done after clearing with you while there and being sure that I would have permission to make such quotes. I hope we can get a clearcut, simple statement from the annual meeting at Buck Hill Falls, which will alert people to this problem, and help Methodist women to take the lead in pushing along. Blessings on you in all the things you are doing.

I have thought of you and of Miriam so much since talking to you about her. Please give her my love, also give my love to Mr. Tilly. I was sorry not to see him when I was there.

With love and good wishes always, I am

Sincerely yours,

Thelma

TS-f

SOUTHERN REGIONAL COUNCIL
FELLOWSHIP OF THE CONCERNED
63 Auburn Avenue N. E.
Atlanta, Georgia
December 4, 1953

Dear Friend:

We appreciated your presence at the meeting of the Fellowship of the Concerned in October.

We are wondering if you have been able to have any Discussion Groups on the possible Supreme Court decision. If so, we would like to hear from you about them. We would also appreciate a story about anything else you have done in this line, such as the distribution of literature, etc. Many things have already come as a result of that day's planning, but we feel we are just beginning the facing of a difficult situation.

As you know, South Carolina passed an amendment last year to its Constitution to cease to operate public schools under the direction of the state. Georgia has just passed a similar bill to "give away" the schools, thus endangering the system of public schools that it has taken over 100 years to perfect.

The "give away" plan, as you may know, is that the funds of the state will be given to local parties. They in turn will set up a Board or Commission which will give funds to each child and designate to which school he shall go.

Of course, this evasion of any Supreme Court decision will not hold, but in the meantime the public schools will be destroyed. Teachers' pensions and the accreditation of schools will be lost. The two groups who will suffer the most will be the children and the teachers. Both in this case are unable to speak for themselves, but church groups can do so.

We are enclosing a statement passed by the Executive Committee of the Woman's Society of Christian Service of the Methodist Church, North Georgia Conference.

We believe it is going to be most necessary that the women know their law enforcement officers, so we urge that they call on their sheriff and chief-of-police. It might stand them in good stead if the Supreme Court outlaws segregation and racial hatred flares up.

Sincerely yours,

Mrs. M. E. Tilly

Bethlehem Center
Augusta, Ga.
Dec. 9, 1953

Dear Mrs. Tilly:

You would be interested to know that we had a few people together to discuss the famous subject "The Schools and the Courts". This was a very small group of white and Negroes. We tried to look at things objectively and see what we could do that would be a means of giving people an opportunity know and understand each other. I believe it was also agreed that the teacher was the key person in this situation. I believe two or three people agreed to talk to the County Supt. of Schools to see if he would have his white and Negro teachers meet together as a beginning. I have not heard what reaction they got from the Supt. He may be as frightened as the teachers are. I think they are afraid to move either way.

Decided

We hope later to enlarge the group. This will largely depend on reaction of the Supt. Some one was to ask him or certain Board people not to penalize teachers who might meet with the group to discuss the Supreme Court decision. I have not heard from that yet.

We all know that Roy Harris and others keep a number of people afraid to move. I am glad I have a certain sense of freedom. We are going on with our interracial groups as if nothing was in the air. No one seems to object.

Our program last Sunday was good. The rain kept some people from coming. The crowd was off but because of the weather. The spirit of the thing was fine.

The Augusta Choral Society will give the MESSIAH at our place on Friday night of this week. This will be the second time this group has given the MESSIAH at our place.

A group of us, white and Negro, are working on plans to put on a workshop on problems of youth to be held in the Negro community. The Woman's Club would like to have done it but I know what would happen if they did. When people think they have the "know how" other people have little chance to participate in making plans or executing them. I thought it better to call the meeting myself and save a bad situation. I think we have a group of capable and intelligent people who will give some serious thought to this subject and we hope something constructive will come of it.

Best wishes for you in your fine work.

Love, Fannie Bane

VICTOR NICHOLSON
CHM. BOARD OF STEWARDS

MRS. DON STONER
SECRETARY

First Methodist Church

WALTER C. COWART
MINISTER

Elberton, Georgia

Dec-9-'53

Dear Mrs. Tilley:

Enclosed herewith Check for $3.00.

We miss Thomaston and especially the Hardys - We like Elberton.

Are you not thrilled over McGill's Column in Constitution? He's a statesman and prophet all in one. His columns of late are out of this world! If the Heads of the church had half his vision and convictions, we would have a much more virile fellowship, it seems to me.

Come to see us,

Truly W. C. Cowart

Dec. 9, '53

My dear Mrs. Tilly,

Your letter, sent to Mrs. Horney, just reached me this a.m. Thanks for inviting me. I would have been delighted to have come had I received your letter in time. The Assembly was wonderful and shall always be a memorable one with me.

May God bless you and keep you, and I hope this Christmas Season is a happy one for you.

Sincerely

Mrs. Thomas Starr
1007 Baker Ave
Augusta, Ga.

They seem to be Christian Gentlemen.

Fill in and return to: SOUTHERN REGIONAL COUNCIL
63 Auburn Avenue, N.E.,
Atlanta, Georgia

Date Dec -7- 1953

We, of the Woman's Society of Christian Service of First Methodist Church

have visited Mr. Jess Owens (Sheriff) (Chief of Police) of Fay Bonnett

Gadsden (City) Etowah (County) Ala. (State)

We have given him a copy of RACE AND LAW ENFORCEMENT and discussed with him our concern for able and impartial enforcement of the law.

SIGNED Mrs. Harry Cosper

ADDRESS 1233 So 10th St. Gadsden Ala.

COMMENTS: (Use other side of sheet if more space is needed.)

Both the Sheriff and Chief of Police seem to appreciate our viewpoint. They were most cooperative and showed us around the jail and police court. We left the "Race + Law Enforcement" with the Sheriff to be passed along to others.

Woman's Society of Christian Service

NORTH CAROLINA CONFERENCE

THE METHODIST CHURCH

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Editor Woman's Page
N. C. Christian Advocate
Miss Mary Gardner
206 West Edenton St.
Raleigh, N. C.

Chapel Hill, N.C.
Dec. 10, '53

Dear Mrs Tilley,
You'll find enclosed reports from two counties in the Rocky Mt. District sent me by Mrs Dave Anderson Dist-Secy.-
May the good work go on-
Sincerely
Pattie S. Warren (Mrs J.A.)

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Peacemakers
An Address by Bishop G. Bromley Oxnam
The Assembly of the Woman's Society of Christian Service
Milwaukee, Wisconsin, May 25, 1954

Peace has many aspects. I mention but three; the political, the economic, and the spiritual.

Jesus said, "Blessed are the peacemakers." Peace must be made. Like bread it must be made daily. It is impossible to bake at one time all the bread necessary for all time. It is impossible to draft a Charter, a Constitution, a Resolution and thereby set up Peace on Earth, not to mention "good-will among men."

It is one thing to build a house. It is another to rear a happy family. We can say, the house is built. But the hour never comes when the father and mother can sit by the fireside and in quiet satisfaction say, "The family is reared." The happy home is one in which the members have learned to live together. Each day brings new problems, calls for new solutions, new sacrifices, new services. The structure for a peaceful world, like a house for a family, is important, but peace must not be thought of in terms of structure alone. The plans may be agreed upon at a peace conference. The house may be built. But the fundamental task is that of rearing the family of God in a world house that will become a home for humanity, and will last forever and forever.

We must face the fact frankly and fearlessly, namely, that after twenty centuries of Christian teaching men have not yet learned how to live together. None the less, we are determined to establish world law and order, economic justice, and racial brotherhood.

Men who declare war is inevitable, who in confusion speak of preventive war or "anticipatory retaliation" repudiate the Christian faith and, if followed, will lead humanity to its doom. Such men mouth patriotic slogans, wrap themselves in the flag, and betray the nation. On the contrary, those who are resolved to build a peaceful world wherein dwelleth righteousness not only work with God himself, but are the patriots who in fact preserve the nation and its priceless heritage. We separate ourselves from those who declare the teaching of Jesus to be irridescent idealism and who scorn his thought by suggesting it is but perfectionist ethics.

We are out for peace. We are realists. We face contemporary threats to freedom with full recognition of our responsibility to preserve freedom for our children and our children's children. We know that Russia is at once an expanding imperialism and an infiltrating ideology. Most of us believe the nation, in cooperation with other nations and working through the United Nations, must be so strong that we can convince Russia that if she pursues her expansionist policy she will jeopardize the peace, and having jeopardized it, because of our strength she cannot hope to win. But Russia is also an infiltrating ideology. We must never forget that an ideology cannot be demolished by atomic bombs, nor suffocated by poison gas. It must be met by a better ideology, equally dynamic, that when translated into reality brings more of freedom, justice, and brotherhood to men; in a word, more of abundant living. We possess such an ideology.

In our quest for the Kingdom of God on earth, we refuse to let the Communist appropriate the great objectives of the Kingdom, one of which is peace. The fact that the Stockholm Peace Appeal was communist-inspired and communist-directed does not mean that Christians must strike "Peace" from their vocabulary. There are too many self-appointed patriots, too many pagan commentators, too many ignoramuses on investigating committees, who unacquainted with the demands of the Christian faith call Christians communists because they happen to use words that the communists have sought to take over. There are those who identify the Gospel with a particular political or

economic order. We dare not identify the Gospel with historically conditioned political and social systems. The Gospel stands in judgment upon all such systems. That some systems more nearly approach the ideals of the Gospel is self-evident. That a free democracy is nearer the demands of the Gospel than the totalitarian tyranny of the Nazi, the fascist, or the communist state is obvious. But to label sound reform as subversive because its advocates demand further improvement in the interests of the fuller practice of the Christian ideal is sheer nonsense.

Some little men, whose mentality is more akin to the Nazi gauleiter and the Russian commissar than to a representative of the American people, seek to catechize the church. They set up their own definition of Americanism, and rush to the totalitarian insistence of "Conform or Die", "Dissent is Treason," "Deviation is Disloyalty." For instance, Mr. Donald Jackson of the Hosue Committee on Un-American Activities tells us "opposition to any form of military training" or "the use of such phrases as 'red baiting' and 'witch hunt' to describe the activities of the duly-constituted committees of the United States Congress is indicative of the Communist Party line" and justifies a so-called file, and is "evidence which tends to indicate that the individual concerned holds views which are contrary to those expressed by loyal American citizens." Such a man will soon be telling us that Moses must have read Marx. Didn't Moses stand before a King and say, "Let my people go"? Surely Amos must have read the Communist Manifesto. Did he not declare, "Ye have sold the needy for a pair of shoes."? Soon such individuals will suggest our Blessed Lord was subversive. Have they read Mary's Magnificat, Our Lord's first sermon at Nazareth, and the stinging words of the 23rd Chapter of Matthew when he spoke of those "who devour widow's houses"? It was only yesterday that a self-appointed super-patriotic organization of California was warning us against the radicalism and the subversion of those who demanded the abolition of child labor and the end of the twelve hour day in steel. Where were these men when the right of labor to organize was written into the law of the nation and the worker won new status, a demand, by the way, that had been voiced by the churches as far back as 1912? Where were they when social security was established and the poor house closed? All of this is to say that when we talk of Peace we speak as Christians and as Americans.

I

There are three words that must be kept in mind when we consider the political aspects of peace: Cooperative, continuous, and consent. It must be self-evident that we must take the next step in the evolution of government and establish world law and order and the institutions essential thereto. We must end international anarchy. Yesterday the cave man lived like a predatory beast. The Montagues and the Capulets drew swords whenever they met. And nations still fight nations. Here in these United States, forty-eight political units that might well have been warring nations are one under law, an indissoluble union, and save for one terrible struggle of nearly a hundred years ago, we have demonstrated that people from many nations, of differing faith and diverse heritage, can move in peace to a "brotherhood from sea to shining sea". This can be done in the world, and a people who know that Jesus Himself commanded us to go into all the world and to teach the nations to obey whatsoever things He commanded us, also know that He taught us to love one another, which is the basic fact in maintaining peace. He has been called the Prince of Peace. He is, and we proudly affirm that He is a World Saviour sent because God loved the world, and we join with our founder in declaring "The world is my parish." We think in world terms. There must be world peace, world law, world order, world justice, world brotherhood. We have a long way to go. Yes, it is a long journey from the caves to the cathedrals, from the fratricidal sons of Cain to the fraternizing sons of Christ, but we shall march on.

President Eisenhower in a recent address spoke of "cooperative peace". There can be no other. No nation can set up the conditions of peace. Peace cannot be dictated. Coercion here is a contradiction in terms. Pax Romana was based upon Roman rule. If there be one lesson we have learned in recent decades, it is that no nation

will submit permanently to the rule of another nation. No thoughtful man will today justify colonialism. Economic imperialism will soon become a museum piece. Russian conspiracy and subversion resulting in Soviet control over other peoples end in inevitable explosion. The pressures are increasing, and totalitarianism, by definition, rules out safety valves. No, it must be a cooperative peace. Unilateral action in world affairs is as outmoded as a community that provides no fire department and insists each man must look after a fire in his own house if it occurs, and if by chance a brutal neighbor sets your house on fire, it is nobody's responsibility save your own to fight him off and to subdue the flames. What we do for peace must be done together.

Of course, we must face the question of sovereignty. If there were no law above that of the individual American states, there could be no United States. When California and Arizona were at odds over the Boulder Dam and the waters of the Colorado, they did not march their National Guards to the River. On the contrary, the issue went to the Supreme Court. California and Arizona admitted a higher law, a superior sovereignty. This is cooperation at the national level. It must extend to the world level. Power is one of the great issues of our day. Power must be brought under democratic control. We admit that within the national unit power must be so controlled. We can have no peace until this is admitted throughout the earth, and the term "democratic" must of necessity include all people. Thus, it is the bringing of all power under the ultimate control of all the people that is involved. The world itself must become sovereign. Does our freedom pass? Did the freedom of my family pass when Los Angeles adopted a Charter, when the vigilante rule of yesterday passed? Is my native state less free because it gladly admits that the law of the land applies in the Golden State, and the protection by the nation is guaranteed if a gangster dictatorship should seek to conquer the West? In fact, our freedom is made secure by such law. Some day the world will be secure because the world has established law and order, because we have made the necessary adjustments in sovereignty. This must be done together. It must be cooperative. At the moment the free nations are determined to retain their freedom. They must cooperate to do so. Tomorrow, when the contemporary threat has become a few dark pages in history, the cooperating peoples of the earth will have set up the institutions of peace.

Cooperation involves understanding. There must be increasing respect for the cultures of other peoples. When we confront a civilization and would understand it, we ask three basic questions: How did they earn their living? How did they live together? How did they know their world? Marx never got much beyond the first question He believed that the prevailing mode of production determined in large measure the institutions, the outlook, and even the morality of a given age. He thought fundamental readjustments in property relations would bring the ideal society. But man's need involving property as they do, root deeper in the human heart and involve the issue of sin and of salvation. How a man knows his world is fundamental to understanding that man and the civilization he sets up. Is it a universe with moral law written into the nature of things; is there a loving purpose at the heart of things? Faith makes a difference!

When we face a nation we must ask at least five questions: (1) What are its physical characteristics? (2) What is its economic background? (3) What is its history? (4) What are its psychological characteristics? (5) What are the religions that are shaping its spiritual outlook? We must understand others and respect differences.

In a word, we must think in terms of cooperation.

The second word is continuous. The institutions of world law and order like our own legislative assemblies and courts, our executive bodies, must be in continuous operation. The problems that arise in the realm of family relationship, juvenile delinquency, disputes over contracts, property problems, and the like, all call for bodies to whom the disputes can be referred for consideration and decision made in terms of previously determined law. So, too, the United Nations! Its agencies must

be in continuous operation. It is now possible, under certain circumstances, to call even the Assembly to meet within twenty-four hours. We do not beat back disease at the world level except as public health officials, backed by the health forces of the nations, are continuously alert. Typhus knows no morality. It strikes, and must be struck immediately. Aggression occurs. A nation's independence is at stake. The forces of law must meet the henchmen of anarchy and at once. Illiteracy cannot be removed save by the continuous conduct of the educational process. There must be continuous watching of these continuing agencies. Eternal vigilance is the price of liberty, and an informed and dedicated public opinion is essential to the maintenance of peace.

The third word is consent. It is in a sense a corollary of cooperation. Cooperation is voluntary. But the fact of consent has wider significance. The structure and procedures of the world political organization must make it possible for all peoples to participate in the decisions of the world body and to vote upon the measures that are debated in the world forum, and that is what the Assembly of the United Nations is, a world forum. We cannot demand unanimity. That is to deny the democratic principle of majority rule. But we can give opportunity for all to be heard, and for all to hear, and for all to record conviction. True, a minority may not have consented to the majority decision and from that point of view may be coerced. When, however, the nations approach the world political problem cooperatively, seek solution through agencies continuously available, and finally come to decision, that is as near consent as is humanly possible and is the basis upon which free peoples act.

A few paragraphs from a recent address by the distinguished Ambassador of India to the United States, Mr. G. L. Mehta, are pertinent at this moment when relations between India and the United States are somewhat strained. Mr. Mehta states: "In a world which is seriously troubled by the awesome signs and rumblings of conflict, consider, for a moment, the substantial contribution in capital that India and Britain jointly have made to the abiding assets of peace as a result of the deliberately chosen method by which India regained her freedom and Britain transferred power. Today, how much worse would have been the prospects for world peace if in 1919 the Indian people and their leaders had hearkened to the voice of the "Realists", the "practical men", the emotional enthusiasts, the passionate revolutionaries and others who glorified the martial tradition, and had plunged the country into a mass movement of armed and violent resistance against the British? It might be that, in time, that way too, India would have achieved independence, but with what a terrible legacy of hatred and bitterness and with what sinister shadows lengthening over the Continent of Asia!

"It is fundamental to an understanding of India's attitude in world affairs that we should remember that India's national leadership deliberately chose the method of peace in her struggle for independence; that by doing so, she has not only built up amicable relationship with the United Kingdom but has also acquired a perspective for the peaceful handling of disputes between nations. Our national movement has been described as non-violent. And constitutionalism is but non-violence translated into political terms. From this it follows, and, indeed, it would be a betrayal of her rich experience if she were to do otherwise, that India brings to bear -- on various issues in international relations that concern her, or in which she is asked to participate, an intrinsically peaceful approach.

"The first peaceful dividend of this approach has been India's considered decision, even though she has chosen a Republican form of government, to be a member of the Commonwealth of Nations. As you know, the Commonwealth is not a juridical entity, it is not a superstate; it is an organization wherein a pool of experience and wisdom is shared by a group of countries. Not that these countries do and will

always agree with one another or vote together; indeed, on rare occasions they register a lack of unanimity in the United Nations. That is to be expected in the free association of independent soverign countries, none of which is prepared to be a mere "camp follower" or satellite. And this surely, in democratic countries, and in their relationships, is what one would expect. There is no attempt in the Commonwealth to proclaim and impose overall leadership whether on the basis of priority in the organization itself - as could be claimed by the U.K; or because of wealth - a claim which would justifiably be made by that wonderfully active country Canada; or on the basis of size which is surely something that could be claimed by the great Dominion from down under, Australia; or because of the weight of population as in the case of India herself. The resulting mutual respect and equality among its members is what makes the Commonwealth so important an international experiment. And India is glad to be a party to this organization wherein, when differences arise, they are accepted with tolerance and mutual respect. There is in this Commonwealth no castigation of countries for not having declared themselves to be on one side or the other. Nor because of divergence in outlook and policies on specific problems is there a tendency to treat such differences as signs of heterodoxy. Nor, again, do such differences raise doubts about our fundamental unity of purpose. We are not continuously asked to proclaim ourselves on the side of the angels. Perhaps, because the British with their severely practical approach, recognize that we are all men in a world of men. And we, with an Oriental simplicity, prefer the devil we know to the devil we don't!"

When the Council of Bishops was at the United Nations late last month and interviewed its top leadership, we were welcomed by the Secretary-General Dag Hammarskjold, and addressed by Mr. Andrew Cordier and the major officials of the organization. Dr. Ralph Bunche discussed the problems of Trusteeship. He related a thrilling incident. It appears a problem had arisen in a village in the Cameroons in French Africa. A school teacher was chosen to present the issue at the United Nations. This is one of the significant facts of that great organization. Anyone can be heard. This man had never been outside his own country, never far from his own village. He flew to the United States, landed at Idylwild. He was met by representatives of the United Nations, who were impressed by the fact that he took the new world calmly. He was on a mission, greater than any surprises or wonders he might encounter. He appeared before the sixty nation committee composed of representatives of every nation now belonging to the United Nations. Some of the representatives were distinguished diplomats, some ambassadors, many were men whose names are known throughout the world. This school teacher rose to speak. He spoke quietly, factually, persuasively, commandingly. His words were translated into the five languages of the United Nations and thus all the delegates heard. No trace of embarrassment was evident in his speech. He kept his poise, answered all questions politely and convincingly. He knew more about his people and the problem involved than any one of the sixty members of the committee or all of them put together. He got what he wanted.

This is the factor of consent given life in a world organization in which a lowly, obscure group of human beings could be heard. Here was no colonial administration making decision in its own interest. Here the world listened, was persuaded, and acted. Consent!

II

The second aspect of peace deals with economic considerations. The first aspect, the political, dealt with the issue of power and its control by the democratic process. The second, the economic, deals with the issue of justice and its establishment by the democratic process. Political structures will fall if erected upon foundations of economic injustice. As a matter of fact, we cannot build the Kingdom of God upon unjust foundations.

Mr. Maurice Pate, head of UNICEF, United Nations Children's Emergency Fund, paid tribute to the Methodist Church. It was what you ladies did under the leadership of Mrs. Frank G. Brooks and Miss Thelma Stevens that saved that great enterprise, when

an economy minded administration planned to strike the contribution of our people to this great effort from the budget. Mr. Pate referred to the diseases of the tropics, particularly to yaws. This disease strikes a child and leaves it terribly crippled. Fifteen cents worth of penicillin will cure a child. But you must have the fifteen cents! There is such disparity in income that it is literally true, millions do not have the fifteen cents necessary to buy the required penicillin. When my daughter was tiny, the doctor said, "Appendicitis. Get her to Indianapolis at once! I will have the best surgeon in the state waiting for her at the surgery of the Methodist Hospital." I drove that forty miles in thirty-five minutes. You see, I love my daughter. But other fathers who love their daughters as much as I love mine, but whose economic circumstances is different cannot call the best surgeon in the state. No, in some lands they cannot buy fifteen cents worth of penicillin. The per capita annual income of China is $23; the per capita annual income of India is $43; the per capita annual income of Great Britain is $660; the per capita annual income in the United States is now over $1500.

Our own economy is involved in the economic aspects of peace. Communist control of vast markets, heretofore open to us, means a contracting world market. Expanding trade with the free world is essential. The tariff question becomes a spiritual issue. But here again we face the competition of commodities produced in areas with lower living standards. This means that free men elsewhere with machines and technicians can put commodities into the world market at a price we cannot meet because they pay less for labor. The answer is a rising standard of life for all men everywhere. What of our surpluses when the demands of war have passed? Are we not dependent upon increased consumption throughout the free world? This means that Point Four was not only idealism but practical realism, that the whole program of technical assistance is not merely an altruism that stupid isolationists condemn, but sound self-interest that intelligent men understand. This means that economic problems have spiritual significance. The fluctuation in the flow of import demand may disrupt a neighbor's economy, which affects the home, the church, and the school. The amount of wool we import may be an economic problem here; it becomes a spiritual problem in Australia. Economic policies must be related to the good of all. This is sound economics, a true expression of democracy, and is in effect the practice of Christian love. A great philosopher said, "Bread for myself is a material problem, but bread for my brother is a spiritual question."

May I quote the Indian Ambassador once again. "The differences in the policies of the United States and India arise mainly from the fact that whereas to the United States the fight against Communism is the supreme issue to which all other problems should be subordinated, India holds that the real enemies of mankind are economic and social evils such as poverty and hunger and disease, racial discrimination, domination and exploitation of weaker peoples by the powerful nations of the world. These problems would confront us even if the teachings of Karl Marx had not influenced Lenin and even though Mao-Tse-Tung had not been the ruler of China. As Mr. Lester Pearson, the distinguished Secretary for External Affairs of Canada, has observed, 'the conflict (between forces of communist imperialism and free democracy) may not seem so simple to people who are preoccupied with the struggle for self-government and economic progress millions of whom live under the recurring threat of starvation and who may be pardoned for thinking that hunger and servitude are worse enemies than Marxism.' India's Government and leaders, therefore, give the highest priority to 'freedom from want.' Mr. Chester Bowles, the former U. S. Ambassador to India, mentions in his Ambassador's Report that Sir Gerald Templar, the British General in charge of the war against guerillas in Malaya, told him: 'Give me a hundred more divisions and I still couldn't destroy the Communists without the necessary reforms. My job is only 10 per cent military. The remaining 90 per cent is political and economic.' In other words, the theory and practice of Communism have to be studied as a historical process rather than as a malignant ulcer to be merely exterminated. So long as countries are not aggresive and have no extra-territorial ambitions or militant programmes under ideological masks, no harm is done by peaceful coexistence and competition between different political and democratic

systems. We believe, therefore, that the surer method of ensuring stability and progress in the East is to give the common man the hope of a better and a fuller life, than to strengthen military defences and put up bases which may only succeed in increasing tensions and even create dissensions between countries in that area. In this connection, I cannot do better than quote what a distinguished American, Mr. Adlai Stevenson, said the other day in the last of his Godkin lectures at the Harvard University. After pointing out that much of the world in Asia, Africa and the Middle East was 'trying to telescope centuries into decades' in the 'drive' for industrial and technological development, he emphasized that a policy based on anti-Communism and military potency was not in the spirit of this drive and 'will win few hearts.' That challenge, he said, was 'for us to identify ourselves with this social and human revolution, to encourage, aid and inspire the aspirations of half of mankind for a better life, to guide these aspirations into paths that lead to freedom.'"

Take a concrete situation: There are 80,000,000 cases of malaria in India today. One million die of malaria each year. The Indian Health Authorities and the Rockefeller Foundation estimate that with 23 million, not billion, 23 million dollars to buy jeeps, DDT and spraying equipment, matched by 23 million dollars of Indian labor and services, malaria can be eradicated in four years. Such an act, cooperatively undertaken and executed, will do more to win Indian friendship and block Russian imperialism than all the soothing messages by radio relative to the high standard of life in democratic countries.

Negotiation is fundamental to peace. Let a hard-headed American business man state the case. I quote Mr. Ernest T. Weir, Chairman of the National Steel Corporation of Pittsburgh.

"1. We have got to deal with communism and Russia--if not on a basis of peace, then on a basis of continuing hostile relations and, ultimately, war.

"2. Neither Russia and the Communist world nor the United States and the Western world can win the next war. That war--if it happens--can result only in mutual destruction.

"When the ultimate choice is between peace and war, when neither side can win a war, when both will be destroyed, it is a matter of simple common sense that everything should be done--nothing should be left undone--that holds the slightest possibility of bringing peace.

"Does this mean I believe in buying peace at any cost; in capitulating to Russia's demands; in surrendering our own positions? By no means! In my definition, There need be no appeasement in negotiations; no sacrifice of any vital principle. Rather, if the United States should spearhead a persistent policy of seeking peace through negotiations, I can see a number of outstanding benefits.

"Communist China is a touchy subject. Eventually we are going to recognize her and deal with her in some way. For we have to live in the world as it is now. A Communist government has full control of China. China is too big a country; it has too many people--a population of 480 million--to be ignored for any length of time in world affairs.

"Eventually we must deal with a Chinese regime that we may not like, unless we propose to replace that regime with one we do like. To do that, of course, would mean war, and bear in mind that it would not be war with China alone but war with all of Asia. My only comment on that will be to repeat a remark made to me by Mr. Eisenhower during a conversation in Paris two years ago. He said: 'War with Asia would be endless and hopeless.'

"Trade is another thing which cannot be restricted indefinitely regardless of our wishes in the matter. With most other countries, foreign trade is much more vital than it is with us. They must have it to live and their living will outweigh tactical or strategical considerations in international relations on the political level. Historically, Japan has been largely dependent on trade with China. Unless we propose to support Japan indefinitely--which we cannot do--that normal trade relationship will have to be established again. Similarly, trade with China is highly important to the countries of Europe."

Personally, I have feared that recognition of China might be interpreted throughout the world as reward for aggression, and therefore to be refused at present. But when high-minded Americans call for signatures upon a pledge never to recognize China, serious economic questions arise. We know that Russia holds that capitalism and communism represent irreconcilable forces. Thus Russia may be willing to allow economic conditions to deteriorate in certain areas to increase the misery of the people and thereby accelerate the demand for revolution and increase the susceptibility to communist teaching. Some commentators, enamoured of their own voices, too old to fight and lacking the intellectual equipment to think through such issues, summon us to a third world war. "Let's get it over," they say. This is close to treason, since the life of the Nation may be forfeited in such ill considered and hasty policies.

Let me ask a pertinent question. Suppose every Russian in the world were to die tonight. Suppose the Kremlin walls were to disintegrate and become dust. Suppose Russia as a nation were to cease to exist, her military might disappear. Would our problems be over? Would security and peace be our lot? No, the spectacle of a world in part overfed and in large part hungry; a world with its differing standards of living; a world with millions who have never known the meaning of liberty; a world hungry, ignorant and diseased, would still be a restless, seething world. The revolutionary surge would still confront us. The world must be reborn.

III

When we speak of rebirth, we face the third aspect of peace, the spiritual. Mutual trust is essential to community. When we speak of peace we are thinking of world community. This means the extension of mutual respect and mutual trust to the world. Without mutual trust, legal arrangements, no matter how perfectly expressed in charters or constitutions, cannot function. Better to make progress in mutual trust, facing one problem after another, establishing one precedent after another, "Line upon line, precept upon precept", than to confront differing nations in suspicion and in such an atmosphere seek to draft the ideal document. Charters that emerge from understanding are more likely to endure, since they express practice, than are charters composed of the compromises that represent as much unanimity as is possible under the conditions of disunity.

The world needs a new unifying force. Peoples can be united in the face of danger, and at times an enemy is such a unifying force. But an enemy cannot permanently unite. If victory is won, the enemy disappears and the unifying force is gone. In defeat, the fires of resentment are banked until they can blaze again in revolutionary movements for freedom. Class, race, and even nation are not adequate. The nation represents the most extensive unifying force man has yet achieved. But something more is necessary. It lies in the fact of a common family, in the brotherhood that flows from the proposition that there is a Father of us all. Thus the early Christians declared, "I believe in God, the Father Almighty." This is the basic spiritual fact that must be made known to man, the fundamental fact upon which peace ultimately rests. The Eternal, who keeps the stars in their courses, notes the sparrow's fall. He knows you, he knows me. Man's relation to God is personal, direct, immediate. Nothing

stands between a man and the Eternal. Nothing can separate us from the love of God. This means that in all matters affecting our eternal welfare we are beyond the reach of any human dictator, we are not dependent upon any human institution. It means that every man is created by the Eternal and in His image, a being of infinite worth, a self-conscious personality, capable of distinguishing right and wrong, morally responsible, immortal, a Son of God. He is a person of awful dignity. Politically this means he is not only created equal, but is endowed with certain inalienable rights. He is endowed with them. They cannot be alienated. The state does not confer our liberties. It merely confirms them. They belong to us because we are sons of God. Thus we see in every man a brother, whether he be black or white, red, brown or yellow. This is a spiritual fact upon which all rests. I believe in God, the Father Almighty.

But the revelation of God in burning bush, in pillar of cloud by day, in pillar of fire by night, in prophet and seer, was not enough. The Eternal had to be seen in a Person to be understood. Ideas are meaningful for most men when beheld incarnate in other men. This God knew. It is our faith that God took upon Himself the limitations of humanity, so that we beholding Him might know Him. The ultimate became intimate. Perfection came alive in personality. The Word became Flesh. "He that hath seen Me hath seen the Father." "I and the Father are one." "I am the Way, the Truth, and the Life." God's truth is known! Speaking for God, Jesus said, "Blessed are the peacemakers." In the last moment with His disciples before the Cross, He said, "A new commandment give I unto you that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friend. He who would be greatest among you must become the servant of all."

Thus, the world mission of Christianity with its revelation of the law of love, revealed in a person; with its insistence upon the infinite worth of the individual; with its test of greatness dependent upon service; with its final judgment, "Inasmuch as ye have done it unto one of the least of these," is in fact the spiritual basis of peace. We need competent, convinced, consecrated laymen and lay women, who with the determination and the love that He revealed in the Garden will kneel in commitment, saying, "Thy will be done," and with the same sense of mission will rise to face even a Cross, if needs be, that man may possess peace.

C O P Y

MEETING OF

THE GEORGIA COMMISSION ON EDUCATION - HELD IN SENATE CHAMBER

STATE CAPITOL

ATLANTA, GA.

June 25,1954

From - Transcript of the Proceedings - Howard Jenkins
Court Reporter

GOV. TALMADGE: The Georgia Education Commission will come to order. I will ask the Attorney General, Mr. Eugene Cook, to please deliver the invocation.

MR. COOK: - Our gracious Heavenly Father, we thank Thee that we, as free men, are permitted to come together and to discuss and deliberate upon matters of such importance as we shall consider here today. We ask that Thy spirit be with us that whatever we do may be dedicated to the best interests of all the people as we see these interests. We pray that Thou be with us throughout the entire hearings and keep us steadfast in the belief and faith in our institutions as we know and appreciate them. In the name of Christ we ask it. - Amen.

Southern Regional Council, Inc.
ROOM 432, 63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

GEORGE S. MITCHELL,
EXECUTIVE DIRECTOR

A Council to attain, through research and action, the ideals and practices of equal opportunity for all peoples in the South.

April 7, 1955

On February 24th-25th the leaders of church women's groups in the South of the various faiths and representatives of the YWCA met together for a two-day study of what church women should do in these hours of crisis over the Supreme Court decision on the schools. It was decided then that there should be state meetings to follow at an early date.

Therefore we are inviting members of the various women's church groups and the YWCA in Georgia to meet at Wesley Memorial Church, Whitfield Auditorium, in Atlanta on April 22nd to make the same type of study. There will be no publicity on the meeting as we want it to be a quiet thinking-through time.

The hours will be from 10:00 a.m. to 3:30 p.m. with luncheon served in the church. At the lunch hour the denominational groups can meet together and bring to the afternoon session the thinking of their individual groups.

We trust you will find it entirely possible to be with us. An immediate reply will be greatly appreciated.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

Will plan to attend the meeting
On April 22nd at Wesley
Memorial Church. Thanks
for your invitation.

(3)

Sincerely,
Betty Wade.

Vice-President
Mrs. J. W. Clarke
Utica, Miss.

President
Mrs. P. E. Cunningham
Box 703
Vicksburg, Miss.

Recording Secretary
Mrs. Stanley Wilson
2212 15th St.
Meridian, Miss.

Woman's Society of Christian Service
The Methodist Church

Treasurer
MRS. B. M. STEVENS
Richton, Mississippi

The Mississippi Conference

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405 Dunbar, St.
Jackson, Miss.

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113 Patton Avenue
Hattiesburg, Miss.

Christian Social Relations and Local Church Activities
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Port Gibson, Miss.

Spiritual Life
MRS. C. S. HUDSPETH
213 W. North Side Drive
Jackson, Miss.

Childrens Work
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Box 1401
Pascagoula, Miss.

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Raleigh, Miss.

Student Work
MRS. C. S. SCHULTZ
Box 28
Bay St. Louis, Miss.

Missionary Personnel
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Anguilla, Miss.

Literature and Publications
MRS. J. E. BAXTER.
Marion, Miss.

Supply Work
MRS. ALVIS McNEILL
730 Hooker Street
Jackson, Miss.

Status of Women
MRS. JOHN CIRLOT
Moss Point, Miss.

Wesleyan Service Guild
MRS. E. MOORE
Philadelphia, Miss.

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2114 W. Beach
Biloxi, Miss.

Vicksburg District
MRS. J. D. UPSHAW
Louise, Miss.

206-32 Ave.,Hattiesburg, Miss.
April I5, I955

Mrs.M.E.Tilly,
Atlanta, Ga.

Dear Mrs.Tilly:

I am sorry I have not written you sooner and thanked you for the opportunity to attend the "Fellowship of the Concerned" in Atlanta. In the first place, I am chairman of the program committee for our Guild and W.S.C.S. annual conference for April 23-27th and that has taken lots of work and writing. Them, I have been busy using the information you helped me get in Atlanta. Some time ago ago, as you know the Louise W.S.C.S. got out a letter telling our societies to put the Charter of Racial Policies before their women and then write the resulting vote to the Conf. Secretary of C.S.R.. When she (the Conf.Secretary) resigned and turned over the resulting letters to me, I found out of 50 letters, only 3 voted to accept the charter, 46 either voted to rescind it or said they could not accept it. The fourth letter to Mrs.Whelless was my own personal letter that my president allowed me to write accepting it personally as we were afraid to put it before our women. After I got back fronm Atlanta, two of our local members had heard about the letter and demanded that it be put before the society. Using material I got in Atlanta, I prepared to show that many barriers have been broken, such as Negroes on school boards, Negroes using public libraries, admitted to Universities, Negro police etc. God will have his way even though we do not take the opportunity to do our part. Some of the things some of us at this time should accept as christian principles though we may not be doing them. Accept them to study and work toward. We were surpris- that it was accepted almost 4 to I. I admitt some are still not happy.

Now, we are expecting the Louise society to move to rescind the charter at conference. Sylver City got out

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Louise, Miss.

a letter asking societies (not a conference officer got a copy of the letter) to send delegates instructed to vote against the charter. Mrs.Kirkpatrick and I plan to take our Secretaries of Missionary Education and Service and Secretaries of C.S.R. together in group meeting the first day of the conference and help them with interpretation of the charter. It is strong for most of them to accept at face value- but so is the Sermon on the Mount. I feel that we should never have ratified the charter and then not have helped the women to accept and interpret it.

As to the Supreme Court Decision, we are too busy trying to hold our ground where we are to take it up.

As chairman of the Commission on Missions I am a member of Main St. official board. Last week I was too stunned to say anything when a man rose and moved to give our church to a cooperation and lease it- to get it out of hands of the conference- just in case of "Supreme Court Decision" and General Conference. I will have to speak out when it comes up again. It was tabled this time. We have 56 men on the board- all will follow a line of ~~prediuciee~~prejudice . Our new president will vote with them , I fear.

I am telling you this to show you what some of us are up against. But your material and workshop has helped.

Sincerely,

Mrs.E.E.Deen

April 18th

Dear Mrs. Filly:—

After requesting permission to send someone instead of myself, I am somewhat embarrassed now to have to write you that both the women I had in mind are now unable to leave the city. One has illness in the family and the other has to help out in her husband's business due to a shortage of help.

Please call upon me again as the work of your group is of interest to me and to B'nai B'rith.

Sincerely yours
Dorothy Odess

Rome, Ga.
Apr. 20, 1955

Dear Mrs. Tilly,

I regret very much that I will be unable to attend the meeting Friday. I waited until the last minute in hopes that I might be able to be present.

Sincerely
Florence Witt
(Mrs. E. K.)

Dear Mrs. Tilly —

So sorry but I can't be with you for April 22 Have another engagement.

Hope to see you at conference

Love

Sarah Tunnell

Dorothy I am sorry I won't get to your meeting. Final exams are G.U. program begins at 2 P.M. so guess I'd better get there on time. Penelope

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TREASURER
MRS. J. F. KIMBROUGH
BOX 286
QUITMAN

HISTORIAN
MRS. B. B. CLARKE
BOX 242, ROUTE 3
DONALSONVILLE

The Women of the Church, Synod of Georgia

SOUTHWEST GEORGIA PRESBYTERY

PRESIDENT
MRS. RALPH WALLACE SMITH
BOX 215
THOMASVILLE

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WORLD MISSIONS
MRS. W. W. HUNT, JR.
A-1 WILDWOOD COURT APTS.
COLUMBUS

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ROUTE 1, BOX 441
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MRS. H. B. PEASE
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STEWARDSHIP
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815 N. CLEVELAND DRIVE
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DISTRICT CHAIRMEN

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MRS. JOHN W. CROUCH
931 THIRD AVE.
ALBANY

DISTRICT II
MRS. C. J. KNAPP
BOX 384
MOULTRIE

DISTRICT III
MRS. W. C. GILLESPIE
WHIGHAM

DISTRICT IV
MRS. D. L. WALL
CUTHBERT

Rt 1 - Box 441
Albany, Ga -
April 22, 1955
8.30 A.M.

Mrs. M. E. Lilly
In charge of Women's Work -

Dear Mrs. Lilly;

Please accept my humble apology for not having written you sooner. But what with various complications preventing, I found I was not able to get to the business of writing or of attending the meeting to-day at Wesley Memorial Church.

I can assure you that my earnest prayers and thoughts will be with you in this day and may all that is done and said be acceptable in the sight of Him who is the Saviour of us all.

Sincerely,

Emma R.

Mrs. L. C. Rossman -

Sunday.

Dear Friend:

I regret that I did not receive the notice of the Conference held April 22nd until I returned home this week-end from a visit with relatives in the Carolinas. I trust that you had a good meeting.

I am so grateful for you and for your wonderful leadership.

Sincerely
Eva Whettstone

Reprinted from the November 29, 1955 issue of LOOK

The Jew --
The Position of the Jews - Look Magazine
He Is The Dean of Southern Rabbis
Candy Angel Dries Tears

THE POSITION OF THE JEWS IN AMERICA TODAY

By WILLIAM ATTWOOD
LOOK NATIONAL AFFAIRS EDITOR

YOU are a Jew in America. Correction: You are an American who happens to be Jewish. (The distinction is important, as we'll see.) You are probably native-born and your ancestors came here from Europe, maybe a generation ago, maybe three or five or more. Perhaps you talk with a Southern drawl or a Midwestern twang—or your accent may be pure Brooklynese. The chances are you don't even speak Yiddish. You are a businessman, a doctor, a lawyer, an engineer, possibly a farmer. Almost certainly, you are doing better and living better than your father or grandfather. The American success story is your story too.

You are one of 5,500,000 Americans. The only difference between you and 160,000,000 other Americans is—you are a Jew. This means that you worship God in your own kind of church. It also means other things that you can't always define. For example, you feel that you belong here in America—up to a point. That point may be the gates of the local country club, the portals of a medical school or some real-estate broker's office.

As an American, you are comfortable and secure. As a Jew, you are nagged by worrisome questions about yourself and your fellow Jews and your position in a world dominated by Gentiles.

Some of your best friends may be Gentiles (which is unlikely), but you never really know what they are thinking. I am one of those Gentiles. I had some questions of my own about Jews, and I have been searching for the answers these past two months—from Boston to California and from Chicago to Mississippi. Starting on the next page are the questions and the answers I came back with. The answers may not all be 100 per cent correct. But they are the best that an inquisitive Gentile reporter could pry out of his fellow Americans.

Synagogue community centers today symbolize the Americanization of Jewish cultural life.

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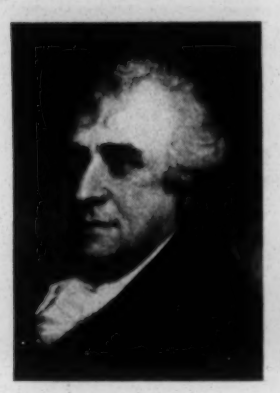
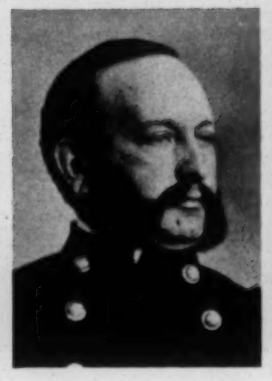



Many Jews have fought and died in America's wars from the Revolution to Korea. Moses Levy battled the English at Trenton; Israel Moses was a Union officer in the Civil War (both the South and North had Jewish troops); Sgt. Ben Kaufman won Congressional Medal of Honor in 1918, is ex-commander of Jewish War Veterans. Lt. Ray Zussman was a Medal of Honor hero in World War II.

What is a Jew? The American Council for Judaism asserts that the only thing Jews have in common is their religion. There's much more to it than that. Many Jews never go to a temple—yet they remain Jewish, either in their hearts or in the eyes of their community.

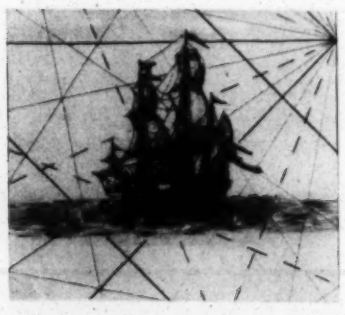
You can't stop being a Jew the way you can stop being a Methodist or a Catholic. I know of one who tried: He changed his name, severed his family ties, joined a Christian church, married a Gentile and moved to a small New England town. He was blond and blue-eyed; he "passed" for five years. Then one day, the local rabbi asked him for a contribution to build a new synagogue. And the ex-Jew was delighted. "It felt good," he wrote his brother, "to know that I still belonged."

Jewishness is a complex of religion, of culture, of memories, of habits; it includes certain food and certain jokes. It's a feeling of kinship with other Jews. It's a way of life.

I have heard Jews described as a "social phenomenon." Homeless, often persecuted, they had no business surviving for more than 3,000 years. Yet they did, and perhaps one reason is that all Jews belong to one big family, now 11,000,000 strong. They may not like all their distant cousins, but they're proud of them when they succeed, hurt when they fail —and feel obligated to help them when they're in trouble.

But to answer my first question—the best definition I could improvise is this: A Jew is a member of a historical community held together by common memories, religious tradition and external pressure.

When did the first Jews come to America? The first 23 landed in New Amsterdam in 1654. They have been coming ever since. There were 2,500 Jews in the United States when George Washington took the oath as first President; there were 15,000 in 1840, 250,000 in 1880, nearly 4,000,000 in 1925. Jews have fought in all of America's wars, shared in all of America's good times, and the bad. Jewish peddlers opened up the frontier with the earliest pioneers; their descendants are merchants in dozens of Western towns.



Sailing ship brought the first Jews to the shores of America in 1654.

The big influx began in 1880, during the pogroms in Czarist Russia. In the next 40 years, the proportion of Jews in America went up from 0.6 to 3.3 per cent. The newcomers engulfed New York's Lower East Side, sweated and toiled in the needle trades, saved their hard-earned dollars, sent their children to college and rose faster in the economic scale than any other contemporary immigrant group.

The Jews were unique in another way: They were the only immigrants not identified with a nation or a geographical area. In America, they found a nation they could call home—a nation that granted them more civil rights than any country in the Western world. Today, with a nation called Israel ready to welcome them, some 5,000 Jews are still coming to the United States every year.

Where do American Jews live and what do they do? For many centuries and in many countries, the Jews were an urban people because they had to be; they weren't permitted to own land. As immigrants, the great majority landed in New York and stayed there. Today, nearly one half of American Jews still live in New York City—1,100,000 in Brooklyn alone—and more than three fourths are concentrated in 16 large cities. (An increasing number are drifting out to the suburbs.) Yet you can find flourishing Jewish congregations in every state in the Union, and their members holding a variety of jobs. How many Gentiles are aware that almost 100,000 American Jews live on farms?

If you want to generalize, you can say that the typical American Jew is engaged in some form of trade. His father may well have been a garment worker, and his son will either go into business or enter a profession; the Jewish boy who, a few years ago, could conceive only of becoming a doctor, dentist or lawyer is now as likely to be thinking in terms of a career in architecture, engineering or civil service.

American Jews have a larger proportion of business, professional and white-collar workers than do either American Protestants or American Catholics. They also have superior earning power: It has been estimated that they number 3.5 per cent of the population but receive 10 per cent of the total personal income; of America's 9,000 millionaires, about 20 per cent are Jewish.

Communications and the creative arts have always attracted Jews; like the Irish, they have a gift for words, for fantasy, for storytelling. They make good lawyers (perhaps they inherited their skill from the legalistic hairsplitting of the Talmudic scholars), but they are only moderately active in politics; at the moment, only two senators, one governor and 11 congressmen are Jews.

You do not find many Jews in old, established corporations like certain banks and insurance companies, or in public utilities, railroads and the automotive industry. The reasons are plain: Jews are inclined to go where opportunity beckons, where discrimination is at a minimum and where they can either run their own business or at least avoid being at the mercy of a Gentile employer.

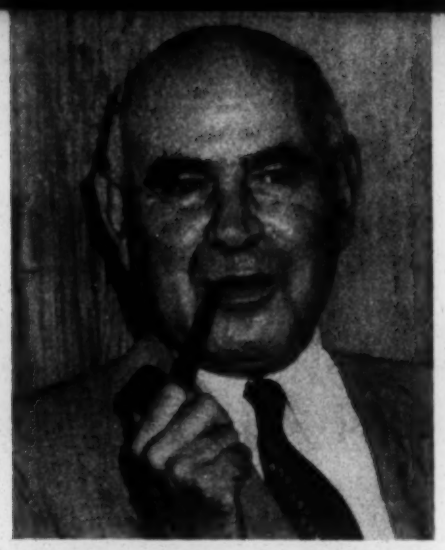
I realize there are exceptions. There are exceptions to just about any statement you make about Jews.

How are Jews different from other Americans? Every American Jew, at one time or another, has felt the sting of anti-Semitism. The chances are that somebody, somewhere, has called him a "dirty Jew," a "kike" or a "sheeny." Or he has been made to feel unwanted, excluded. For him, the word "restricted" has a special connotation. This leaves a mark. It has also given him a sense of kinship with other Jews. Together, they wince when Rosenbergs are convicted and rejoice when Einsteins are honored.

I think this is the big thing that distinguishes Jews from most of their fellow citizens. But there are other traits too. The Catholic magazine *America* listed four: temperance, industry, family solidarity and a zeal for education.

You can find corroborating statistics. Surveys have shown that the crime, divorce, delinquency and alcoholism rates among Jews are lower than the national average. They have a smaller proportion of prison inmates and a larger proportion of college graduates.

Oddly enough, some of these middle-class virtues are just what antagonize Gentiles. "What I don't like about Jews," said an old gentleman at the bar of an exclusive New York club, "is that they don't get drunk like other people."



Sen. Herbert Lehman of New York enjoys greatest prestige among U. S. Jews.

U.S. Jews give generously to Israel —but they are first and foremost loyal, patriotic Americans

Businessmen resent a competitor who works when they go fishing. Students scorn the campus "grind." Yet these traits exist; without them, Jews might not have survived centuries of discrimination and persecution. They have had to work harder, study harder, use their wits and stick together, just to hold their own in a traditionally hostile world.

I would add generosity and a wry sense of humor to *America*'s list of Jewish characteristics. Jews love to tell jokes on themselves—and Jews give to charity as no other ethnic group does. For some, philanthropy takes the place of religion, but all accept the obligation to give: Every year, some 5,000,000 U. S. Jews contribute some $200,000,000 to Jewish causes alone.

What Jews do, they do intensely; they are anything but lackadaisical. I like one answer I got to this particular question: "Jews are just like everybody else—only more so."

Can a U. S. Jew support the state of Israel and still be a good American? This is one I can answer without any equivocation: There is no divided loyalty on the part of American Jews.

Don't underestimate the affinity that nearly all Jews feel for Israel. Remember the Crusades. Palestine is Judaism's holy land too. And for the first time in history, a flag bearing the Star of David is waving over their spiritual home.

But don't underestimate the patriotism of Jews either. Old Glory is still the flag to which they give allegiance, and Jews have proved their patriotism every time America has gone to war. They provided 4.5 per cent of the manpower in two World Wars while comprising less than 3.5 per cent of the population. They have an impressive combat record.

I'd say that the existence of Israel has made them even better Americans. Jews everywhere take pride in Israel's achievements, and it has given them more self-respect to know that Jews, too, can be good fighters and farmers. And a man with self-respect is a better citizen.

There's this to add: The leaders of certain Jewish organizations have been so carried away by their enthusiasm for Israel that they raise a hullabaloo each time American foreign policy seems to conflict with that of Israel. Fortunately, I found many responsible leaders concerned about this; among the rank-and-file Jews I talked with, most of them readily made the distinction between financial aid to a struggling, pioneer nation and blind support of the policies of what is, after all, a foreign power.

A word about the Jews who call themselves Zionists. Many Gentiles think of Zionists as hyphenated Americans. They are simply Jews who favored the establishment of a national homeland. Now that Israel is a reality, the Zionists have become zealous fund raisers. But they aren't emigrating; they're checkbook Zionists. The proof is that only 2,000 Americans have settled in Israel since it became a nation. That's .04 per cent of the Jews in the U. S.

The other 99.96 per cent have no intention of leaving a country that, to an increasing number, is not only their own but their *native* land.

Is there a Jewish vote? There is still some bloc voting by ethnic groups in all big cities. In New York, both parties look for candidates with Irish, Italian and Jewish names. And no candidate can afford to offend the sensibilities of any group: You praise Israel, you eat pizza and you wear a green tie on St. Patrick's Day. But only in New York, Chicago and Los Angeles and only on certain issues—Israel, civil rights, FEPC—is there any identifiable Jewish vote.

It's true that Jews tend to be Democrats rather than Republicans. Most of them live in big cities, and urban areas are traditionally Democratic. Also, they are inclined to be liberal rather than conservative. There's a reason for this that transcends politics and economics. Anti-Semitism has usually flourished under authoritarian regimes and withered in a vigorous democracy. Demagogues like Sen. Joseph McCarthy alarm Jews; they dread an atmosphere of unreason. They opposed him because their built-in radar detected danger signals.

Are there sharp divisions within the Jewish community? A generation ago, the answer would have been an emphatic "yes." Zionists were at odds with anti-Zionists. There were a Jewish proletariat and a Jewish aristocracy. Jews of German extraction who had come to America in the 19th century looked down on the recent immigrants from Eastern Europe. I know of an old Jewish lady who still calls the latter "kikes." Rivalry between the Orthodox, Conservative and Reform branches of Judaism was intense, and they differed sharply in ritual and worship.

Today, the lines are blurring. American Jewry is becoming more homogeneous. The Jewish working class has all but vanished, having ascended into the middle-income bracket. Zionism is no longer a burning issue, and the only group still shadowboxing against Israel is the vocal but numerically insignificant American Council for Judaism. The immigrants are losing their accents, rising in the social and economic scale and gaining acceptance in the clubs and organizations that once were preserves of the "Germans." (B'nai B'rith, the Jewish fraternal order, has had presidents of East European origin since 1938.) Hitler helped to end the feuds between Jews by showing them that the anti-Semites make no distinctions; the American melting pot did the rest.

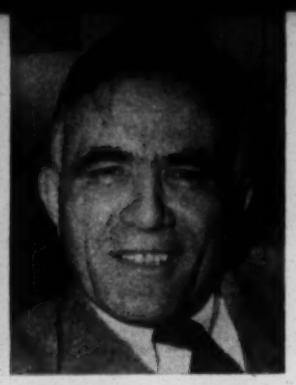
The trend is evident in the synagogues too. Orthodoxy is becoming more supple, adapting old customs to contemporary American life. (How many Jews do you know who won't drive a car on the Sabbath?) Reform temples are adding more ritual to their services. There is more mobility among the three branches, and unity too: All co-operate in providing chaplains for the armed forces and in agreeing to a common service acceptable to all Jewish soldiers.

The only intramural controversy you hear about these days is between two groups of intellectuals—the parochials and the integrators; that is, between those who feel that Judaism should become a kind of American subculture and those who think Jews should be nothing but Americans who attend a different church. This is an argument that will probably go on for a long time.

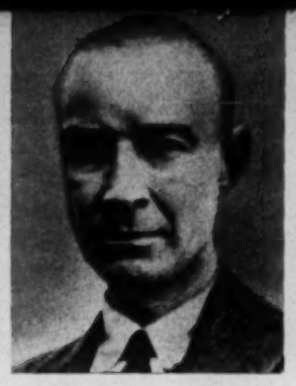
Why are there so many Jewish organizations? The current American Jewish Yearbook lists more than 300 *national* Jewish groups. Some are subdivisions of others; some are semidefunct. The fact remains, that's a lot of organizations for 5,500,000 people.

There are several reasons. Jews are highly individualistic—they form splinter groups when they disagree. They are joiners. (A survey in Elmira,

Actor Kirk Douglas, like other American Jews, has won many laurels in Hollywood.



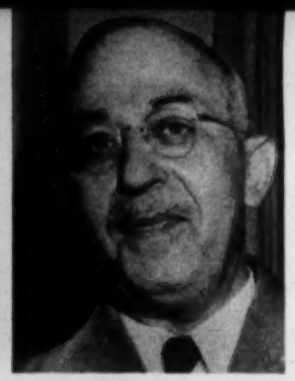
Agricultural expert Wolf Ladejinsky served on the Tokyo staff of MacArthur.



Atomic physicist J. Robert Oppenheimer helped build bomb that hastened V-J Day.

Businessman Lessing Rosenwald is retired chairman of board of Sears, Roebuck.

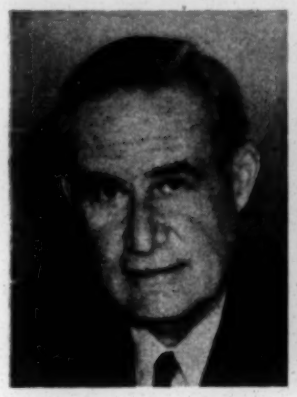
Communications industry is headed by men like David Sarnoff, chairman of RCA.



Government official Simon E. Sobeloff was appointed U. S. Solicitor General by Ike.

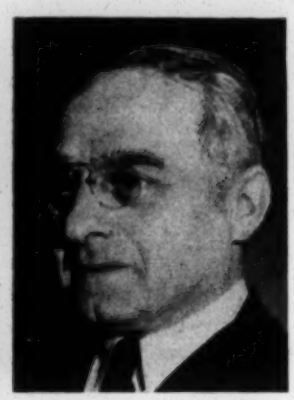
Humor in America has been enriched by cartoonist Al Capp, author of *Li'l Abner.*

In America, Jews found a land of opportunity where they were able to participate, and frequently excel, in almost every field of endeavor



Journalist and publisher, Arthur Hays Sulzberger is head of the New York *Times.*

Labor leaders like David Dubinsky helped improve lot of the garment workers.



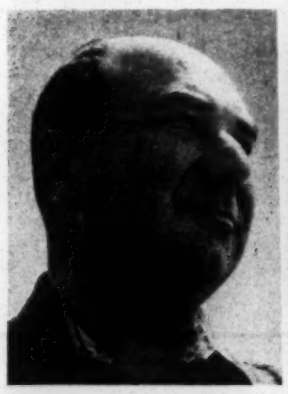
Lawyer, educator and judge, Felix Frankfurter is only Jew on U. S. Supreme Court.

Medical sensation of 1955 was the discovery of polio vaccine by Dr. Jonas Salk.

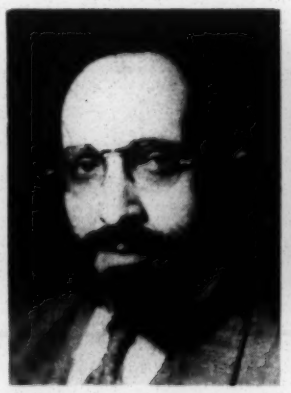
Motion-picture executive Dore Schary typifies the renaissance of Hollywood.

Musician Benny Goodman has won acclaim for jazz and classical performances.

Politician Jacob Javits, a Republican, was elected Attorney-General of N. Y. State.

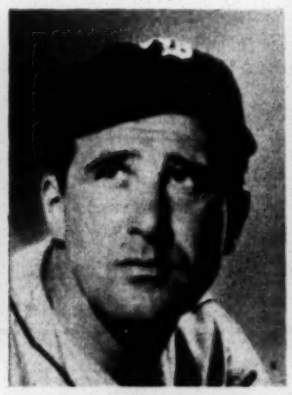


Real-estate wizard William Zeckendorf has stimulated the postwar building boom.



Religious scholar Louis Finklestein directs the Jewish Theological Seminary.

Research by Nobel prize-winner Selman Waksman discovered vital antibiotics.



Sports have given American Jews like Hank Greenberg the chance to be champions.

Utilities executive Philip Sporn heads vast American Gas and Electric Company.

Writer Saul Bellow scored big success with novel, *The Adventures of Augie March.*

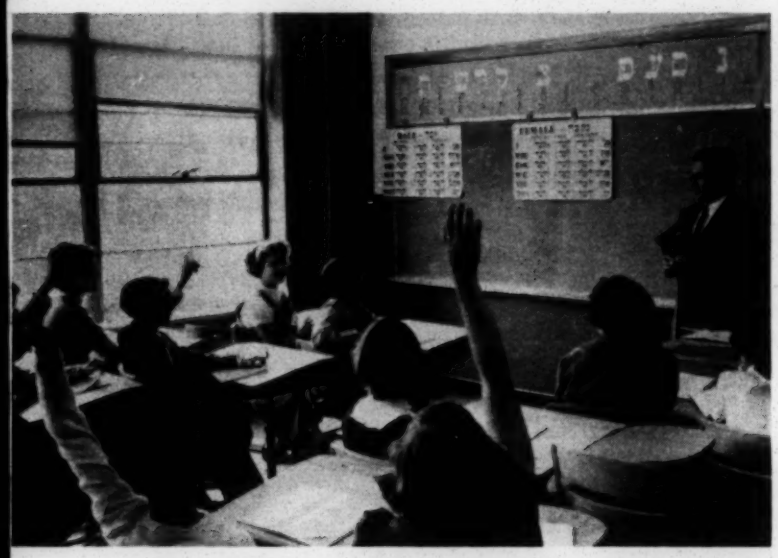
N. Y., showed that half the Gentiles but only one out of 15 Jews belonged to no organizations at all.) And because they are often excluded, they must set up parallel fraternities, garden clubs and lodges of their own.

Finally, organizations tend to survive long after they have outlived their usefulness. Groups formed to shelter and aid the swarms of pre-World War I immigrants live on, even though immigration has all but dried up. Yiddish societies are dwindling away.

For all their myriad associations, American Jews are not *well* organized—except for philanthropy. There is duplication of certain activities by the big political-cultural groups like the American Jewish Committee and the American Jewish Congress because of old jealousies and "a difference in outlook." In smaller towns, there is widespread indifference to most Jewish organizations except the local synagogue and perhaps B'nai B'rith.

But why *should* American Jews have a tight, hierarchical organization? It would set them apart from other Americans if they did. I asked almost every Jew I met for the names of the five top leaders of U. S. Jewry. Their answers differed widely; in fact, there was general agreement about only one man—Sen. Herbert H. Lehman of New York.

Neighborhood kids, Hurand and sons practice football plays in the big back yard of Art's five-bedroom brick house.



Hebrew school at synagogue community center is attended three days weekly by Hurand's kids, who "learn to love the language."

A civic and social-minded man, Hurand manages chain of bakeries, is active in Community Chest and Elks. But, as in many American towns, the local country club does not accept Jews.

A bustling American family in Michigan prospers and maintains its faith in Judaism

Flint, Mich., is a good place for Americans to live. It is a prosperous automobile-manufacturing town of 165,000. Among its people are 800 Jewish families such as the Hurands. Art Hurand was born, raised and educated in Flint. He married a local girl, Bess Bryer; they have five children. Art came home after five years in the Army to continue his father's bakery business. Now, he operates ten Buttercup Bakery shops, and his father, a Russian-Jewish immigrant in 1911, is semiretired. While excluding Jews from its country-club social life, Flint welcomes them in its civic life. Bess Hurand is a Cub Scout den mother, Art is in Civil Defense and the Chamber of Commerce. In the aftermath of the Flint tornado, Art put his bakery experience to community use to direct the feeding of the homeless.

Family life is strong at Hurands'. Bess and the children enjoy wrapping gifts for Hanukkah, a Jewish autumn festival.

Anti-Semitism is declining in America, but many Jews still feel edgy among Gentiles

In a real crisis—say, an upsurge of anti-Semitism—to whom would Jews turn? They told me they would turn to American leaders they could trust—to men like Eisenhower, Stevenson, Truman or Warren—as well as to their own organizations. For today's American Jew is an American at heart as never before.

Is there much intermarriage between Jews and Gentiles? Not much. Less than 10 per cent of American Jews marry outside their faith. (The Catholic figure is 30 per cent—sanctioned by the Church.) In three fourths of the cases, the bride is Gentile and the groom Jewish. These brides account for most of the 2,000 annual conversions to Judaism (which conversions are not actively encouraged by rabbis). Their children, more often than not, are raised as Jews.

A mixed marriage is no longer the cause for lamentation among Jewish relatives, but it is usually deplored. I know of cases where such marriages were boycotted by parents on both sides.

Jews continue to marry within their faith for many reasons: religion, custom, compatibility. But the main one is that their social contacts are too frequently limited to other Jews. Boy meets girl where boy finds girl.

What makes Jews so clannish? There's the story of the veterans' post that had 160 members, six of them Jewish. They held a meeting to elect a post commander, and there were two candidates—Johnson and Ginsburg. When the votes were counted, Johnson had 154, Ginsburg six. "Those Jews," chuckled a member. "They always stick together, don't they?"

Jews do tend to be clannish, partly because they are frequently excluded from Gentile society and partly because they are more comfortable with other Jews. Catholics and Protestants have their own professional associations; Jews follow suit. Gentile clubs inquire into your religion, so Jews build their own club. Fearful of intruding where they might feel unwanted, they withdraw into a social ghetto. Many prefer it this way. "With a Gentile," said one, "I find that I'm on my best behavior. I feel edgy. It's a strain." Jews are seldom awed by other Jews. ("So he's got a fancy Cadillac? He's still a *schlemiel.*")

A recent survey by a Cornell sociologist showed that, in a typical small city, fewer than 10 per cent of the Jews were part of a "mixed" social clique. Some said they hesitated to invite non-Jewish acquaintances to their homes for fear of being rebuffed. And in the preponderantly Jewish neighborhoods in and around New York, I found that social contact with Gentiles was practically nonexistent.

The Jewish community centers sprouting up all over the country (350 at the latest count) fulfill a necessary and important function, but they also help perpetuate clannishness. Example: I found one community where an attempt was made to form a Jewish Boy Scout troop. Fortunately, the attempt was unsuccessful, and the kids in the "mixed" troop can go on being Scouts, period.

Why do Jews tend to be clannish? I asked a rabbi if he would instinctively seek out other Jews at a large social gathering. "No," he replied. "First, I'd see if there were any other clergymen in the room. But if there weren't any, I guess I'd seek out the Jews. You look for people with whom you have *something* in common."

Is there much anti-Semitism in the United States today? Overt anti-Semitism is hard to find. American Jews today have a better-than-even chance of living full, productive lives without being frustrated by discrimination. The United States remains a land of opportunity for all of its citizens.

There is still a handful of hate sheets issued by a scraggly gang of professional anti-Semites. There is still a residue of economic discrimination: Last year, a survey of Chicago employment agencies revealed that 27 per cent of 9,000 job orders specifically barred Jews. Some medical schools still have Jewish quotas and very few admit Jews to their faculties; the same is true of some private schools and colleges. Among real-estate brokers in certain areas, there is a tacit agreement not to sell to Jews.

But it's safe to say that the last big barrier standing between Jews and other Americans is a social one. This doesn't make it trivial. The social barrier is more important in many communities than most Gentiles suspect. For the power structure of any small city is usually centered in the number-one country club—and rare indeed is the "prestige" club that admits Jews. A business or professional man who does not have access to its golf links, its bar and its locker room suffers a very real economic handicap. What big corporation will promote a Jew to be its branch manager or sales representative in a community where he can't mingle freely with the top people?

Most young Americans feel that the big corporations now offer the best opportunities for security and advancement. Because of invisible barriers, some young Americans would be forced to disagree.

Geographically, the incidence of discrimination varies from place to place. For example, prejudice and its by-products are strong in such cities as Detroit, Minneapolis and Los Angeles. On the other hand, San Francisco, where Jews were among the earliest settlers, has a good record; the same is true of Cincinnati, Washington, D. C., and most of the South.

To sum up: Anti-Semitism is most prevalent in cities with a large Jewish population that did not grow up with the community and that has little social contact with Gentiles. It manifests itself socially—but has some economic repercussions. Anti-Semitism also is a symptom of subsurface prejudice that disturbs and worries many Jews; for so long as prejudice still smolders, they will be nagged by the fear that it may one day flare up into something bigger and uglier than the snobbish name game now practised in America's "best" clubs.

What makes people anti-Semitic? It's an old sickness, with a long history. For centuries, the Jews were misfits and therefore outcasts in a clerical Christian society. They were regarded by ignorant people, recalling Judas Iscariot, as "the Christ killers." Segregated, living apart in their ghettos, the Jews seemed strange and mysterious. Legends about them were invented. And whatever people do not understand, they often fear and hate. Ignorance plus fear creates prejudice.

A survey was conducted not long ago in a Michigan county with a population of 30,000—of whom 13 were Jews. Nearly 40 per cent of the Gentiles had never met a Jew; yet three out of four said Jews must not get "too much power," and two out of five were in favor of "sending them back to Palestine."

What do prejudiced Gentiles say about Jews? I've heard them accuse Jews of being "pushy," bad-mannered, mercenary, ostentatious, crooked in money matters, "not like us." Seemingly oblivious that Jews comprise only 3.5 per cent of the population, some fear Jews will "take over" their clubs, their housing developments, even their government.

Many have Jewish friends whom they exempt from their prejudice with the cruel, patronizing (but sincerely intended) remark, "Some of my best friends are Jews." But they seldom try to reconcile the imaginary stereotype to which they object with the real Jews they know and like.

The stereotype and its consequences persist because Gentiles often fail to stand up to the occasional anti-Semite in their midst; they let him promote the pattern of prejudice. Call it inertia. The stereotype also persists because some Jews, for reasons I have mentioned, tend to be over-aggressive. But the main reason, I think, is that Jews, whatever they do, are so frequently identified as Jews. A few weeks ago, in a Midwestern restaurant, I was sitting next to a table of raucous, loud-mouthed people. My dinner companion made some remark about "those noisy slobs." He didn't say "noisy Protestants." But if they had been Jews, I know darn well what he would have said.

"If a guy calls you a kike, and you swing on him—everybody else is on your side."

Is anti-Semitism declining in America? Definitely. It reached its peak in the thirties. A world-wide depression, followed by an upsurge of fascism in Europe, encouraged the crackpots of America. Father Charles Coughlin, the Bundists and a pack of petty demagogues thought they were riding the "wave of the future."

But they disappeared, perhaps forever, when the U. S. went to war. Anti-Semitism became un-American; Hitler made it disreputable. I can remember when cracks about the Jews were almost taken for granted. Many Gentiles assumed that you, too, were anti-Semitic. Now you seldom hear words like "kike" (which Otto H. Kahn once defined as "a Jewish gentleman who has just left the room"). The anti-Jewish remarks you hear today are somewhat apologetic, somewhat furtive.

Greater Jewish participation in civic affairs and community activities has helped to dispel the miasma of prejudice; so have the educational efforts of organizations like the Anti-Defamation League, the American Jewish Committee and the National Conference of Christians and Jews.

Discrimination in employment is on the way out. It doesn't pay. (A survey by Elmo Roper showed that discrimination cost U. S. industry some $30,000,000,000 a year.) The shortage of qualified engineers has made it easier for Jews to enter this once-restricted field. Medical schools are dropping the quota system—and we may get *more* Dr. Jonas Salks. On the campuses, more and more fraternities and sororities accept Jewish students (even though the majority still do not).

There are statistics aplenty to show that anti-Semitism is no longer the major problem it once was for American Jews. It's become more of an irritant than a problem. Yet many Jews fear that the seeds of anti-Semitism are still present and that a national crisis—such as a severe depression—could make them sprout again. As one said to me, "We Jews have a bigger stake in continued prosperity than most Americans. . . ."

How do Jews react to Gentile prejudice? I was surprised to discover that a great many Jews believe that "if you scratch a Gentile, you find an anti-Semite." They make exceptions, of course ("So and so is a decent *goy*"). But the persistence of this illusion is a symptom of insecurity. A great many are hypersensitive in their relations with Gentiles. They seem to have a special exposed nerve that registers every tremor of prejudice like a seismograph. Let a Gentile use an idiomatic phrase like "He jewed me down," and every Jew within earshot will mark him as a bigot.

Some Jews are even inclined to blame their own failures on their Jewishness. A rabbi told me the story of the Jew with a terrible stammer who complained that he was refused a job because "they d-d-don't take Jews." What was the job? "Radio announcer."

Confronted by real or imagined anti-Semitism, some Jews wince, some become broodingly anti-Gentile, some shrug it off, some turn against their fellow Jews and try to "escape." I asked a prominent psychiatrist how many of his Jewish patients were sick because they were Jews. "None," he replied. "But if they are sick to begin with, Jewishness is always a contributing factor."

Only a few still try to escape. Those who change their names do so chiefly because it's a convenience in an Anglo-Saxon environment. Jews don't criticize a man who changes his name from Abramowitz to Abrams, but they resent a Cohen who becomes a Corwin—he might be a quitter.

By and large, American Jews are becoming more assertive about their faith. Parents who once advised their kids to ignore anti-Semitic jibes ("It's part of being a Jew") now tell them to fight back as Americans who have nothing to be ashamed of. But it will take time both for Jews to overcome their complexes of persecution and inferiority and for Gentiles to extirpate the last vestiges of prejudice from their attitudes. Even today, a hospital that invites a Jew to serve on its board of directors is doing *him* a favor; but the Christian who agrees to serve on the board of a Jewish hospital is doing *Jews* a favor. And don't think everybody concerned isn't aware of the distinction.

"As Americans," I was told by a Jewish leader, "we won't get the respect we deserve until we show that we have self-respect." I heard this stated differently by a young Jew just out of the Army: "If a guy calls you a kike and you swing on him, everybody else is on your side. I've tried it."

Hurand children, Lynne, Robbie, David and Gary, light traditional Hanukkah lamp, a symbol of religious freedom dating back to the restoration of the temple in Jerusalem, 165 B.C.E., by Judas Maccabaeus.

Is there a Jewish religious revival in America? The current religious boom affects all faiths; Judaism is no exception. Synagogue affiliation in all three branches of Judaism was up 10 per cent last year, and more than half the nation's Jewish children are now getting formal religious training in synagogue schools—an increase of 20 per cent in two years. Only one out of seven Jews go to weekly services (60 per cent attend on the high Holy Days), yet this represents far greater participation in religious life than you might have expected 15 years ago.

In small towns, the synagogue is the headquarters of Jewish community life, and as more Jewish families move out of the cities and into the suburbs, they tend to become affiliated with their new synagogues for both spiritual and social reasons. The classic function of synagogue was to serve as a place of worship, of study and assembly. In America today, the old definition is valid again—and don't forget to add the basketball, the dances, the kindergartens and the swimming pools that are giving many temples the look of community centers.

You can see the same trend in Christian churches. They have taken a new lease on life because people are groping for spiritual values and religious identification in a complex, impersonal society. Among Jews, the process of reidentification is more significant: It is not only religious, but involves an acceptance of their Jewishness. Wherever I traveled in America, I found Jewish parents who knew little of their faith and their culture sending their children to synagogue schools to learn about Judaism and its history. I have a friend out West who went to a temple for the first time in 20 years. "I was amazed," he told me, "to see how many of my acquaintances were in the congregation."

At home with friends, Art and Bess Hurand, Reva and Harry Ratner, and Marvin Levey enjoy an explosive laugh over a Jewish story. The humor of the Jews, once profoundly bitter, has developed in America into good-natured satire, usually poking fun at some of the foibles of middle-class Jewish Americans.

After more than 100 generations, Judaism is still a vital faith whose precepts are well adapted to contemporary life. It is a common sense, ethical, worldly religion that stresses the good life as its own reward and does not speculate too much about the hereafter. In Judaism, any act of ethical import is as valid as a ritual observance. Compassion for one's fellow men, personal devotion to one God and emphasis on the home as the center of religious life—these are basic to Judaism.

Some theologians feel that as Judaism adjusts to America, it will tend to evolve into something like liberal Protestantism—minus Christ and with an admixture of Hebrew ritual. However it develops, many Christians who go to synagogues for the first time are surprised to see how closely related their own faith is to Judaism. Some may even feel like the friar in Lessing's play, *Nathan the Wise*, who never really knew a Jew until he met Nathan.

"Nathan, Nathan!" he cried. "You are a Christian! By God, you are a Christian! There never was a better Christian!" To which Nathan replied, "We are of one mind. For what makes me, in your eyes, a Christian makes you, in my eyes, a Jew."

Will Jews ever be completely integrated in America? It depends on what you mean by integrated. If you mean, will they eventually have the same social and economic status as other Americans?—the answer is yes. That part of the American dream which says that any boy can grow up to be President will apply to Jews too. I venture to say that in another generation, there will be no purpose in a report such as this one.

But if you mean, will Jews lose their identity as Jews?—the answer is no. Why should they, after all these centuries? Many individual Jews who saw a conflict between their Jewishness and Americanism—and decided to be only Americans—have often found they were not being honest with themselves or society. That's why more and more are re-embracing Judaism, reasserting their identity as Jews.

A generation or more ago, the problem tormenting many immigrants was: As a Jew, how can I be a good American? Today, the children and grandchildren of these immigrants, more secure in their Americanism, more confident of belonging, are likely to pose the problem in a different way: As an American, how can I be a better Jew?

A Jewish social philosopher, Will Herberg, recently wrote that religious distinctions are the only ones that survive in American society. The melting pot takes care of the other immigrant traits—language, dress and so forth. And he sees America's diverse peoples coalescing into three great subcultures—Protestant, Catholic and Jewish. Under these circumstances, to be identified as a member of the Jewish faith will be an assertion of a Jew's Americanism.

From what Jews around the country told me, I am inclined to agree that religion (plus the culture and sense of history it implies) is becoming the binding element that will keep the American Jewish community from disintegrating. In time, American Jews will no longer be regarded as "different"—any more than Quakers are today.

Already, their integration in American life is more complete than in many countries with older Jewish communities. A French Jew may say, "I live in France." An Italian Jew may tell you, "Our family has been in Rome a long time."

But an American Jew will say, "America is my home."

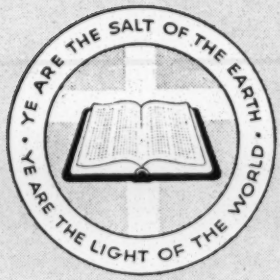
To the homeless, persecuted Jews of East Europe, America meant security, freedom and opportunity

Crowded shiploads of immigrants landed regularly in New York between 1880 and 1914. Among them were hundreds of thousands of Russian and East European Jews fleeing persecution. They learned the language of America, found a security they had never known. Second- and third-generation Jews came out of the melting pot thoroughly "Americanized." Some began to lose their sense of identification with Judaism itself. The Nazi German humiliation (left, Jews scrubbing street in Vienna) and the slaughter of about 6,000,000 Jews under Hitler brought about a renaissance and reaffirmation of Judaism in the United States: America was not just a place for Jews to live. It was *home*, and Judaism was an integral, but not an overriding, part of their American way of life.

Additional copies may be obtained from:
Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N. Y.

"INTEGRATION"

T. B. MASTON



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THE CHRISTIAN LIFE COMMISSION

OF THE SOUTHERN BAPTIST CONVENTION

161 EIGHTH AVENUE, N. — NASHVILLE 3, TENN.

February 22, 1957

Dr. Earl Brewer
Candler School of Theology
Emory University
Emory University, Georgia

Dear Dr. Brewer:

This is to remind you that we are expecting you to be in the Workshop of the Church Women of Georgia, Friday, March 1st, in the Ladies Parlor of Wesley Memorial Church.

I will be in Knoxville on Monday and Tuesday, and will try to get an engagement with you Wednesday so we can talk it all over. I called this week and found you out of town.

We are deeply grateful to you for consenting to help us in your splendid way.

Sincerely yours,

Mrs. M. E. Tilly

MET:fc

Forty-ninth

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of the

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to the

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PROCEEDINGS AND DEBATES OF THE 85th CONGRESS, FIRST SESSION

THE SOUTHERN REGIONAL COUNCIL

Origins and Aims—Report on Negro Voters

SPEECH

OF

HON. PAUL H. DOUGLAS

OF ILLINOIS

IN THE SENATE OF THE UNITED STATES

Friday, July 26, 1957

Mr. DOUGLAS. Mr. President, at various times in the past I have quoted the publications of the Southern Regional Council. The Southern Regional Council is composed entirely of southerners, men and women of good will of both races in the South. It is in no sense a lobbying organization. I have been able to obtain material it provides through the Library of Congress, at my request.

I think the statement which has been prepared on the origins and aims of the Southern Regional Council should be printed in the RECORD at this point so as to indicate the high qualifications of the council and its emotional attachment to the South. So I ask unanimous consent, Mr. President, that the statement be printed in the RECORD at this point.

There being no objection, the statement was ordered to be printed in the RECORD, as follows:

THE SOUTHERN REGIONAL COUNCIL: A BRIEF ACCOUNT OF ITS ORIGINS AND AIMS, APRIL 1956

"The South of the future toward which our efforts are directed, is a South freed of stultifying inheritances from the past. It is a South where the measure of a man will be his ability, not his race; where a common citizenship will work in democratic understanding for the common good; where all who labor will be rewarded in proportion to their skill and achievement; where all can feel confident of personal safety and equality before the law; where there will exist no double standard in housing, health, education, or other public services; where segregation will be recognized as a cruel and needless penalty on the human spirit, and will no longer be imposed; where, above all, every individual will enjoy a full share of dignity and self-respect, in recognition of his creation in the image of God." (From a Statement of Policy and Aims of the Southern Regional Council (1951).)

SRC AND THE COMMISSION ON INTERRACIAL COOPERATION

The Southern Regional Council and its predecessor, the Commission on Interracial Cooperation, have a history of 35 years of constructive activity.

In the troubled days following World War I, race conflict and the lawlessness of terror organizations reached such proportions that the need for new techniques of restoring harmony could not be ignored. To meet this need, interracial committees were formed in cities and towns throughout the South. It was found that by bringing together influential members of both races grievances could be aired, mutual problems discussed, and a meeting of minds effected. This method had such beneficial results that interracial committees became an established part of the life of the South in the early twenties. Their influence became southwide through the formation of the Commission on Interracial Cooperation, a central organization with headquarters in Atlanta.

The commission was founded in 1919 by a group of the South's leading church men and women. Among them were Dr. M. Ashby Jones, prominent Baptist minister, Dr. John Hope, president of Atlanta University, Mr. John J. Eagan, businessman and philanthropist, Dr. Plato Durham, dean of the Emory University Theology School, Dr. Robert Moton, president of Tuskegee Institute, and Dr. Will W. Alexander, the commission's director. Its work in behalf of sound race relations was acclaimed by the South's leading newspapers, religious leaders, and by many public officials.

The commission helped organize, extend, and guide the work of State and local interracial committees. It assisted them in making their influence felt by newspapers, civil authorities, churches, school officials, police administrators, and health officers. It gave much attention to factual analysis of the problem of lynching and other forms of interracial violence. Its auxiliary, the Association of Southern Women for the Prevention of Lynching, under the direction of Mrs. Jessie Daniel Ames, did much to educate public opinion in the causes and possible remedies for such violence.

From these early activities, the commission built up a body of acquaintance and confidence that has been an increasing asset through the years. The traditional barrier between the races was broken down to allow an interchange of ideas and mutual trust. The notion of cooperative action by people of good will, both white and Negro, took root and has continued to grow. In its 25 years of operation, the commission made the meeting of white and Negro citizens for the discussion of common problems an accepted practice almost everywhere in the South. It marshalled thousands of southern church people in opposition to lynching and other injustices, brought new light to bear on race relations, issued 2 million copies of pamphlets and leaflets, and symbolized the faith of the southern white people and Negro people in the processes of mutual agreement and cooperation.

Transition to SRC

In 1939 the leaders of the commission began to explore the possibility of expanding the activities of the organization to permit a broader approach to the problems of the South. In October, 1940, the commission instructed its executive committee to "take whatever steps are necessary to carry out the plans for the formation of a council on southern regional development," which would include in its program "the work of the commission and other activities connected with the economic, educational, and social development of the South."

Meanwhile the efforts of other progressive southerners were leading them to a similar purpose. The first movement in that direction took place when a group of southern Negro leaders met in Durham, N. C., on October 20, 1942, to set forth just what the Negro wants and is expecting of the postwar South

and Nation, and to enlist the aid of interested white southerners. The result of this historic conference was a comprehensive statement covering the following areas: Political and civil rights, industry and labor, service occupations, education, agriculture, military service, and social welfare and health. Many social thinkers regarded the Durham statement as the most hopeful pronouncement on race relations that had come out of the South in the last 75 years.

In April 1943 a group of southern white leaders met in Atlanta to consider the statement of the Durham conference. These white leaders found the statement so frank and courageous, so free from any suggestion of threat and ultimatum, and so demonstrative of good will, that they gladly pledged their cooperation. "The need," they concluded, "is for a positive program arrived at in an atmosphere of understanding, cooperation, and mutual respect."

SRC organized

Representatives of both the Durham and Atlanta conferences met in Richmond in June 1943, to work out further details. The Durham statement was adopted as a general guide to action, and a continuing committee was appointed to devise practical means of approach. The organizing meeting of the council was held in response to a call issued by some of the South's finest leadership, including C. H. Gillman, Georgia director, CIO; George L. Googe, southern director, AFL; M. Ashby Jones, Baptist minister; Ryland Knight, Baptist minister; Rabbi David Marx, The Temple, Atlanta; Bishop Arthur J. Moore, the Methodist Church; Ralph McGill, editor, the Atlanta Constitution; Stuart R. Ogiesby, Presbyterian minister; Most Rev. Gerald P. O'Hara, bishop of Savannah-Atlanta; Dean S. Paden, president, King Hardware Co.; J. McDowell Richards, president, Columbia Theological Seminary; Bishop John Moore Walker, the Protestant Episcopal Church; Goodrich C. White, president, Emory University.

Following the deliberations of this group and a subsequent conference with southern Negro leaders, the SRC was chartered early in 1944. The incorporators were Bishop Arthur J. Moore; Ralph McGill; Dr. Rufus E. Clement, president of Atlanta University; Dr. Charles S. Johnson, president of Fisk University; and Dr. Howard W. Odum, professor of sociology at the University of North Carolina. At the charter meeting, the Commission on Interracial Cooperation met and formally merged its program and assets with those of the council. A strong and democratic council had been established to attain through research and action the ideals and practices of equal opportunity for all peoples in the region.

Since this auspicious beginning, the council's membership has included distinguished southerners, white and Negro, in all walks of life. Dr. Odum was the first president of the organization. He was succeeded by Paul D. Williams, of Richmond, Va., a prominent Catholic layman and cofounder of the Catholic Committee of the South. Mr. Williams served as president for 6 years—from 1945 until 1951. He was succeeded by Mr. Marion A. Wright, widely known as a South Carolina attorney active in civic and educational affairs, now living in Linville Falls, N. C.

How SRC works

The Southern Regional Council consists of a board of some 80 southerners representing the major religious faiths, both races, and the 13 States of the region. These people are the Southern Regional Council. They make the policies and review all activities at an annual meeting. They elect an executive committee which meets at least every 3 months to give closer direction to the organization. And full reports of all activities are sent to the members quarterly. The council is nonprofit, nonpolitical, and nondenominational.

Financial support for the council has come from many different individuals and organizations. Some of the organizations are: the Julius Rosenwald Fund, General Education Board, the Fund for the Republic, Division of Home Missions and Church Extension of the Methodist Church, Woman's Division of Christian Service of the Methodist Church, Phelps-Stokes Fund, Catholic Committee of the South, Board of Education of the Methodist Church, Ashby Jones Memorial Fund, Committee on Woman's Work of the Presbyterian Church of the United States, the National Council of the Protestant Episcopal Church, the Marshall Field Foundation, the Doris Duke Foundation, various trade unions, and some business firms. Individuals support the council through contributions, legacies, and payment of membership dues.

What SRC does

The council's present functions may be summarized as follows: (1) Clearinghouse and coordinating work with numerous agencies working on southern problems; (2) research and survey to determine the facts and the state of public opinion as a basis for sound social action; (3) educational activities through a monthly bulletin, the New South, and through pamphlets, press, radio, television, conferences, and personal contacts; (4) consultative services to private and official agencies; (5) promotion of specific programs of action through the council staff and affiliated State organizations.

Following are some of the areas with which the SRC's educational program has been concerned:

Employment of Negro policemen in southern communities.

Newspaper handling of racial news.

Community self-surveys, in which local people of both races study their problems as a basis for achieving local solutions.

Conferences of leading white and Negro southerners with common concerns and a common desire to further democratic practices in their areas of interest—religion, health, housing, education, etc.

Voluntary decisions to open professional associations, private colleges, public libraries, and the like to all qualified persons without respect to race.

The right to vote without racial discrimination or intimidation.

Impartial enforcement of the law and administration of justice in the South.

Orderly compliance at the community level with the recent decisions of the Supreme Court holding public school segregation unconstitutional.

Church support

Church people have always been the moving force in the southern interracial movement. This is as true today as it was 35 years ago. All of the major religious groups represented in the South have taken their stand in favor of the principle embodied in the Supreme Court's segregation ruling. The Court ruling was endorsed by the Southern Baptist Convention, many of the southern conferences of the Methodist Church, the General Assembly of the Presbyterian Church (southern), the Province of Sewanee (southeastern) of the Protestant Episcopal Church, the Catholic Bishops of the South, the various Jewish religious and fraternal groups, and virtually all of the other denominations found in the South. It is only natural that many religious southerners should seek to put the principles of their faith into everyday practice.

The Southern Regional Council and the affiliated State groups have enjoyed both financial and moral support from religious bodies representing the three major faiths.

Dr. George S. Mitchell, executive director of the council, received the 1953 annual award of the Catholic committee of the South "for his significant contribution to the welfare of the South."

Affiliated State organizations

With the aid of a grant from the Fund for the Republic, the Southern Regional Council is assisting interracial organizations in 12 Southern States—Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, and Virginia. Each of these organizations has its own membership, officers, and staff. In each case, people of the State involved make their own decisions as to policy and program. Affiliation with the Southern Regional Council is voluntary, and the purpose of the short-term financial aid from SRC is to help the State groups become strong, self-sustaining human relations agencies.

Toward the South of the future

The Southern Regional Council's main asset is and has always been those southerners who believe deeply in democratic practices, and who know firsthand the problems of the region. On such people rest the hopes of the South. They have wanted a regional organization, not out of any provincial desire to separate the South's problems from the Nation's, but out of the conviction that such an organization has unique advantages. It can express the best and often neglected elements of Southern thought and con-

science; it can serve as a convincing demonstration of southerners working together as fellow citizens without regard to race; and it can tap local resources and initiative often inaccessible to national groups.

The Southern Regional Council and its affiliates seek to be practical organizations, aiming at working solutions rather than spectacular pronouncements. They hold the belief that every community must ultimately find its own answers within the framework of law and conscience. They offer no master blueprint, no sovereign remedy for the South's human problems. But they do offer a method—that of representative citizens, white and Negro, coming together in equal dignity to find the best ways to move ahead.

Mr. DOUGLAS. Mr. President, following the statement with respect to the Southern Regional Council, I ask unanimous consent to have printed in the body of the RECORD a most extraordinarily able survey the Southern Regional Council has made, which is just off the press, under date of July 18, 1957. Again I wish to emphasize I have obtained the material at my request from the Library of Congress to show that it was in no sense forced upon me, so to speak.

The survey deals State by State with the various ways in which Negroes are prevented from voting in the South. I highly commend this factual account to the Members of the Senate, as we debate part IV of the bill.

There being no objection, the survey was ordered to be printed in the RECORD, as follows:

THE NEGRO VOTER IN THE SOUTH—PART OF A REPORT OF A SURVEY BY THE SOUTHERN REGIONAL COUNCIL

(Furnished on his request to Senator DOUGLAS by the Library of Congress, Legislative Reference Service)

DISCRIMINATION AND INTIMIDATION

Just as the main segregationist movement has switched from the white sheet of the Ku Klux Klan to the white collar of the citizens council, so has the pattern of discrimination against the Negro southerner changed in recent years.

In no field is this gradual shift to subtler methods seen more clearly than in a study of Negro registration and voting. Killings, beatings, the dragging of Negroes from their homes in the middle of the night—these are now rare occurrences, compared to previous decades.

Overt violence is, in brief, the exception rather than the rule for racist dealing with assertive Negro citizens. The threat of violent tactics, however, is kept alive in some areas by anonymous telephone calls to Negro leaders. Crosses still are burned, jobs threatened. Occasionally, homes are shot into or bombed.

But, today, with less obvious means employed generally, Negroes interested in voting are far more likely to be barred by a question on the Constitution than by a rope or whip.

Alabama

The Alabama consultant directed a field survey in each of the counties in his State. According to these reports:

Negroes might be treated courteously, as in Bullock County, Ala., where the board of registrars has received Negro applicants pleasantly, let them fill out forms, then told them they didn't pass—with no reasons given. In this county, with 5,423 Negroes of voting age, only 6 were registered in the summer of 1956. In 1953, more than 100 attempted to register; in 1955, only 20 even tried, and of these 19 were refused. One of the six registered succeeded only on his seventh trip to the board.

In other counties of central Alabama, like Bullock, Negroes encounter greater difficulty. This is the black-belt section of the State, so-called because of the dark rich soil, an area where 15 counties have populations over 50 percent Negro.

Among these is Dallas, where only 275 of the 18,132 Negroes of voting age are registered.[1] In 1956 alone, at least 350 were turned down. Some reported that they filled out questionnaires 3 or 4 times but still were not sent registration certificates. Many reported they were given no help in filling out forms although white applicants were. One Negro teacher who registered was fired allegedly for being "too smart;" this frightened many other teachers.

Marengo, another county in the Alabama black belt, simply seems to have stopped registering Negroes. Of 10,223 eligible, 170 were registered before the Supreme Court decision calling for an end to segregated schools. This, plus formation of a local citizens council, is reported to have hardened the lines of white resistance to Negro equality and to have put the brakes on Negro registration.

In Monroe County, Ala., where 140 of the 5,914 Negroes of voting age are registered, other hopeful applicants said more often than not they found the board of registrars had "misplaced the application forms" or told them to return later. Registrars in Hale County, where 130 of 7,036 eligible Negroes are on the voting roll, have turned down 300 in the past 2 years for "failure to fill out forms correctly."

One Negro teacher in Alabama said she was refused because she didn't know the address of her estranged husband. Many Alabama boards require two voters to vouch for all Negro applicants and some require Negroes to produce white character witnesses. Registrars in one county where about 2 percent of nearly 7,000 Negroes over 21 have registered announced that a "good white man" must accompany Negro applicants.

In a black-belt county which is somewhat less than 50 percent Negro, registrars closed their office when a group of Negroes appeared. Other Negro applicants said they were told when the board would meet but then found no one present on arrival. A Negro leader who encouraged other Negroes to vote reported he was threatened anonymously by telephone and told to stop his activities or he would be run out of town. Only about 200 of over 5,000 Negroes have registered.

A Negro leader in Coosa County, Ala., also said he was threatened. Crosses were burned in front of the homes of two leaders of a Negro voters' drive in Choctow County. In the latter, 112 of 4,819 Negroes of voting age are registered; 28 said they were turned down on their first try, but accepted the second time. Most of those initially refused are teachers; maids and yardmen have found it somewhat easier to enroll.

Birmingham and surrounding Jefferson County present one of the gloomiest pictures for Negroes in the South. In no other major city of the region has it been so difficult for them to vote. Only about 7,000 of 121,510 Negroes over 21 are registered; at least that many more have been turned down. Instead of the standard form and the character witnesses, Jefferson County registrars have employed another method unique in the State: Added questions about government. They might ask on what date the 10th amendment to the Constitution became effective, what was the 14th State to be admitted to the Union, on what date did Oklahoma change from a territory to a State? They have recognized no limits to their power to interrogate. While Negroes have been the board's main target, white union members, particularly if they wear overalls or work clothes, have reported that they sometimes find registration difficult or impossible. Negroes appearing before the board often have been questioned for from 35 to 40 minutes; they have had to line up separately, and the longer the line the longer the questioning.

Strong, in his study of Jefferson County, described the method used by registrars to avoid suits with the following hypothetical case: a person who failed to satisfy the board was told orally he did not qualify; the applicant then secured an attorney and filed a suit, which was a signal for the board to register the plaintiff. His suit collapsed and no court has an opportunity to pass on section 33 of the Alabama Code and the "qualified to register" phrase.[3]

In Macon County, Ala., home of famed Tuskegee Institute, many college trained Negroes have found the barriers impregnable. Negroes outnumber white persons about 5 to 1; of the 14,526 of voting age, 1,100 have reg-

[1] Registration figures used are those of 1956.

[3] Donald S. Strong, Registration of Voters in Alabama (Bureau of Public Administration, University of Alabama).

istered. By contrast, the Associated Press reported in April 1956, that 2,700 out of a total Macon County white population of 5,000 had registered, or that fewer than 100 white persons over 21 had failed to do so. An Alabama observer said that the board of registrars would sit until all white citizens interested had registered and then resign. In any event, for the major part of 1956, there was no board in the county, for 2 of the 3 members resigned and it takes at least 2 to transact business. This was at least the third time in a decade this had happened.

North Carolina

In North Carolina, as in other States with literacy laws, the registrar has considerable latitude. He can have the applicant copy indicated sections of the State constitution or he can dictate. Some Negroes have protested the use of dictation, since a registrar often reads too fast or uses a particularly difficult section. However, the State board of elections has upheld a registrar's right to use this means of testing.

A Negro attorney in a rural eastern county of North Carolina said that in certain precincts of this and adjoining counties, "It takes a white man only a few minutes to get registered, but it may take an hour for a Negro. Actually, the latter is given an academic rather than a literacy test. In this county, the tests are tough and the literacy rate low, which doubly handicaps the Negro. The tests given here actually require an interpretation of law."

A Negro college graduate in North Carolina who attempted to register for the May 1956, primary said he was turned down because he could not write a section of the State constitution from memory. Some registrars who want to disqualify Negroes have asked for a definition of such words as "ordained," "sovereignty," "posterity," etc. The replies often do not satisfy the registrar.

But there are counties throughout the State, including the rural piedmont and eastern sections, where literacy requirements are ignored for anyone, white or Negro, who wants to register. In others, only Negroes are required to do some reading. In some rural North Carolina counties, Negroes can register with a minimum of trouble only if sponsored by white persons.

Louisiana

Louisiana applicants for registration have been given a rather complicated form and the law has barred any help in filling it out. In most instances, completion is regarded as evidence of literacy although the registrar may, if he wishes, examine an applicant. There has been wide variation in the practice of helping applicants and in the strictness with which forms are scrutinized for mistakes. In some parishes, Negroes have found it almost impossible to satisfy the high standards demanded of them. In others, both Negroes and whites have been permitted to copy from previously completed forms and mistakes have been overlooked.

If a person is unable to complete the form satisfactorily, he still may qualify in some parts of Louisiana. In a number of parishes many white and Negro illiterates have registered under the physical disability provision of the State constitution. This makes it possible in some instances to control their ballot, because such registrants are entitled to ask for assistance in voting. Practice varies widely with respect to registration of illiterates but, as a rule, where literate Negroes have found it easy to qualify, illiterate Negroes also have met few obstacles.

Under one Louisiana statute which adds to the difficulties of Negro voting, two bona fide registered voters can challenge by affidavit the right of a person to be registered. The person challenged has to respond within 10 days by appearing before the registrar to prove his right to remain on the voting list. If a person fails to appear, his name is removed automatically. Citizens council groups have purged several hundred Negroes from voting lists through this device in more than a dozen parishes, including Natchitoches, Webster, and La Salle. They are able to learn which Negroes have registered under another Louisiana law which permits any 25 registered voters, by application, to copy or photostat registration records.

The Colfax Chronicle, county weekly of Grant Parish, reported (October 12, 1956) that members of the citizens council worked in the registrar's office that week in a frank effort to disfranchise the county's 864 Negro voters. The Chronicle also reported:

Their action followed a White Citizens Council meeting in Dry Prong attended by State Senator William Rainach and other Louisiana segregation advocates. W. J. B. Jones of Colfax County, WCC president, said the group voted unanimously to try to purge Negro voters. Louis Earl Stevens, council secretary, subsequently estimated that at least 90 percent of the Negro registrants were challenged in Grant Parish.

Where, instead of writing out colored on registration blanks the applicant simply put "C," the applications were challenged as being incorrect. Each Negro's age in years, days, and months was refigured and often found off by a day or so. The Chronicle checked the first 100 white registrations in one ward and found only one card which would meet the standards set by the WCC for Negroes. Four, including the superintendent of schools, figured their ages incorrectly. In a further check, the Chronicle discovered that not a single member of a citizens council committee had filled in correctly all the blanks. Needless to say, only the Negroes were challenged. Of the more than 700 Negroes purged 2 weeks before the November general election, 399 had cleared the challenges a week before the deadline.

The Chronicle commended Registrar Maxine Mosley for her fairness in dealing with the Negroes challenged.

Not all members of the white community supported the purge effort. District Attorney Sam L. Wells said he would be a witness and sign affidavits for those challenged registrants whose place of residence he knew of his own personal knowledge. J. M. Straughan of route 8, Colfax, wrote the Chronicle:

"I'm a southerner born and raised right here in central Louisiana and I am opposed to integration as strongly as any southerner could be. But what has integration got to do with the removal of Negroes from the registration rolls. I for one, will be glad to sign an affidavit for those colored voters I know to help keep them from being imposed on."

On February 25, 1957, the Justice Department made public some FBI findings on registration of Negroes in Louisiana. Assistant Attorney General Warren Olney III, said the FBI material indicated that testimony by Louisiana Attorney General Jack P. Gremillion to a House Judiciary Subcommittee "might have left a misleading impression in a number of respects." Olney's statement was in a letter to Chairman EMANUEL CELLER, Democrat, of New York, who presided at hearings in which Gremillion testified against the Eisenhower administration's civil-rights proposals.[3]

Olney said that Gremillion had mentioned "some difficulty with respect to voting" in Ouachita Parish, but contended this was "more or less an exception."

In fact, Olney asserted, the FBI investigated the handling of registrations in 10 Louisiana parishes and found that 8,552 Negroes were challenged when they tried to register in 1956.

Olney said that in Ouachita Parish there were some 4,000 registered Negro voters in the early fall of 1956 but that after a purge in October "there were in excess of 3,000 Negro voters deprived of the right to vote in the general election of November 6."

The Justice Department official challenged a number of Gremillion's statements, including his claim that registrants had a free choice in selecting the section of the United States Constitution they wished to interpret as part of their test.

"In none of the 10 parishes is there any evidence that the registrar permitted the applicant to choose which clause of the Constitution he wished to interpret," Olney said.

"Specifically, in the case arising from Ouachita Parish, the investigation by the FBI disclosed that the registrar of voters in examining applicants used a card on which was written an excerpt from the Constitution, which card was given to the registrar by the Citizens Council of Ouachita Parish."

Gremillion had told the committee that when a registered voter was challenged, the registrar sent a record of the challenge to the registrant, including a reply form, giving him 10 days to appear and establish his right to remain on the rolls by presenting statements from three voters registered in the same parish.

Olney said this did not appear to be the general practice in the parishes investigated. In six, he added, registrars "did everything to discourage the filing of reply affidavits

[3] Associated Press, Washington, D. C., February 27, 1957.

in the statutory form and generally refused them when offered." He told Chairman CELLER that the FBI found instances of registrars refusing to accept white persons as supporting witnesses for Negroes on grounds they were of a different race.

There appeared to be a concerted effort in October 1956 by white citizens councils in Louisiana and other Southern States to get Negro registrants off the rolls or to prevent their registration, Olney added.

"With respect only to cases which have been investigated by the FBI," he continued, "the following numbers of Negro voters were challenged in each of the following parishes:

"Bienville, 560; Caldwell, 330; De Soto, 383; Grant, 758; Jackson, 953; La Salle, 345; Lincoln, 326; Ouachita, 3,240; Rapides, 1,058; and Union, 600."

However, there still are areas in Louisiana where there are no Negro registrants to challenge. For example, in one parish, which is over 50 percent Negro, none of the 4,500 Negroes of voting age had registered at the time of the 1956 general election. Only one had tried in recent years. A local priest recounted the Negro's experience: when he appeared, the registrar immediately took him to the sheriff, who asked, "Aren't you happy here? Is something wrong with the way things operate around here? If you aren't happy perhaps we could arrange for you to leave." The hapless Negro promptly assured the sheriff of his happiness and allowed that his attempt to register had been a tragic mistake. He remained in the community but his wife lost her job.

There are no Negroes registered in Tensas, East Carroll, Madison, and West Feliciana Parishes, all counties with populations over 50 percent Negro. "In these parishes," the Louisiana consultant said, "subterfuge is unnecessary to discourage Negro registration. Negroes know they should not and cannot register and therefore rarely attempt to do so."

In the general election in November 1956 Louisiana voters defeated a proposed constitutional amendment designed to help the Citizens Council cut Negro voting even more. The measure was drafted by the legislative watchdog committee on segregation which previously had won approval easily for its proposals. The amendment, which was turned down by an unofficial total of 190,410 to 178,833, required certain administrative steps before a voter losing his registration could take the matter into court. Thus, said the Associated Press in a dispatch from Baton Rouge, it would have set up "administrative barriers to a Federal court action."

South Carolina

In South Carolina the prevalence of discriminatory tactics in some counties where Negroes are in the majority is quite evident. Registration books are moved from place to place to keep Negroes from getting a certificate; they are given literacy tests that have little to do with reading and writing the State constitution, as required by South Carolina law; Negroes complain that if a number go together to register in some counties, clerks will pass only one or two and tell the rest the books are closed for the day. In a few counties, Negroes who had been certified have complied with demands of employers and other white persons that they remove their names from registration books. Some have said they were threatened with harm for attempting to vote, and many landlords reportedly have warned their Negro tenants that if they registered they would be fired.

Calhoun County, S. C., with more than twice as many Negroes as whites—10,449 to 4,304—has no Negroes registered, although 4,437 of them are of voting age. "Any Negro who tries to get a registration certificate is called a smart Negro and sooner or later leaves the community," a field consultant said.

McCormick County, S. C., where the population split is 5,998 Negroes, 3,589 whites, also has no Negroes registered out of the 2,625 over 21. All Negroes who had registration certificates in 1948 had their names purged from the voting list. The majority of Negroes in the county are sharecroppers; reportedly, they could not sell their produce until their names were removed.

In another South Carolina county, Abbeville, where only 15 of the 3,687 Negroes of voting age are registered (as compared to 6,000 of the 8,951 whites), an atmosphere of fear was found. Three years ago a Negro cottonwood worker was said to have been beaten at night for voting. Since then, Negroes have not taken part in elections and almost all of those who had registration certificates have lost them.

Texas

Intimidation as a means of limiting Negro voting in Texas was found to be relatively rare. Recent violence in the State usually has been aimed at school integration, notably in Mansfield. There have been occasional reports of local discrimination against potential Negro voters, generally in the form of a segment of the white population playing on the ignorance of the poorly educated among the Negroes—to imply, for example, that property taxes must have been paid to vote. But, by and large, the poll tax remains the only obvious deterrent.

Virginia

While discrimination in applying provisions of the Virginia poll tax and registration law is not found generally in that State, nevertheless it has been reported in certain counties and a few cities. Some Negro leaders feel that poorer white citizens often experience the same difficulties as do Negroes.

The poll tax can be an effective barrier for the politically uninformed, the educationally handicapped, and the socially disadvantaged. Just the use of words confuses many of the poorly educated who often do not know that in paying their Virginia capitation tax they have paid their poll taxes. Some tax collectors reportedly have discouraged voting by telling Negroes they do not have to pay poll taxes. Many Negroes have reported they did not receive poll-tax bills along with their property-tax notices, as did their fellow white citizens. These and similar methods have been employed to discourage Negroes from paying their poll taxes in some counties and it often seems that only those who know the legal requirements and insist on paying can win their right to register.

As for registration itself, Negroes sometimes encounter further barriers in Virginia. The same discriminatory methods of administering literacy tests found in other States turn up here and there in the State, where in some counties Negroes have to meet all the technical requirements of grammar, punctuation, and handwriting in filling out their application forms; they alone are given reading or education tests, or have to complete printed forms containing legal phraseology. Some white registrars will see white applicants at any time but are busy or ill or do not have their books when Negroes appear. When registrars operate in their homes, this presents a particular problem because of the long-standing southern custom of Negroes appearing in white homes only in a servant capacity.

Florida

In 1940, Florida had 51 counties with no Negroes registered, by 1946, only 4, and 10 years later only 2. However, the number of counties in which Negroes are registered gives an exaggerated picture of the extent of Negro registration. In some counties Negro electors constitute a small proportion of those on the voting lists. This is seen, for example, in the following counties:

County	Negro population over 21	Negro percentage of total population	Number of Negroes registered, 1956
Flagler	872	45.6	13
Gadsden	10,980	56.1	3
Liberty	333	18.1	1
Taylor	1,945	30.5	77

In the counties where Negro suffrage is limited most sharply, fear is a major deterring factor. In parts of the State, indirect methods are used to discourage Negro voters and the open threat has been reported, too. In one county, the first Negro registrants in history were subjected to several forms of intimidation—cross burnings, bomb-throwings and shots fired into their homes. All but one of the registrants in this county withdrew their names from the rolls.

In another Florida county, in the plantation section, it was reported that Negroes, most of whom live in rural areas, are not permitted in the business district on election day. In still another county one supervisor of registration has told Negro applicants, "Come on in and register," while sitting with his legs stretched across the door. Other Negroes complained that loungers around a courthouse told them, "Go ahead and register if you can take what comes afterward."

Georgia

Field studies were made in a number of Georgia counties representative of the various subregional areas of the State. One of these is Early, located in the extreme southwest portion of Georgia on the Alabama line. It is in a cluster of counties considered the hard core of the State in terms of resistance to integration. In such counties as Early, Miller, Seminole, and Decatur, the Negro population is from 30 to 50 percent of the total. In other southwest counties such as Clay, Calhoun, Baker, Dougherty, Quitman, Randolph, Terrell, Lee, Sumter, Webster, and Stewart, the Negro percentage of the total population is over 50 percent. The means of excluding Negroes as registrants in these counties is similar to that reported in other areas of the South. In some, there is the ever present threat of racial violence, which erupts on occasions. Often, police brutality against Negroes indicates to them they cannot depend upon law enforcement authorities to offer them protection if they try to vote. In recent years, economic pressures have been directed against Negroes militant enough to demand educational and political equality.

In some instances, Georgia sheriffs, instead of the boards of registrars, question prospective Negro registrants about the Constitution. Sheriffs, being white and also the "law," Negro applicants thus receive two warnings at one time.

In Early County, only 226 Negroes of the 4,790 over 18 (the legal voting age in Georgia) are registered. Many others who went to the courthouse to register said they later were summoned to appear there before the board of registrars to answer questions. The majority of those who showed up were disqualified and those who did not were removed from the list automatically. This is an effective method of disqualifying Negroes there who often think of going to the courthouse for any reason with misgiving. They know they are not expected to drive their cars up to the courthouse square to park.

Separate ballot boxes for white and Negro votes continue in use in many Georgia counties. This practice of separating ballots on a racial basis is an indirect technique of disfranchising some of the Negro voters who are unwilling to take a chance on having white persons discover how they voted.

Often, racial incidents have an effect both in the community involved and in adjacent counties. There is disagreement on the extent to which they deter registration, but fear of violence is bound to condition the thoughts and actions of some. In Walton County, Ga., many Negroes interviewed said there is more fear of lynching outside the county than inside. This county was the scene of an unsolved daylight lynching in 1946 of 4 Negroes—2 men and 2 women, 1 of whom was pregnant. One Negro in Walton said he did not think that Negroes generally are afraid to register there. He added that the so-called leading Negroes are afraid but the Negro working by the day isn't. Negro teachers and ministers seem to be afraid because of what they may lose; but what it is, I don't know."

Arkansas

In Arkansas, on rare occasions, clerks in the sheriff's office may tend to discourage poll-tax payments through various means of discourtesy. For the most part, however, the poll tax is more important in Arkansas as a source of revenue than as a device for the disfranchisement of the Negro. In 1956, voters rejected an amendment to repeal it. Some important Negro leaders opposed its abolition. They believed that if the State dropped the poll tax it might adopt registration procedures requiring the filling out of forms or answering of questions and that Negroes then would experience far more difficulty than at present.

Mississippi

Finally, Mississippi. All forms of violence, intimidation and discrimination reported from other States were found here. Where other sections usually rely on 1 or 2 means of limiting Negro registration, Mississippi, home of the White Citizens Council, apparently uses them all. As a result, the State which has the highest percentage of Negroes in the country has the lowest percentage registered. Only 4 percent were on the list of qualified voters in 1955, although Negroes make up 41 percent of the total population of voting age.

In the 13 Mississippi counties listed as having a population of more than 50-percent Negro, a total of 14 votes was cast in the 3 elections on which information was available for 1954. Five of the counties had no Negroes qualified and 3 had 1 registered who never voted. In the 7 counties having more than 60-percent Negro population, 2 votes were cast by Negroes in 1954.

Violence, threats, and economic reprisals discouraged Negroes interested in voting in Mississippi. Some instances were publicized but it may reasonably be supposed that others went unreported. In 1955 alone, a string of reports of brutality and illegal tactics came out of the State.

In the early spring of that year, Gus Courts, a Negro grocer at Belzoni, Miss., was told to move from his home and withdraw his name as president of the local NAACP chapter. He was forced to move his grocery store and advised to remove his name from the voting rolls. He refused; and, in November 1955, he was shot and seriously wounded by a group of men in a car who fired into his store.

Recovering from his wounds, Courts told a reporter: "I've known for a long time it was coming, and I'd tried to get prepared in my mind for it. But that's a hard thing to do when you know they're going to try to slip up and steal your life in the night and not in the bright. It's bad when you know you might get shot just walking around in your store. That's a hard kind of life to lead."

Courts was puzzled as to why anyone would want to shoot him for, "I've never been a troublemaker and I've never had on handcuffs. I'm 65 years old and I've never had the vote. That's all I wanted."

Courts' predecessor as NAACP president in Belzoni, the Rev. George Washington Lee, was killed May 7, 1954. The United Press, in a story from Belzoni on the Courts shooting, gave this background on the Lee death:

"The Reverend Lee was shot, allegedly on the day he refused a request from a white citizen that he remove his name from the voters' registration list. In that death, first of three race killings in Mississippi this year, Lee reportedly was driving down a Belzoni street when a car in which two white men and a Negro were riding suddenly came from behind and a shotgun blast shattered the Negro's car."

A coroner's inquest returned a verdict of accidental death and made no reference to the wounds in the dead man's face.

Other incidents in Mississippi in 1955, as reported by wire services and newspapers: T. V. Johnson, Belzoni Negro undertaker, was told to remove his name from the voting rolls if he desired continued credit; the Rev. James Hargroves fled the State after he was threatened with the fate of the Reverend Lee if he continued to work for the NAACP. In August, Lamar Smith, a Lincoln County Negro, was shot fatally; no indictment was returned, although reports indicated there were several witnesses to the shooting. Elsewhere, the home of a Negro leader was fired upon, and crosses were burned in front of the homes of two others. There were additional instances of violence against Negroes for activities other than voting.

If, despite the harassment and brutality, Negroes still try to vote in Mississippi, there is the State's registration law to act as a deterrent. The rigid education test, the essay on citizenship, all the requirements of the tighter registration law passed in 1954, present innumerable opportunities for the white registrar opposed to Negro registration.

LEGAL, SOCIAL, AND ECONOMIC FACTORS

The legal weapon most widely used in the South to discourage Negro registration is some form of literacy or constitutional interpretation test.

This weapon is the successor to the white primary—long the most effective method of restricting voting. Another weapon effective in the past, the poll tax, also has lost much of its sting with increased economic opportunity. Today only five States retain the poll tax—Alabama, Arkansas, Mississippi, Texas, and Virginia.

Some of the requirements in Southern States based on literacy or constitutional interpretation tests include:

Alabama

In addition to the usual basic qualification, the Voters Qualification Amendment of

1951 provides: "The following persons * * * shall be qualified to register * * * those who can read and write any article of the Constitution of the United States in the English language which may be submitted to them by the board of registrars, provided, however, that no person shall be entitled to register as electors except those who are of good character and who embrace the duties and obligations of citizenship under the Constitution of the United States and under the constitution of the State of Alabama, and provided, further that * * * each applicant shall be furnished * * * a written questionnaire * * *. Such questionnaire shall be answered in writing by the applicant, in the presence of the board without assistance."

Georgia

A registrant must be able to read correctly in English any paragraph of the State or United States Constitution and correctly write the same when read to him. Only those unable to read or write because of physical inability may qualify if they can understand and give a reasonable interpretation of constitutional sections read to them. There is a property alternative: 40 acres of land in the State on which an elector resides or property in the State assessed for taxation at $500 or more.

Mississippi

In 1954, Mississippi voters approved a constitutional amendment tightening the State's registration law. It makes ability to read and write a prerequisite; before that, an applicant could register if able to read or understand the Constitution when read to him. In addition to literacy, the amendment requires a new applicant to satisfy the county registrar as to his knowledge of citizenship under a constitutional form of government and to state why he feels he should be given the right to vote and what it means to him. Applicants are to write their own statements without aid.

Virginia

Unless physically unable, the prospective voter must apply to the registrar in his own handwriting, without aid, in the presence of the registrar, stating therein his name, age, date and place of birth, residence and occupation at the time and for the 1 year next preceding and whether he has voted previously and, if so, the State, county, and precinct in which he voted last. Also, he must answer on oath any questions affecting his qualifications as an elector, submitted to him by the registrar; questions and his answers must be reduced to writing, certified by the said officer and preserved as part of his official records.

South Carolina

A registrant must be able to "read and write" any section of the State constitution. An alternative is ownership and payment of taxes for the previous year on property in the State assessed at $300 or more.

Arkansas

Except for the usual requirements of age and residence, the one dollar, noncumulative poll tax is the only requirement for voting. Members of the Armed Forces are exempt. Certain adults are required by law to possess a poll tax receipt: those receiving wages, salaries, or other compensation paid from public funds (this includes white and Negro teachers) and those who apply for a license or permit from the State.

Louisiana

A prospective voter must be able to read and write and understand the duties and obligations of citizenship "under a republican form of government." Also, he must be able to read any clause in the State or United States Constitution and give interpretation satisfactory to the registrar. If he is unable to read or write, the applicant is entitled to register if he is a person of good character and reputation, attached to the principles of the Louisiana and United States Constitutions and if he is able to interpret any section of either. If an applicant is unable to read or write due to a physical disability, then the foregoing requirements may be waived. However, such an applicant must be accompanied by two witnesses who are registered voters from the applicant's precinct. No person may be a witness for more than two applicants.

North Carolina

Prospective voters must be able to read and write any section of the Constitution to the satisfaction of the registrar, who may have the applicant copy indicated sections of the State constitution or may dictate any section he chooses.

With such broad discretion left to registrars it is easy to see why Negroes may find it almost impossible to qualify in one county and comparatively easy in the next. In the last analysis, a Negro's ability to vote in a State with a literacy law still often depends on an individual registrar's sense of justice—or prejudice.

Socioeconomic factors also operate in determining the number of Negroes who vote. Racial, economic, and social patterns of any southern community exert a powerful influence on Negro registration.

Statistics on education, urbanization, farm tenancy, income, and racial composition help paint a fairly accurate picture of why Negro registration is above or below average.

Relatively few Negroes are likely to be registered in counties where they make up a large proportion of the population, in counties where education and income medians are low, and in counties that are predominantly agricultural and have a high rate of farm tenancy.

At the same time, in counties where Negroes comprise a large part of the population, white registration tends to be above normal.

Negroes are more likely to be registered in counties where they represent a small percentage of the total population, where they are better educated, are less dependent on the whims of white landlords and employers and are in a sounder economic position generally.

There are exceptions to these generalizations, of course; but Georgia presents a fairly typical picture.

In Georgia's 157 counties with Negro population of voting age, the median percentage of eligible Negroes registered is 25. However, the range of the registration figures is wide.

In only five Georgia counties does the number of Negro registrants exceed the number of white registrants, although there are more Negroes than whites of voting age in 27 counties.

The population ratio and its effect on voting is strikingly shown in Georgia figures. In counties where the percentage of Negroes in the population is below the State average, 69 percent show Negro registration above the State median; 68 percent of the counties above the State average in Negro population are below the median in Negro registration. The association is even more marked in counties with a population over half Negro—80 percent of these fall below the median in Negro registration.

The relationship between education and political participation also turned up in the Georgia survey. In counties where Negroes rank above the State median in the number of school years completed, 89 percent also are high in Negro registration. By contrast, only 37 percent of the counties below the median in Negro educational attainment have high registration figures.

As to the significance of economic factors, it is found that of the Georgia counties having median family income above the State figure of $1,130, 61 percent have high Negro registration. In counties below the median income level, only 35 percent are high in the number of Negroes qualified to vote. In short, Negro registration tends to increase along with overall income.

Also, there is a tendency in Georgia for predominantly industrial counties to rank higher in Negro registration than those primarily agricultural. Among counties in which farm income exceeds manufacturing income, 37 percent are high in Negro registration, as contrasted with 58 percent in counties where manufacturing exceeds agricultural income.

The agricultural counties in Georgia deriving more farm income from livestock, dairying, and poultry are somewhat higher in the percentage of Negroes registered than those in which the income stems largely from row crops. Also, there is a definite relationship between tenancy and registration. Among the Georgia agricultural counties which exceed the State average in the number of farms operated by tenants, only 34 percent have high registration figures, but among the counties below the State average in tenancy, 63 percent rank high in Negro registration.

Social and economic factors which influence Negro registration in Georgia apply in large measure over much of the South.

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Freedom

the Christian Concept

Report of the Council on

CHRISTIAN RELATIONS

Approved by

1957 GENERAL ASSEMBLY

DIVISION OF CHRISTIAN RELATIONS
BOARD OF CHURCH EXTENSION
PRESBYTERIAN CHURCH IN THE UNITED STATES
341-8 Ponce de Leon Avenue, N.E.
ATLANTA 8, GEORGIA

The Atlanta Journal Friday, August 1, 1958

State Pays $4,500 To Rights Council

Cook Would Be Liable for Probe Fund If Deal Is Illegal, Thrasher Says

Rec. & Exp. State

By CHARLES POU

The State of Georgia has passed along $4,500 to the Georgia States Rights Council in a transaction which State Auditor B. E. Thrasher says Atty. Gen. Eugene Cook is liable for if it's illegal.

Official state records say only that the payment, made on July 1, was "for service rendered for investigation and research" by the States Rights Council, a private prosegregation organization.

But, according to Mr. Cook, the money really was to pay back a loan made by the States Rights Council to T. V. Williams Jr., former secretary of the Georgia Education Commission. The council made an outright loan of $2,000 to Mr. Williams and then either Mr. Williams or the council became liable for another $2,500 on a bank note involved in the transaction.

• • •

THAT $2,000 and the $2,500, continued Mr. Cook, was to pay a mysterious undercover man "named Lowman" who operates out of Cincinnati. Lowman apparently did some undercover work for the council.

Mr. Thrasher, who approved the payment along with Mr. Cook, acknowledged he didn't know much about the transaction. He said if the Georgia Education Commission had a contract with the States Rights Council for investigation and research services he doesn't know about it.

There is nothing of record to show that citizens' council groups, the Ku Klux Klan, or other prosegregation organizations had been given an opportunity to bid on the investigation and research project.

• • •

THE PAYMENT of the $4,500 was recommended by the investigation subcommittee of the Georgia Education Commission. Chairman of that subcommittee is Mr. Cook and other members are Gov. Griffin and Roy V. Harris of Augusta.

"If it's illegal, Gene Cook is liable for it," said Mr. Thrasher.

Mr. Cook said the transaction was handled the way it was to keep the name of Lowman from the budget. He said it was his understanding the $4,500 went to Lowman.

"T. V. borrowed that money from the States Rights Council," he said.

The $2,000 loan came to light when W. F. Lufburrow, new director of the States Rights Council, sent T. V. Williams Jr. a dun for it. Mr. Lufburrow, successor to W. T. Bodenhamer as council director, demanded repayment of the loan on June 23.

A letter from Mr. Lufburrow to Mr. Williams said in part that a check for $2,000 from the council to him was made "to you personally; not to the Georgia Commission on Education, nor to you as an employe of this agency of the state government."

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AUG 2 1958

ATLANTA CONSTITUTION

Cloak-and-Dagger Investigation Got $4,500 from State --- Harris

The State's Rights Council received $4,500 from the state for a cloak-and-dagger investigation of "racial integration and communism" in Georgia, Council President Roy V. Harris said Friday.

Harris confirmed that the council, a private anti-integration organization, had received the payment for the conduct of an investigation for the Georgia Commission on Education.

Harris said the arrangement was made between the commission and the council in order that the identity of the investigator would not be disclosed. Had the state hired the investigator directly, his name would have been a matter of record.

Although he was vague on the details, Harris gave this version of the transaction.

Sometime during the past 12 months, Harris said that he, Gov. Griffin and some other members of the Commission on Education decided to undertake an investigation of certain activities in the state involving "racial integration and communism."

In order to keep the inquiry under cover, Harris said, it was decided that the State's Rights Council would hire an investigator and submit his findings to the appropriate state agencies.

Harris declined to identify the investigator who was hired. But he said the investigator's fee was $4,500.

OHIO MAN

(It was learned from other sources that the investigator hired by the council was a M. G. Lowman of Cincinnati, Ohio.)

Harris said the payment to the investigator was made through a $2,000 loan from the council to T. V. Williams Jr., former executive secretary of the Commission on Education, and $2,500 borrowed from a bank by Williams.

Harris said all the money went to the investigator.

The investigation committee of the Commission on Education recommended that the state put up $4,500 to reimburse the council and Williams. State records show that the payment was made on July - "for service rendered for investigation and research."

COMMITTEE

The investigation committee is headed by Atty. Gen. Eugene Cook and includes Griffin and Harris as members.

State Auditor B. E. Thrasher Jr. said if the $4,500 payment is illegal, Cook will be "liable for it." Cook also said the sum was to repay the council and Williams for the cost of the investigation.

Harris insisted that the transaction was legal and proper. He also defended Williams' role in the matter.

"It's all above board," Harris declared. "T. V.'s innocent in the whole deal. If there's any criminal in it, I'm the criminal."

Harris declared the investigation had to be handled in the manner that it was in order to be effective and to protect the identity of the undercover man.

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Griffin Endorses Hiring Of GCE Investigator

AUG 3 1958

Payment of $4,500 to Ohioan Brings His Secret Work to Light

ATLANTA JOURNAL-ATLANTA CONSTITUTION

The employment of M. G. Lowman of Cincinnati, Ohio, as secret investigator for the Georgia Commission on Education had his wholehearted approval, Gov. Marvin Griffin said Saturday.

The employment came to light through the devious method of paying the Ohioan $4,500 for his six months of work.

T. V. Williams Jr., former secretary of the commission, borrowed $2,000 from the States Rights Council of Georgia, Inc., and $2,500 from a bank.

Upon approval of Atty. Gen. Eugene Cook, chairman of a commission subcommittee, the state paid the commission $4,500 "for services rendered for investigation and research."

In a statement issued through his office Saturday, Griffin said Lowman was recommended by segregation leaders in Louisiana and that "he did an excellent job for us on the Georgia Commission on Education and earned his money."

"Over the six-month period, if his identity had been known at the time, the Atlanta newspapers would have left no stone unturned to destroy his usefulness," Griffin added.

Griffin used the occasion to take another swipe at The Atlanta Constitution. He noted that about the time Lowman completed his work in Georgia, Constitution Editor Ralph McGill was in Little Rock speaking at a testimonial dinner for Harry Ashmore, editor of the Arkansas Gazette.

"Editor Ashmore was feted and lauded for his efforts to integrate the schools of Little Rock," Griffin said. "He was repudiated by the voters of his state who overwhelmingly reelected Gov. Orval Faubus for a precedent shattering third term."

Declaring he has a mandate to preserve school segregation, Griffin said "I consider the carpings of The Atlanta Constitution a decided boost."

As to paying Lowman, Griffin said he has always stated that payment of public funds should be in conformity with law and "I am sure that the State Law Department can manage that function."

State Auditor B. E. Thrasher has commented that, if the transaction is illegal, Atty. Gen. Eugene Cook is responsible for it.

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Montgomery Home News 11-20-58

Women, Negro Women Hold Meeting At St. Jude's

By BILL CLEGHORN
Editor, the Home News

(Ed. Note—The facts outlined in the story below were supplied to the Home News by eye witnesses who either attended the meeting or were stationed outside the meeting place).

Montgomery, our home town, the Cradle of the Confederacy, long regarded as a stronghold of the Deep South, now holds the distinction as being the site of a recent interracial meeting devoted to the general theme of "the problems of integration."

The meeting, called a district meeting of the Fellowship of the Concerned, drew participants from our own white communities and the Negro neighborhoods plus two rather mysterious white women from Atlanta, to a building at St. Jude's Hospital, September 27.

Approximately 30 white women were in attendance along with 30 or 40 Negro women and three Negro men. No white men were noted going or coming to the gathering. The Saturday meeting lasted from approximately 9:30 a. m. until 3:30 p. m.

Reports of the meeting have been circulating around Montgomery for several weeks although the white women who appeared to be in charge gave no indication that they desired publicity on the affair.

The theme of the meeting was outlined to the participants with "Women's Role in the Affairs of the World." The opening prayer was given by Dr. R. D. Crockett (negro) and the devotional by Mrs. Kalman Shmartz, Jr., on "Woman's Role in the Old Testament."

According to a letter received by one white woman (apparently by mistake), the Montgomery Fellowship of the Concerned is "a fellowship of Church women, leaders of both races and the three faiths, concerned about their South. There are no officers and no membership dues."

The letter was signed by a Mrs. Earl P. Andrews.

The meeting was held in the Father Purcell Unit of St. Judes Hospital Doctor's Conference Room.

Broken up into morning and afternoon sessions, a noon day box lunch, delivered by a representative of Furr's Cafe, a white restaurant on Fairview Ave., was served the participants.

On the program was Mrs. H. Victor Kerns, 481 Japonica, serving as sergeant-at-arms. Mr. Kerns is now reported to be a teacher at Cloverdale School.

A Jo Ann Robinson, teacher at Alabama State Teachers College, and a Mrs. [illegible], were in charge of taking notes, gathering summons and mailing those present a report.

(This newspaper did not receive a report from this source.)

A Mrs. J. F. McLeod, College Court, was registering attendants.

Mrs. Earl P. Andrews who [illegible] mond Times-Dispatch [illegible] 1958 edition on "A Race Agency and the Facts", more about the Southern Regional Council on Interracial Cooperation, not Southern Conference for Human Welfare.

On the morning program were four speakers: Miss Violaine Junod, Atlanta, Ga., whose car tag registration number (Georgia 1-97674), gives the same address as the Southern Regional Council, who spoke on Woman's Role in South Africa; a Mrs. John L. Sanders, who is apparently of Japanese descent, spoke on Japan; Mrs. Frank Anderson spoke on England. (A Mr. Frank Anderson is editor of a Maxwell Field newspaper); and Mrs. J. P. Caple, Negro wife of a Montgomery dentist, spoke on various countries.

The afternoon session included talks by a Mrs. Lois L. Reeves, "Women's Role in the New Testament," and Mrs. H. L. Foster, Mrs. Albert C Winn, and Mrs. M. E. Tilly, all of whom spoke on Women's Role in the New South.

PRAISE ROSA

Rosa Parks, Negro woman whose arrest sparked the Montgomery bus boycott, was highly praised at the meeting.

Car Tags Reveal Owners Names Attending Rally

Many automobiles from the white communities of Montgomery brought participants to the 'fellowship' meeting. A checkup of the 1958 car tag numbers revealed the following automobiles. They were registered by tag numbers as follows: (note, no white men were reported at the meeting).

Anderson, Frank W., Editor Maxwell Field Paper; 632 W. Patton, Tag No. 36807;

Dubose, Robt. E., Rev., Good Shepherd Episcopal Church, 851 Grove, No. 327574;

Farrell, Francis M., U. S. A. F., 129 Brentwood, No. 340595;

Kaufman, Louis M., Vice President, Schloss & Kahn Inc., 714 E. Fairview, No. 315483;

Lieberman, Bernard, Coach & Poet, 2622 College St., No. 310150;

Robinson, Jo Ann, Teacher, Alabama St. College, 1413 Harriet, No. [illegible];

Moffitt, John R. (Mildred Ford) Ebony Drive-In Theatre, Moffitt Theatres Press. John R. Moffitt Co., 166 N. McDonagh, Home, 1241 Magnolia Curve, No. 37891;

Thomas, Frank, 463 Ross St., No. 287310;

Campbell, Elisha B. (Albertine M.), Superintendent of Build. & Grounds Ala. State College, 754 S. Jackson, No. 339973;

Robinson, Thos. L.—Carrie C., Teacher, Alabama State College, Home 2724 McKinn N. [illegible];

Warrick, Jesse C. [illegible], Warrick Agcy., N. 419 Ogden, Lamar R., Huntington College, 419 Ogden, No. 327656;

Hamilton, M. Hill, Orderly, Jackson & Clinic, 746 Ludie St., No. 37822;

Katz, "Jane L.", Sec.-Treas. Steiner Lobeman Dry Gds., 3381 Dartmouth Cir., No. 319155;

Dr. Lightfoot, Robt. M., Phys. (Wife, Alice B.) 343 S. Ripley, No. 311584;

Cameron, Mary, 1226 Clay St., Nellie Burge Community Center,

Dr. Pettus, Wm. D. "Ivi. W." No. 314746;

Phys., 1245 Cleveland Ave., No. 317829;

Johnson, W. M., office 1601 Highland, Rt. 2 Box 287 Old Selma Rd., No. 334190;

Alexander, Etta M., 303 S. Union St., No. 34670;

Wood, Alice Ann, 216 Collinwood, No. 314928;

Arn, Jo, Alabama State Teachers College, No. 3174923;

Brown, Nelson T., 9 B Maxwell AFB, No. 32905;

Smith, Moreland G., Mrs., 3236 Bankhead Ave., No. 214046;

Taylor, D. L., 3878 Happiness Ave., No. 319835.

Women's Role In Integration Theme Of Group

(Notes taken during sessions of the "Fellowship Meeting" of white and negro women and negro men held at St. Jude's Hospital, Sept. 27).

Women should have more interest in world affairs than men, the participants in an interracial "Fellowship of the Cocnerned" were told at district rally held recently, here, in Montgomery, by a visitor from Atlanta who calls the Union of South Africa home.

The speaker, a white woman who identified herself as Miss Violaine Junod, a lecturer at the University of South Africa, gave what was termed the most lengthy, humorous, and perhaps ridiculous talk of the sessions, our reporter said.

Miss Junod, whose background is rather vague, began by stating women are biologically different from men and should recognize that fact instead of trying to be the same as men.

She stated that women are always sure of their child although the man must rely only on faith in this matter.

Referring to Gandhi, the Anti Christ leader, Miss Junod, a woman of approximately 40 years, said that his supporters were mostly women.

She led a brief discussion on the Black Sash Movement in South Africa. This is a group of white women in Africa who sponsors passive resistance to segregation.

Miss Junod closed by urging the women present to keep their femnity and to use it for the cause.

The wife of a Negro dentist, J. P. Caples, mentioned just about every country known to man and some women in each that was prominent. She referred to Life, Dec. 24, 1956 as her principal source. Heading her list of Americans was Rosa Parks, who she stated, had the courage to keep her seat when a white man wanted her to give it up to him. Then she praised the Negro women of Montgomery for refusing to ride the buses during the boycott. She concluded with the current problem "in Montgomery with the parks", pointing out that on the petition for integration presented to the city commissioners were the names of many women.

MRS. M. A. TILLY
63 AUBURN AVENUE, ROOM 432
ATLANTA 3, GA.

The Petal Paper

THURSDAY, JANUARY 29, 1959 SINGLE COPY TEN CENTS VOL. 6, NUMBER 12

East Side

By P. D.

From time to time in past issues I've run reports from Koinonia Farm, located near Americus, Ga. The history of the Koinonia project is too long to go into here; however, the following report by Dr. Clarence Jordan will serve to acquaint you with what's happening, and has been for over two years, at the farm, and to its people.

With the easing of tensions here, we have been able to resume to some degree our relations with people outside Koinonia. During the height of the violence, both whites and Negroes were afraid to have anything to do with us and we found ourselves "holed in" for the duration. This severing of bonds was perhaps the most painful of all our experiences, and we rejoice exceedingly that it seems to be passing away.

For many years Koinonia has maintained a "cow library," that is, we've kept on hand more milk cows than we could use, so that any needy family could check one out, keep her until she went dry, and return her for a fresh one. A few months ago a neighbor's family cow died, and he checked one out from our "library." When news of this reached the young people of the Plymouth Congregational Church in Minneapolis, they decided to raise funds to buy a replacement cow for the family. How they did it, we don't know, but those kids scraped together $150,

Letters

West Los Angeles, Calif.

Dear Sir.

I have always known of the great injustices inflicted on colored people, but you—and a lot of others that use their suffering as a means to an end—are doing the opposite of helping them.

My familiarity with Communists and Communism goes back to old WPA days, of which they were in full control. The colored people would come to me to tell me how confused and aggravated and upset they were because of group agitation. They would ask my advice. I would answer, saying, "I see what's going on. I also know who your landlords are, that they charge you higher rents than others because they know and take advantage of your ghetto restrictions. They never repair your homes. They call themselves a minority, so need your votes for their own selfish ends." But the poor things knew their badly-needed jobs depended on the powerful (under Roosevelt) pressure groups, and they were afraid to show any signs of independence. They were the real dupes (other people use that for an excuse) but they were forced into doing what they did not want to do—either that or face dire consequences. They were utterly helpless and hopeless. A few of them were given some power—as a sop—and they kept the others in line.

AN ESSAY —

One Meaning Of Breath Of Eternal Life

by Raymond Buker

GOD BREATHED INTO MAN THE BREATH OF ETERNAL LIFE

Did you ever have a dog that was almost human? Many dogs, and other animals too, are so amazing in their actions and behavior that we can truly say they are almost human. In fact, animals often seem to show judgment and common sense that put human being to shame by comparison. In spite of all this, there is one word there that cannot be set aside—"almost". Our faithful pet may be practically a member of the family and "almost" human, but that "almost" is the wall that it bumps against.

God breathed into Man the breath of Eternal Life and by that act he set Man apart from other animals. Man and animals have lived on this earth for a long time and, except for a few traits that may be attributed to domestication, breeding, and training by Man, animals show no progress above the accomplishments of their ancestors. They live largely by instinct. God saw fit to bestow upon Man intellect and free will, and through the centuries Man has slowly and gradually probed into the storehouse of Nature and one by one has unlocked the secrets contained therein, and as each secret has been unlocked he has had to ex-

of any great extent, across their borders were the results of wars. When the Roman legions brought fair skinned people from the northern countries back to Rome as captives, the interbreeding that followed resulted in a more vigorous race of people. As transportation developed and new lands were discovered there were mass movements of people who were making changes of their own free will. In the last three hundred years there has been in operation here on the North American continent the greatest melting pot in history and it has resulted in the most vigorous race of people the world has ever known. Most of the first permanent settlers were English but if you could have stood on the docks as the immigrant ships of the nineteenth century unloaded their human cargoes, you could have labeled each individual as he came ashore with the name of the country from which e came. The French, the Dutch, the Swedes, the Germans, the Poles, the Scotch, the Irish, the Swiss, the Italians, the Greeks, the Hungarians, the Russians, and many others—they were labeled as distinctly as if they wore tags. There

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The Temple Youth of Temple Ohabei Shalom of Brookline, Mass., had what they called "M-Day," during which they washed windows, baby sat, mowed lawns, cleaned attics, repaired furniture, and did other jobs. In this way they raised $186, to which the National Federation of Temple Youth added $300. It has not been decided yet how this will be used, but we hope to find some way to use it for the reconciliation and healing of the people of this County. We feel that perhaps we are now emerging from the non-violent phase in which we simply refused to return evil for evil, and are entering the phase of active love in which we must find means to "overcome evil with good."

A few miles from us, in a little shanty, live an aged Negro couple. The husband is paralyzed from his waist down. The wife has a crippled leg, and a few days ago she fell and broke her arm. John Gabor has been to them as a son, and has made three or four trips a day to see that they have food, water, wood, and cover for their beds. Lee Peery has devised an excellent stove which we make in our shop from a 55-gal. oil drum and some angle irons, and one of these has been installed in the cabin, making quite a difference in the comfort of the old people. John has also kept a watchful eye on a widow and her six children, as well as other needy people about us. To be able to work with these people once again without causing them severe reprisals is both a relief and a joy.

But things continue to happen to remind us that the struggle is not over. This fall we needed about 200 tons of ground limestone for the clover which we were planting for winter grazing. Being in an optimistic mood, we thought this might be a good time to offer this business to the local lime dealer who had hitherto supplied us. He at first said he was afraid to deliver it to us because of reprisals, but later offered to sell to us if we would make a public statement that we did not believe in integration. Since our immediate purpose was to buy lime and not sell our souls, we declined his offer.

We then placed an order with a distant company. When the first carload arrived at the tracks the local dealer, whose name is Mr. Harold Austin, was quite angry that we had been able to get it elsewhere, and immediately contacted the company and brought such pressure to bear on them that they would not ship the remaining cars. We ordered from still another company, and the lime was delivered, though we had to unload it amid taunts and threats. When the car was pushed onto the unloading trestle, we found that so much line, gravel, coal, etc. had accumulated under it that we could not get the truck under the unloading chute. So Paul Goodman and Lee Peery took their picks and shovels and cleared away enough of the accumulated debris to allow the truck to pass under the chute. Mr. Austin saw them, and soon appeared with the sheriff, accusing them of stealing about two tons of his lime. Paul and Lee explained that what they had removed could hardly be called lime, but since ground

(Continued on Page 2)

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A lot of them were strangers to the North, so out of fear fell into line. All the years they have been used as pawns for so-called Democratic votes,yet it was under Republican President Eisenhower that they got a chance at desegregation.

Now because of your attitude towards one of our greatest Americans—Joe McCarthy — whom true Americans love, honor and respect, I do not want you to send me your paper again. I might also add that I am a rightist which belittle and malign and ridicule.

Mrs. Isabelle Allen.

Watch On The POTOMAC

by Robt. G. Spivack

IS IDEALISM PASSE? — Why is it that men in politics are so often afraid to display their inner feelings — to admit that they yearn for a better society and a better life?

I have known a great many politicians, even some from Tammany Hall and other lower levels, whose instincts are decent. As I write these lines I am thinking of two such hard-boiled backroom politicians who, in private, have often told me of the dismay and shame they have felt about day-by-day political operations. Yet both men will never say out in the open what they consider to be the ingredients of good government. For a tough political operator, they admit, the worst thing that can happen is to become known as a dreamer or idealist.

This contrast between political idealism and alleged realism was vividly demonstrated here the other day by two separate — but

(Continued on Page 2)

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God breathed into Man the breath of Eternal Life and by that act he set Man apart from other animals. Man and animals have lived on this earth for a long time and, except for a few traits that may be attributed to domestication, breeding, and training by Man, animals show no progress above the accomplishments of their ancestors. They live largely by instinct. God saw fit to bestow upon Man intellect and free will, and through the centuries Man has slowly and gradually probed into the storehouse of Nature and one by one has unlocked the secrets contained therein, and as each secret has been unlocked he has had to exercise the will granted to him to decide how to use his new found knowledge. We need only to look about us to see that we have come a long way since the time of the cave man, however, we do not have any raw materials to work with that the cave man did not have. Human beings, with the God given gifts of intellect and free will, have accomplished in a few thousand years what animals, living by instinct, can never do. That is the factor that divides Man from animals.

Now all men are not exactly alike as to physical characteristics, color of the skin, etc. Does this mean that men with certain physical characteristics and certain skin color are superior to those who differ from them in this respect? God breathed into Man the breath of Eternal Life. There are only two divisions, human beings and non-human animals.

Did you ever stop to think why a Scandinavian, for example, has the characteristics he has, why an Italian has the characteristics he has, why a Japanese has the characteristics he has, why an African Negro has the characteristics he has? Only within the last few hundred years has transportation developed to the point where there has been any flow of people from one place to another. For thousands of years people lived in their remote little corners of this earth and the climate and environment of that particular place marked these people with certain characteristics and these characteristics were further intensified generation after generation by inbreeding among themselves. Limitations of movement caused cousins to marry cousins until they were all cousins within their border, but a few miles across the border was an absolutely strange clan, who were all cousins within their own clan.

The first movements of people, of any great extent, across their borders were the results of wars. When the Roman legions brought fair skinned people from the northern countries back to Rome as captives, the interbreeding that followed resulted in a more vigorous race of people. As transportation developed and new lands were discovered there were mass movements of people who were making changes of their own free will. In the last three hundred years there has been in operation here on the North American continent the greatest melting pot in history and it has resulted in the most vigorous race of people the world has ever known. Most of the first permanent settlers were English but if you could have stood on the docks as the immigrant ships of the nineteenth century unloaded their human cargoes, you could have labeled each individual as he came ashore with the name of the country from which e came. The French, the Dutch, the Swedes, the Germans, the Poles, the Scotch, the Irish, the Swiss, the Italians, the Greeks, the Hungarians, the Russians, and many others—they were labeled as distinctly as if they wore tags. There was another group with their own characteristics even though they came from different countries. This was a group held together by their religion, the Jews.

Now, just a few generations later, except for a few isolated spots in the big cities where certain groups have managed to keep to themselves, the majority of the American people don't even know what countries in Europe their ancestors came from. This is living proof that the blending of nationalities by intermarriage is not something to fear, but rather it is desirable.

The intermingling of nationalities has not been confined to one race. As the pioneer people surged across the continent, there were many intermarriages between these new Americans and the true Americans, the Indians whose skin was red, and I defy anyone to say that the descendants of these matings are in any way inferior.

The people of Africa were brought here in chains and sold to the highest bidder. They were not regarded as human beings but as work animals. However, for them, as for others, it is just as true—God breathed into Man the breath of Eternal Life. It is not the desire of God that any race consider itself sueprior to any other race. In spite of restrictions against intermarriage and mainly due to the animal passions and greed of men of the slave holding class, we now have a situation where the majority of the Negroes of this country have some white blood in their veins and many people who think they are all white have Negro blood in their veins. This, even though its inception was not according to law, has not resulted in any disaster.

Another event of recent years, an aftermath of war, has resulted in many American soldiers bring-

(Continued on Page 2)

East Side

limestone costs only four dollars a ton and in order to avoid an argument, they offered to restore any amount he might specify. He said he wasn't interested in the lime, but felt that it was his Christian duty to arrest anyone he caught stealing. So he swore out a warrant for them and the sheriff put them in the County jail. Their bond was set at $300 each.

Under Georgia law, a sheriff may refuse to accept cash or the property of a corporation as bond, but may require real estate of a private individual. This he did, which meant that Koinonia was unable to get the men released. While they were still in jail, we phoned Mr. Austin in an effort to get him to withdraw the charges. He adamantly refused on the ground that he wouldn't be doing his Christian duty if he failed to prosecute. We explained that Christians should not go to court to settle their differences, but he said he was sure Jesus wouldn't have anything to do with thieves. Then he reminded us that he was just as good a Christian as we were. "That," we said, "is for God to judge." He said he had read in the Bible that God was going to judge and would separate the sheep from the goats, but he didn't think that "all of you characters at Koinonia would even be goats." We then asked if he would please pray for us, that we might at least be elevated to the goat-herd. He said he would think about it. Paul and Lee remained in jail.

Next day a white farmer who lives about five miles from us heard about the situation and signed the bond and the men were freed. But a few weeks later he asked to be released from the bond because he was applying for a loan on his farm. So Lee and Paul reported to the sheriff, were put back in jail. We could find no one else in the County who had property and who was willing to go their bond, but did finally succeed in getting a professional bondsman and the sheriff of another county to certify bond to the local sheriff, and once again Lee and Paul went free. Their trial, on charges of larceny, will be held the second Monday in January. The maximum penalty under such charges is one year or $1000 or both.

Because of such difficulties in securing lime, fertilizer, fuel for our tractors and other necessary supplies, we have decided to suspend practically all of our crop production and set our land out in trees. This will leave us with cattle and hogs, which together with the pecan shelling plant, will probably support us. Actually this won't be such a drastic change for us, for we had already given up production of everything except corn and peanuts and small grains. We feel that in the long run, planting trees will prove to be a good venture. Perhaps we should have done it long ago.

Since the above report was written, Paul Goodman and Lee Perry were tried and were given a twelve month sentence, suspended. They were fined $250.00, not suspended. In the cash, incidentally, the sentences and fines were separate but equal ... in the finest southern tradition!

Potomac...

not entirely disconnected — political events. The Democratic National Committee held its first post-election political conference. And Americans for Democratic Action made public its program for the 86th Congress.

On the one hand, there were a collection of political personalities who pride themselves on being men of action. On the other hand, there were men who are admittedly thinking men; the ADAers take pride in their ability to see beyond today and into the future.

★ ★ ★

Much of the Democratic Party conference was devoted to arguments over whether National Chairman Paul Butler should stop talking about civil rights, where the 1960 convention should be held, and who was going to dispose of that $700,000 deficit left over from the 1956 Stevenson-Kefauver campaign. All these, of course, are important problems and had to be dispensed with, in one way or another.

But they took up so much time and underscored so many rifts within the party ranks that almost no time was left to think ahead to the kind of record the new "liberal" 86th Congress ought to try to make for itself.

Some of the Democrats seemed almost ashamed to say out loud what the party victory meant — or should mean. They acknowledged that it was an important "liberal" triumph. But they left it to others to fill in the details on just what to do with their 1958 political prize.

★ ★ ★

STANDSTILL OR MOVE FORWARD? — Robert R. Nathan, a gentle and courageous man who happens to be ADA national chairman, moved in to fill the void. He called for a "New New Deal" for the 1960s. What he outlined was a program to realize the huge economic potential of

THE WORLD OF NATURE

by
John M. Frazier, Conservationist
Mississippi Southern College

Dormancy In Animals

Winter is the season of the year when dormancy is most prevalent in many living things in temperate and cold regions. The dormant state of animals in many cases is less obvious than it is in deciduous trees or annual herbs, but it is present. There is much evidence in nature of the dormant state, even if unseen.

Dormancy is a state or condition in which developmental processes are temporarily suspended. In the case of broad leaf trees, growth and reproduction stops when the leaves are dropped on arrival of cold weather. This brings to the mind the idea that dormancy is the result of cold. In the case of the trees that stand bare during winter, this is generally true.

In the case of many animals, they spend the adverse period of winter in dormancy. This is called hibernation. But there are many animals living in areas where cold weather does not produce the adverse circumstances. In tropical regions where there are dry seasons, many animals have a period of suspended activity called aestivation.

The cold blooded animals are more conspicuously affected by adverse circumstances that produce dormancy than are the warm blooded classes. There are only two classes that are warm blooded. They are birds and mamals. Both are of the highest phylum, the vertebrates. Of the birds, only one individual has ever been found in hibernation. Many birds migrate and suspend breeding activities during the period of winter in the northern hemisphere. Mammals hibernate, migrate, usually short distances, or [illegible] into very cold regions where one generation is produced per year. Further two generations are found. Still further south several generations may be developed. In the one generation group, there is a long period of dormancy in one or more stages of the life cycle.

It is said that of the family of bears, only the polar bear hibernates and only the female. In this case it is not true hibernation because during her deep or profound sleep, her cubs are born. She is not conscious of this and it is said, makes no effort to care for them. Survival is their problem.

Types of Dormancy

There are many types of dormancy. Even closely related species may vary in patterns of life. The Monarch butterfly, for instance, may migrate 3000 miles from Canada to Mexico, while its relatives spend their entire lives in the same region where their ancestors have lived since the ice age. In most cases, butterflies, moths, and certain other insects spend the winter in the larval or chrysalis stage. Honeybees hibernate, and so does the morning cloak butterfly. Many insects spend the winter in either the egg stage or the laval stage.

One very interesting case of dormancy is the famous African lung-fish. It lives in water during the wet season. When the dry season comes, it rolls up in a ball of slimy mud, changes its respiration from gills to lungs, and spends several months in its case of drying mud.

Frogs may hide in the mud under the water during adverse conditions. It ceases to use lungs because the air is excluded. They

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Since the above report was written, Paul Goodman and Lee Perry were tried and were given a twelve month sentence, suspended. They were fined $250.00, not suspended. In the cash, incidentally, the sentences and fines were separate but equal . . . in the finest southern tradition!

Eternal Life...

ing home war brides from all over the world. Prominent among these are the Japanese. The children of these marriages are citizens of our country, just as American as you or I. If war has some good results, I would say that this is one of them.

God does not look at the color of a person's skin, he looks into the heart of the individual. In the name of reason, in the name of justice, in the name of Christian love, how can any person erect a barrier against another person because of the color of the skin? What must be the state of mind of a minister of the Gospel who stands in the pulpit and preaches the Fatherhood of God, the Brotherhood of Man, and the love of Jesus Christ in a church that refuses membership or admission to persons of another race? Is he so blinded by prejudice that he really believes himself to be in tune with the teachings of the Master? Aren't some souls likely to be embarrassed if they find themselves in the same Heaven with those whom they did not deem fit to be in the same church with them on earth?

The one thing that does the most effective job of spreading Communism in the world, and of holding back democracy in the world, is segregation in the U. S. A. To the millions of people who have lived under the yoke of tyranny for centuries, our Declaration of Independence and our Constitution look good on paper, but when these people see how these words of hope and promise work out in our own country, they shy away and seek out something more realistic.

It has been proven time and again that when equal opportunity is extended in the true spirit of Christian love, there is no difference between the races in mentality, in morality, or in any values that may be used as measuring sticks. Differences are in individuals and no race has a monopoly on any traits, good or bad.

The time when so called "white supremacy" can be enforced, by the methods used in the past, is gone. Whether we of the white race like it or not we are a minority in numbers. The dark skinned races are awakening from their drugged slumber of centuries and are realizing that life has greater possibilities. Either one of two things can happen. We can continue to goad them into a feeling of second class citizenship until they rise up in revenge and by sheer weight of numbers brings us under their control, or we can extend to them the helping hand of Christian fellowship and love. Our churches and our schools, our hotels and our restaurants, our places of business and of entertainment, our systems of transportation, all must do away with the taboo of the color line, and not just as a gesture of tolerance. No one wants to be merely tolerated. This must be done in the true spirit of Christian fellowship. Only then can we live in the love and mercy of God. God breathed into Man the breath of Eternal Life.

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On the one hand, there were a collection of political personalities who pride themselves on being men of action. On the other hand, there were men who are admittedly thinking men; the ADAers take pride in their ability to see beyond today and into the future.

★ ★ ★

Much of the Democratic Party conference was devoted to arguments over whether National Chairman Paul Butler should stop talking about civil rights, where the 1960 convention should be held, and who was going to dispose of that $700,000 deficit left over from the 1956 Stevenson-Kefauver campaign. All these, of course, are important problems and had to be dispensed with, in one way or another.

But they took up so much time and underscored so many rifts within the party ranks that almost no time was left to think ahead to the kind of record the new "liberal" 86th Congress ought to try to make for itself.

Some of the Democrats seemed almost ashamed to say out loud what the party victory meant — or should mean. They acknowledged that it was an important "liberal" triumph. But they left it to others to fill in the details on just what to do with their 1958 political prize.

★ ★ ★

STANDSTILL OR MOVE FORWARD? — Robert R. Nathan, a gentle and courageous man who happens to be ADA national chairman, moved in to fill the void. He called for a "New New Deal" for the 1960s. What he outlined was a program to realize the huge economic potential of this nation — and to avoid stagnation. The present Administration, and the President in particular, have become so "budget-blinded by this year's recession-caused deficit" that they are thinking of how to retrench at a time when we ought to be expanding, Nathan said.

Unlike the political "pros" Nathan was not afraid to delineate the over-all objectives of this "New New Deal" nor fearful of outlining the means of achieving them. What did he ask? Nothing very radical, but his words we do not hear very often these days:

"End poverty in the United States; eliminate slums and provide a decent home for every American family; offer a first class education to every American child; bring the miracles of modern medical science to every American; secure equal rights and opportunities and civil liberties for every American; provide, in concert with other developed nations . . . our share of the 'seed capital' and 'know-how' required to help underdeveloped countries on the way to self-sustaining economic growth."

★ ★ ★

Is this so much to ask in 1958? Nathan, who is a first-rate economist, says it is a "moderate" approach.

"It is dangerous nonsense to counsel inaction on the grounds that action is 'inflationary'," he said. "The rising national output can increase government revenues, at present tax rates, by some $4 to $5 billion each year ($5 to $6 billion a few years from now)."

In those few sentences, it seems to me, Nathan was providing the kind of idealism for which the nation yearns. At the same time it was utterly realistic and within the realm of possibility. In short, it is this combination of the practical and the ideal that can win for some candidate in 1960 — if the public is convinced of his integrity.

year when dormancy is most prevalent in many living things in temperate and cold regions. The dormant state of animals in many cases is less obvious than it is in deciduous trees or annual herbs, but it is present. There is much evidence in nature of the dormant state, even if unseen.

Dormancy is a state or condition in which developmental processes are temporarily suspended. In the case of broad leaf trees, growth and reproduction stops when the leaves are dropped on arrival of cold weather. This brings to the mind the idea that dormancy is the result of cold. In the case of the trees that stand bare during winter, this is generally true.

In the case of many animals, they spend the adverse period of winter in dormancy. This is called hibernation. But there are many animals living in areas where cold weather does not produce the adverse circumstances. In tropical regions where there are dry seasons, many animals have a period of suspended activity called aestivation.

The cold blooded animals are more conspicuously affected by adverse circumstances that produce dormancy than are the warm blooded classes. There are only two classes that are warm blooded. They are birds and mamals. Both are of the highest phylum, the vertebrates. Of the birds, only one individual has ever been found in hibernation. Many birds migrate and suspend breeding activities during the period of winter in the northern hemisphere. Mammals hibernate, migrate, usually short distances, or are adapted to withstand the unfavorable circumstances.

Conditions of Dormancy

It is obvious that the condition of dormancy is associated with one or more unfavorable conditins. The very nature of the series of cause and effect relationships complicate the problem. Our lack of understanding of the influence of heredity is another handicap in the solution of it.

The two conditions which are inter-dependent are heat and light. Our major source of these two types of energies is the sun. They are controlled by the seasons. But they influence, if not control, several other factors.

Photoperiodism, or the effect of the length of day and night on the activities of animals, is seasonal. Also air movements, relative humidity, amount of rainfall, atmospheric pressure, the presence or absence of food, the abundance of food, the amount of sunshine, and the intensity of it, are factors that directly or indirectly play roles in the activity or dormancy of many animals.

All animals of a given species do not have the same pattern of dormancy behavior. In the case of certain insects which have a wide north-south distribution in the temperate regions, extend Further two generations are found. Still further south several generations may be developed. In the one generation group, there is a long period of dormancy in one or more stages of the life cycle.

It is said that of the family of bears, only the polar bear hibernates and only the female. In this case it is not true hibernation because during her deep or profound sleep, her cubs are born. She is not conscious of this and it is said, makes no effort to care for them. Survival is their problem.

Types of Dormancy

There are many types of dormancy. Even closely related species may vary in patterns of life. The Monarch butterfly, for instance, may migrate 3000 miles from Canada to Mexico, while its relatives spend their entire lives in the same region where their ancestors have lived since the ice age. In most cases, butterflies, moths, and certain other insects spend the winter in the larval or chrysalis stage. Honeybees hibernate, and so does the morning cloak butterfly. Many insects spend the winter in either the egg stage or the laval stage.

One very interesting case of dormancy is the famous African lung-fish. It lives in water during the wet season. When the dry season comes, it rolls up in a ball of slimy mud, changes its respiration from gills to lungs, and spends several months in its case of drying mud.

Frogs may hide in the mud under the water during adverse conditions. It ceases to use lungs because the air is excluded. They take enough oxygen through their skin from the water to maintain life.

The variations in dormancy could be extended to great length.

Quick supper dish: brown pork chops in a big skillet, then add sauerkraut mixed with instant onion and a little brown suger. Cover and cook until chops are tender and the meat is white through. Sprinkle the chops with salt and pepper.

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LET'S BE HUMAN

by HARRY FLEISCHMAN NATIONAL LABOR SERVICE

Only In California

Harry Golden (whoes ONLY IN AMERICA is still No. 1 on the nation's best-seller list) tells of an organization known as the "Great Council of California Improved Order of Red Men" whose purpose is "to emulate the noble traits of the Indian and their love of freedom and their devotion to their friends."

To perpetuate the greatness of the red men, Golden notes, the Order has one basic requirement. In order to join, you must be white.

Speakeasy Schools

Walt Kelly's innocent and naive-looking possum, Pogo, who appears in 519 papers, is a dangerous menace. At least, some Southern editors think so.

In a recent comic strip, Pogo was told by a butterfly: "This is National Week an' everybody ought to finish their education." To which Pogo replied: "Some places 'round here, education is perty well finished."

A later sequence showed the butterfly visioning a lucrative future: "We'll make a million bucks . . . Soon as a school is PADLOCKED or BOMBED, we'll open a cellar right nearby . . . The student asks for Joe . . . Says 'Benny sent me'. A speakeasy classroom . . . Bootlegged books . . . Why not? Long as Prohibition is back?"

Whereupon Albert the Alligator vigorously dissents: "You open up a school, next thing you know all kinds of ignoramusses is comin' in . . . They meets yo' daughter . . . Splits a orange with her, poof! They's engaged, married, an' livin' in the attic . . . An' I don't want nobody marryin' my daughter if he's so ignorant he gotta go to school in the first place."

Outraged by these sly thrusts at segregation, a number of Southern editors deleted or edited some of Pogo's strips on education. Muses editor Harry Ashmore, whose Arkansas Gazette carried all the Pogo strips: "I suppose some editors are worried about their daughters' marrying a possum."

Find The Cure

Last summer, I reported that in a survey of local union leaders, conducted at union summer schools, unionists scored high on their devotion to equal opportunity for all races and creeds but displayed considerably less enthusiasm for the traditional American principle of free speech.

While four out of five said that children of every race should be allowed to attend the same schools, for instance, three out of five said they would deny an atheist the right to teach in a college; almost half would also bar a Socialist.

It seemed to me that many union members viewed non-conformity as a dangerous disease.

Fortunately, the story doesn't end there. The recent convention of the International Labor Press Association awarded a prize for the best editorial in a union magazine to the Catering Industry Employee. Its theme? A poll among students at the University of Wisconsin, which showed that fewer than one per cent approved the principles of our Bill of Rights.

"If the students at one of America's most liberal, fruitful colleges have lost confidence in the Bill of Rights," declared this forthright union monthly, "then they have lost confidence in themselves, and in their neighbors. What shall we do for tomorrow? What shall we have to defend?

"There can be no doubt that this cancer of distrust has spread to our children from ourselves. Their parents have been dishonoring the Bill of Rights for 20 years by failing to speak up for the freedoms there spelled out. Instead, we have enshrined the champions of conformity to give

The Petal Paper

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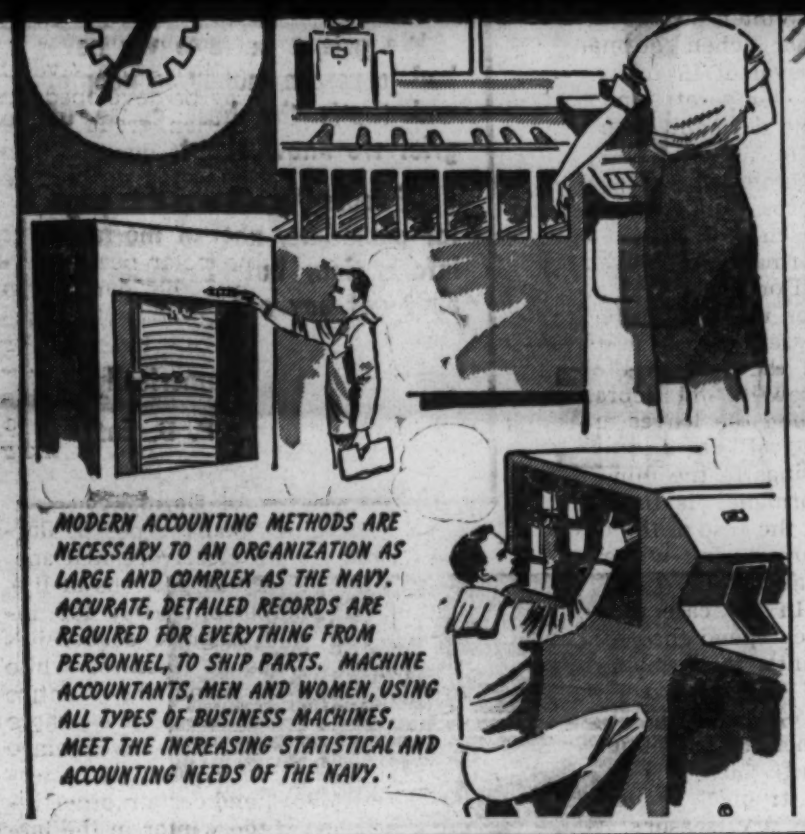

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"There can be no doubt that this cancer of distrust has spread to our children from ourselves. Their parents have been dishonoring the Bill of Rights for 20 years by failing to speak up for the freedoms there spelled out. Instead, we have enshrined the champions of conformity to give our children an ugly trinity indeed: the informer, the Congressional inquisitor, and The Man In The Grey Flannel Suit.

"Here is a deep sickness in our society. Unless we can find the cure, and find it soon, it is much more likely than pushbutton missiles to destroy the land we love."

Amen.

Angel Bread

A loaf of bread is building a hospital. Last year, reports the Catholic Digest, Al Freeman, wounded in Italy during World War II, was hospitalized in Las Vegas and starving to death because he couldn't retain a bite of food.

A nun in the hospital fed him a piece of hot buttered bread—the first morsel he had been able to digest for days. He lived on that bread for a week, and gratefully told the nun, "This is truly angel bread!"

The "angel bread," Al later learned, was baked by a nun, appropriately named Sister Angelita. Its recipe had been in her family in Germany for almost 100 years. Al sent loaves to friends and experts all over the country for testing. They loved it.

A machine was devised to mix huge quantities of dough indistinguishable from the nun's 30 daily loaves. Sales by the Angelita Bread Foundation, set up by Freeman, soon climbed to a capacity of 2,212 loaves a week in Las Vegas. The bread is baked in a Jewish bakery and promoted by a Catholic, a Lutheran, a Methodist, an Episcopalian, a Mormon and a Negro Baptist.

Three cents from the sale of each loaf goes to the building fund for St. Rose de Lima, the hospital in which Sister Angelita baked her original bread. When that project is finished, the royalties made from nationwide sale of the bread will be used to help other hospitals around the country.

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EDITORIAL REPRINTS

from

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EDITORIAL REPRINTS

from

The Petal Paper

Petal, Mississippi

and

PERSONAL COMMENTS

by

P. D. East

Editor

This Is The Program which will KEEP THE SCHOOLS SEGREGATED:

1. **CO-OPERATION** between public officials and community leaders.
2. **LAWS,** many new ones, including closing all public schools when necessary.
3. **PRIVATE SCHOOL CORPORATION** to be formed at once
4. **PUBLIC OPINION** spontaneously working against integrationists
5. **INFORMATION** from reliable sources to kill rumors and make known the truth about the roles played by every person and group

A RESOLUTION

WHEREAS the principles of Constitutional government on which the United States were founded and grew great, organized as a federal union with the general government having only limited and delegated powers and all other powers being reserved to the sovereign states, are under attack by alien systems and ideologies, and

WHEREAS the local ringleaders in charge of excuting in Montgomery city and county the nefarious integration programs of their alien and alien-controlled masterminds, have announced their intention to bring about mass integration in our local schools, and

WHEREAS, this constitutes a threat to us which is a clear and present danger, and poses for us the most urgent crisis we have faced in the past ninety years, and

WHEREAS, this assault on our people and our institutions demands immediate and intense counteraction to save ourselves from imminent race-mixing in our schools here in the Cradle of the Confederacy, and

WHEREAS the Montgomery Citizens Council, an organization representing the responsible white citizens of Montgomery city and county who believe in separation of the races, is by its nature the primary defender of segregation, states rights, and individual liberties, and

WHEREAS the white citizens of the communities in this county are depending on the Montgomery Citizens Council to devise and execute a program which will successfully retain segregation here, and

WHEREAS, in keeping with its duties and responsibilities as the non-official but public agnecy representing the white communities, the Montgomery Citizens Council is obligated to assume the role as the organized defense force of the white people,

---

NOW, THEREFORE, BE IT RESOLVED that the white men and women of Montgomery city and Montgomery county, Alabama, assembled this twentieth day of January, 1959 in a special called membership meeting of the Montgomery Citizens Council, hereby solemnly resolve and set forth these hereinafter stated principles and policies as the principles and policies which shall be our guide in the battle we now are entering:

FIRST: The white people of Montgomery who are determined that racial separation shall be maintained in our schools at all costs, and who comprise the tremendously overwhelming majority of our total white population to the point of being virtually unanimous, do hereby commit ourselves, all collectively and each individually, to maintain racially separate schools so long as there be any schools, and that we will do, as a working group and as individuals, all that is within our abilities and capacities to insure the success of our side in this desparate struggle.

SECOND: We recognize that it is essential that there be total unity among our people standing for segregation. Our strength and our success will depend on our working together, just as our enemies obtain their strength through tight and unified organization even though they represent only a very small minority of the negroes of Montgomery and an infinitesimally small number of whites. We therefore will maintain discipline and unity of our efforts through the democratic organization of the white people which exists for the specific purpose of fighting this battle to the [illegible]

public schools will be more successful. Therefore, we also call on the legislature of Alabama to take any number of appropriate measures to set up new and additional methods for use as arranging the responsibility for assigning pupils, for opening and closing schools, for financing schools, etc., in a manner which will put such functions beyond the reach of federal officials. We further ask the legislature of Alabama to provide a standby arrangement which will permit state payments to parents who must pay tuition for their children in private schools to escape integration; and that tax relief be given persons for money used to finance the education of their children, or of other children.

PRIVATE SCHOOLS

FIFTH: We hereby authorize and direct the directors and officials of the Montgomery Citizens Council to proceed without delay with the organization of a private school corporation for the purpose of making a survey to determine the needs of a privately operated school system; to negotiate conditional leases and contracts for personnel and facilities for such a system, to raise funds, and to take all other necessary steps to have a standby private school system ready to take over without delay and to provide sound and adequate education for all white children in this county if such should become necessary.

Furthermore, we hereby declare that we who are the voters, church members, consumers, and people in all walks of life in this city and county have a right

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CO-OPERATION

THIRD: We express complete confidence in our public officials, elected and non-elected; that they will courageously and intelligently reflect our determination that there shall be no integrated schools in Montgomery; that they will be steadfast and unwavering, diligent and energetic; and that they will remain so, so long as they are in office. We assume our officials of our support and backing so long as they maintain segregation, giving no quarter, accepting no compromise, and conceding no defeat.

As the organized voice of our white citizens in matters pertaining to racial affairs, we are entitled to expect, and we do expect, that the public officials whom we elect shall consult with the Citizens Council officials whom we elect at all stages of the planning and execution of policies and measures involving the question of racial segregation; this to the end that official actions of govermental units and non-official actions of the citizens may be co-ordinated effectively at all times in there common purpose of successfully defending the established racial policies and practices of our government units and our communities.

To assist us in arriving at the best of all possible methods of handling each situation, we intend to constitue a committee of outstanding legal talent in Montgomery from members of the local bar, and possibly, with some additional members from outside Montgomery, to consult and advise with the Council and with public officials.

As citizens we feel that in a time of crisis like this we have the right to expect, and we do expect, the complete co-operation of members of the legal profession in making their services available on such a panel, and also, that we have a right to expect, and we do expect, similar co-operation from other leaders in the community life in making their time and services available to serve on other non-legal Council committees and bodies. We request that the Council officials inform the public of any refusal to give such co-operation.

LAWS

FOURTH: We call on the legislature of Alabama to enact all laws necessary, and to submit to the people all constitutional amendments necessary to guarantee that there will be no school integration here, even to the extent, if and when necessary as a last resort, of completely abolishing publicily financed and operated schools, and the removal of any state obligation to provide public education. We are convinced that if and when the choice ever comes between accepting integration in our public schools or closing them, then there should be no question; they should be closed. We call on the legislature to take all action required to see that this shall be effected, if necessary. We still hope and believe that it may be possible to preserve both segregation and public schools, and we are aware that some recent developments have indicated that federal officials are coming to know that the South never will accept school integration. We are hopeful, therefore, that developments in the future will be such that our efforts to maintain both segregation and standby arrangement which will permit state payments to parents who must pay tuition for their children in private schools to escape integration; and that tax relief be given persons for money used to finance the education of their children, or of other children.

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Furthermore, we hereby declare that we who are the voters, church members, consumers, and people in all walks of life in this city and county have a right to expect our political, professional, business, and civic leaders ot support publicly this undertaking to the fullest extent, openly giving of their time, their talents, and their financial resources to the extent necessary.

PUBLIC OPINION

SIXTH: We are of the firm conviction that public opinion of the people of Montgomery city and county will insist that all our leaders and all our people cooperate in our fight if they want to be considered worthy of our confidence, suport, and association. We believe that any person who speaks, writes, or in any way advocates or works for anything short of total and complete segregation will be ostracized and will earn and will receive the condemnation of the public. We recognize the power of aroused public opinion, and we believe that in this community it will not be indifferent to those who, to any extent, give support to the persons, groups, or proposals which would destroy our public schools by integrating them, or who otherwise ask us to accept or consider anything short of total segregation as we now have it.

No person who now enjoys success, leadership, or acceptance in our communities will continue to enjoy success, leadership, or acceptance should he aid in making more difficult our mission of maintaining segregation.

We insist that no white person should participate in any consultations directed toward "working out" the "school situation" with any person of either race who is promoting integration in any way. If the negroes of this area want to communicate with the whites, they must understand that they can not do it now, and never can do it through the radical leader of the present integration push, or anyone associated with him. Furthermore, in no discussions between any groups or persons shall any proposal to alter or modify our segregated pattern in the schools be a subject of consideration or discussion. Any person who violates these standards will, in our sober opinion, be adjudged and marked by the people of these communities to be an enemy of the white people and a traitor to the heritage and cause of white people.

We feel sure that an aroused and informed public will make it unprofitable and uncomfortable for any person to remain in our community if he is not willing to support the will of the community in this matter. As Southerners, as Alabamians, as Montgomerians — as a truly liberal people — the people who live here can and do maintain the friendliest relationships between persons and groups of differing beliefs and practices, religious, economic, and social. But we are convinced they will not maintain such relationships with anyone conspiring or consenting to undermine the very fabric of our cultural and social system.

INFORMATION

SEVENTH: We call on and direct the directors and officials of the Citizens Council to establish and maintain ample and frequent media of communication between the Council, its committees, boards and other bodies and agencies, and the Council members and public, to the end that the white people of Montgomery city and county be constantly informed as to the progress of our efforts, and as to which persons or organizations are assisting us and which are not doing so. From now on the Council must call a spade a spade, and name the names of friend and enemy. Any person or group has a right to opose us or be indifferent to our struggle, and thus side with the integrationists. But we the white people have a right to know who is with us and who is against us, and to be informed of that for our own personal information and guidance.

Adopted this 20th day of January, 1959 in a publicly announced and advertised meeting held in the city and county of Montgomery in the sovereign state of Alabama. Adopted unanimously.

Your Dedicated Support Is Solicited

Montgomery Citizens Council

A non-official public agency working for the protection of states' rights and segregation, and representing the responsible community opinion in Montgomery city and county in the fields of racial, social, cultural, and civic affairs. A non-profit corporation.

1718 MT. MEIGS ROAD P.O. BOX 7066 AM 5-1219

WEATHER

GEORGIA: Considerable fog and drizzle or light rain Sunday with slowly rising temperatures. Fotocast, Page 9C.

The Atlanta Journal ★ AND ★ THE ATLANTA CONSTITUTION

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RALPH

McGILL

Struggle of The Church

An observer of the daily panorama of our national life cannot fail in noting the growing effort of the Christian church, Protestant and Roman Catholic, to come to grips with the problems of life and to make the principles of their common faith relevant to everyday life.

Two recent news items are of interest. In Baltimore, a Methodist bishop, Edgar A. Love, speaking at a service commemorating the 175th anniversary of American Methodism, told a congregation of young ministers:

"You may preach a spineless, conforming-to-things-as-they-are sort of gospel that may not cost you anything," said Bishop Edgar A. Love. "If you do, you may please the people and have a comfortable existence, but you will not have peace of mind."

The bishop thereby touched a nerve. The young ministers are ready. They long have been. But what the young minister knows is that his career can be damaged, retarded or destroyed if he proceeds on the recommended course. The veteran members of the clergy are, with the usual exceptions, largely conservative. They can, when asked about the qualifications of a young minister being considered by a larger church, do him great harm by being very patient and kind about it, but suggesting that the young man is perhaps too impetuous, maybe too liberal and lacking in judgment . . . "a promising young man, but not quite ripe."

Career Dwarfed

Many a career has thus been dwarfed. And some have been so damaged as to cause abandonment of the ministry as a career. Many a veteran minister, gray with years of a gospel which conforms to things as they are, would be hurt to know with what cynicism and pity he is regarded by the young men in the ministry.

Episcopalians meeting at Raleigh, N.C., heard a priest talk who has gained national prominence from his work with a mission church of Trinity Parish in New York.

He did not mince words. He blamed man's inadequate understanding of Christ and the church for the presence of racism and caste in the church.

"The so-called race question is more than a social and economic question," he said. ". . . We are so caught up in the social, the legal, the socially customary, the anger, and the frustration of race that we don't see the dimension of the problem. It is only in Christ that we see it and conquer

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In Georgia, the Roman Catholic bishop, Francis Edward Hyland, has thrown his influence with those seeking to influence the state legislature, which meets in January, to enable the public schools to remain open under a pupil placement plan if, and when, confronted with a court order.

Three Voices

These are but three voices. They are representative of, and reveal, the struggle going on within the Christian churches.

There are ministers, more especially in the South, who are captive of ultraconservative elements within churches, large and small, but who stay on in agony of spirit and frustration because of those in their congregations who lean on them and come to them for comfort.

There are ministers who feel as strongly as their most race-hating members that the Negro was created to lead a submerged, secondary existence.

A great many pulpit voices loudly proclaim the only duty of a minister is "to preach His word." But what His word is they never make clear. To some it is to pick up and handle deadly poisonous snakes. To others "His word" created churches as private clubs. To others "His word" means to send missionaries to darkest Africa, but to bar those converts of African descent from worshiping at the sponsoring churches. "His word" to some means maintaining things just as they are.

But the struggle goes on to apply Christianity to daily problems of life . . . and the evidence of it mounts despite efforts to contain it.

CLOSING ADDRESS AND SUMMARY
of
N.O.W. CONFERENCE

Washington, D. C., February 17-19, 1960

by
Hon. Justine Wise Polier, N.O.W. Vice Chairman

This Conference has I believe and hope begun a pilgrimage towards greater understanding among all Americans. It has concerned itself with no sanctimonious or superficial expressions of good will. There has been no paternalistic smugness. Rather there has been honest fact finding and uncomfortable soul searching. No one privileged to participate could have failed to be moved to reexamine values by which we live and the questions which we must face if the United States is to establish freedom for all its inhabitants.

At the opening session, the invocation in its truest sense was given by Mrs. Roosevelt whose life has been one free of all personal pettiness or prejudice, and whose service to all men has provided the symbol of American at its best. In Mrs. Roosevelt we saw again a human being whose way of life has added to the self-respect, the strength, the dignity of men and women throughout the world. And in her service to all she has shown to the world not only the on-going struggle in America but the promise of what democracy can mean if it is practiced.

I shall not try to summarize the significant findings of the studies prepared for this Conference by Dr. Hamburger and Dr. Deutsch. However, I believe that their studies raised two searching questions that concern us as women and citizens. We must discover why a substantial minority of our youth are not committed either to the ideal of equal justice for all or to the preservation of civil liberties, including freedom of speech, as guaranteed by our Constitution. We must ask why our contacts between members of the white and Negro race remain for the most part on an impersonal level with little content.

With such questions in our minds we listened to Dr. Kenneth Clark speak on the psychological effects of segregation. He minced no words as he spoke of it as a form of human cruelty which corroded, debased and dehumanized human beings. While he spoke of the tragic effects on the Negro child thus driven to a sense of inferiority, to aggressive action, or to withdrawal from life he placed more emphasis on the terrible damage done to white children and the moral fabric of America. He was able to help us see the moral conflicts, the guilty feelings, the false and unhealthy sense of superiority and the resulting damage to character structure that segregation imposes on white children.

Dr. Viola Bernard underlined the hurts to children and to adults who draw unearned merit from the myth of white supremacy. She pointed out that while unrealistic or underserved self-esteem based on color or race may give temporary confort, in the long view it only prevents

healthy adjustment. She also pointed out the social pathology or sickness that supported and unified the hate groups in America. As she described these groups as opposing polio vaccines as "poisoned," fluorodation as "a form of poison," mental hygiene as "a lethal poison of mind and body," and finally integration as "an injection of poisoned stock," one understood that these groups were composed of people whose hates fed and were fed by their own inadequacy and mental illness.

In contrast to these somber notes we rejoiced in the panel of Young Americans. We heard from a Negro youth - "I do not want to be accepted as an exception. I want to be accepted and looked upon as a Negro. All that is part of my race, its history, its tradition, its culture, and its hurts are also part of me." These words coming from a young Negro reflect not the drive to be accepted, to be assimilated but to live in dignity and to contribute to the greatness of America all that the Negro has to contribute in and to this land.

From our youthful white Protestant panelist we heard of the pressures exerted where he worked in an industrial plant to have no association with Negro fellow-workers, and the terrible sense of alienation he felt from fellow human beings as they traveled in separate cars, ate at separate tables and went their several ways after work.

And again the question raised by an African youth come to study in the United states who expressed amazement at the lack of a sense of responsibility on the part of American youth for the destiny of America. He noted the concern for education to get a better job, to secure status, to live in the split level house, but little concern for the problems challenging the American way of life as we speak of it, at least on ceremonial occasions.

Again in answer to a question the young Negro panelist politely questioned the concept of brotherhood week--one week in 52--when people speak of brotherhood but oftimes only accentuate the differences between those of different faiths and races. And he noted with a wry smile that on such occasions George Washington Carver was taken out of mothballs to show that the Negroes had produced a great scientist. Again, he noted that this was more a part of a ceremonial occasion than of the daily teaching in American schools.

Not only the words, but the presence of these young people provided both challenge and hope to America. Here were young people who believed in the ideals of America, who acted with dignity, spoke the truth as they saw it, and to whom the freedom and equality of all had indeed become the breath of life.

I feel sure that to many at this Conference they made us deeply aware of the more exposed and heroic struggle of the young Negroes in the South who have this past week challenged the insulting, humiliating and destructive pattern of segregation in Southern stores.

The conduct and actions of the young boys and girls who with courage

and dignity are challenging that segregation in the South are not challenging the South alone. They are challenging Northern industrial and commercial interests which continue to direct and profit by segregation in the South. They are challenging the complacency of all who tolerate this evil or who are indifferent to the terrible damage and hurts to our children resulting from the on-going discrimination and prejudice that violate all great religious teachings and the ideals of our land.

This Conference happily is the result of a growing awareness on the part of women throughout this land that the denial of equal education to all our children is casting a terrible blight over the inner welfare of all our children. Negro mothers have suffered for their children as they saw the denial of education that would make it possible for their children to fulfill their potential. They have been anguished as they saw their children forced to experience the humiliations that are heaped upon them by the double standard of racism in the United States.

Mothers of white children have also begun to realize that the apparent benefits of preferred treatment based on color, with its false assumptions of superiority, its demands for wrongful treatment of other children, and its alienation from children of other races was creating moral conflicts, insensitivity and deterioration of the personal morality of their own children.

That many groups attending this Conference participated in an examination of their own attitudes through a self-survey gave added meaning to the sessions. We faced facts, that are too often glossed over, as we receive the reports showing that contacts between racial groups were most frequent in impersonal areas where they were meaningless or had little content.

In the workshops there were fruitful discussions on many forms of discrimination that affected the opportunities for true equality for children. Experiences and methods of work were shared and explored in order to meet problems in churches, housing, employment, parent-teacher groups as well as in education itself. In this common effort to find a way to be more effective, many of the generalities and niceties of superficial good will yielded to a more profound probing and more honest searching than is common to the American conference.

Thus it was that one participant could both approve the many valuable suggestions that had been made at a workshop and yet question whether the discussants had not put the cart before the horse. She was able to ask "what do you really feel?" How would you feel and what would you do if a Negro moved into your block, next door, or into your building? Would you plan to move and what reasons would you give yourself? Or again if a slum child of a minority group was put next to your child in school would you become fearful that your child's education would be hurt? Would you decide it was not good for the slum child, or that he would not be happy? If Negroes joined your church would you invite them into the auxiliary and to your home? How would you face your

neighbor who asked with raised eyebrow, "And who did you have at your house today?" Summing up she asked: "Do we have answers as liberals? Can we answer the segregationists as long as part of ourselves remain segregationist in feeling?"

This question was again raised by Bishop Pike in his stirring address when he compared the logic and consistency of the segregationists who oppose all change as leading to greater change, with the lack of logic and consistency of many integrationists who fail to commit themselves fully to the deal of one community.

Again at the Conference, with its representatives from North and South, East and West, there was a spirit of humility, a pervasive awareness that there were but a few who had been tried, tested, and found not wanting in courage and commitment to the ideals we sought. Their presence provided inspiration and honest self-questioning as many of us came face to face with those gallant few who had neither flinched nor failed. Some came at personal danger to themselves and their loved ones. Their presence made complacency impossible.

Their presence also reminded us that we were living in a period of transition, that our youth who had ideals and courage were going to face terrible struggles both within themselves and in the outer world. Many of us who knew that we would not be bearing the brunt of this struggle did, however, feel keenly that no matter where we lived, we would face many decisions in our daily life, in our feelings and in our actions both in small and larger matters which would play a part in the attitudes of our children, in the community of which we were a part, and of the world in which we live. We sensed that not to feel and not to act rightly would be a betrayal of those we had come to know in a new sense.

CONFERENCE RECOMMENDATION

Based on the presentations, the discussion, and the recommendations presented at this Conference, I submit for your consideration a statement to be considered as the concensus of this Conference.

This first Conference composed of delegates from sixteen National Organizations with a total membership of 14 million women now draws to an end. It has been a pilgrimage toward greater understanding and social action. We part more determined than ever to achieve equality in education for all our children.

As members of women's organizations we are determined to play our full part in upholding and securing the enforcement of the laws of the land.

In pursuing that goal we call for vigorous action from the Executive, the Legislative and Judicial branches of our Government who have sworn to uphold the law.

We note with hope the promise of laws that will end the disenfranchisement of American citizens that impairs their and their children's citizenship rights.

We recognize that old abuses, fear of change, prejudice and hatred that now lay a heavy burden on the lives of all our children must be faced with courage and challenged anew. We therefore urge that the Golden Anniversary White House Conference on Children face up to this key issue and seek a golden answer that will lift the horizons for all Americans. We are concerned lest the greatest single issue facing our nation's schools, the issue of equality for all our children, be relegated to an unworthy spot by the White House Conference that is directed to plan for the youth of our nation for the coming decade. Surely every effort to avoid this issue, to prevent its full exploration, or to provide palatable opiates would be unworthy of the occasion and of the needs of our children.

We salute young and old Americans who are committed to eradicating the racial injustice that have marred the American ideal of equality and justice for all.

We pledge that we shall, as individuals and as participants in our organization, do all that lies within our power to eradicate prejudice from our hearts and discrimination from our practices. We shall continue our pilgrimage in the firm belief that understanding of and respect for all men must become the basic reality in our relations with our fellow-men.

(This statement was unanimously approved by the Conference delegates. It was further agreed that the National Presidents of the member organizations of N.O.W. would come together immediately after the White House Conference on Children and Youth to discuss the future of N.O.W., its organizational structure and the relationships and activities it can encourage on a national and local level.)

2/19/60

no matter what their race, religion or nationality.

Has the church assumed full responsibilities to create a spiritual atmosphere that is based on the Fatherhood of God and the brotherhood of man?

Nor is the community free of blame in the actions of my defendants. And I quote John Steinbeck, who says "We can't expect to raise our children to be good and honorable men when the city, the state, the government, the corporations all offer higher rewards for chicanery and deceit than for probity and truth"

My young defendants have impressive company in their crime. Shall they be made to assume all the guilt. Oh yes, let them pay the price by attending church regularly and learning the golden rule, by reading books and watching TV programs in which democracy and its basic principles of human decency are emphasized, by observing our community conduct its affairs in an honorable manner and, I quote Dr. Ralph Witherspoon, by "having the family the number one concern of our society and letting the community see to it that assistance is provided in time of need, to see that each is accepted by his peers regardless of what misfortune has occurred and to preserve the sanctity of the home".

Then, the guilt will be placed on the proper shoulders and the punishment made to fit the crime.

References: Atl. Journal, 2/26/60 (Dr. Witherspoon); Atl. Constitution, 2/25/60 (Jarrell); March, 1960 Coronet Magazine (Steinbeck)

PAGE (s) MISSING

Mrs. M. E. Tilly
1013 Highland View, N. E.
Atlanta, Georgia

FACTS

VOL. XXXIII FEBRUARY, 1960 No. 1

POLITICAL DIRECTORY
1960

League of Women Voters of Atlanta

Twenty-five Cents per Copy

THE FOLLOWING IS A DRAMATIC PRESENTATION WRITTEN AND ACTED BY MEMBERS OF THE ATLANTA CHAPTER OF B'NAI B'RITH WOMEN UNDER THE PROGRAM OF THE ANTI-DEFAMATION LEAGUE OF B'NAI B'RITH ON MARCH 1, 1960, AT A REGULAR MEETING. ANY SIMILARITY TO LIVING PERSONS IS PURELY COINCIDENTAL. HOWEVER THE SUBJECT OF THIS SKIT IS BASED ON FACT.

CHARACTERS: IN ORDER OF THEIR APPEARANCE

BAILIFF

JUDGE

PROSECUTOR

DEFENSE ATTORNEY

MRS. LOUIS MILLER (or any name desired), EYEWITNESS TO THE CRIME COMMITTED

MRS. LUTHER FULLER (or any name desired), GUIDANCE COUNSELOR IN THE SCHOOL WHICH THE DEFENDANTS ATTEND

MRS. JOHN BROWN (or any name desired), MOTHER OF ONE OF THE DEFENDANTS, DONALD BROWN

JOSEPH JONES: Seventeen years old, one of the defendants

DONALD BROWN: Seventeen years old, one of the defendants

SCENE: COURTROOM

BAILIFF: Criminal Court of Fulton County is now in session.

Judge_____ Presiding. All Rise.

(Judge enters is seated and people sit down)

BAILIFF: We will hear the case of the State VS. Joseph Jones and Donald Brown, The state accuses the defendants of defacing two houses of worship, and malicious mischief.

JUDGE: Is the state ready?

PROSECUTOR: Yes

JUDGE: Is the Defense ready?

DEFENSE: Yes

JUDGE: How does the defense plead?

DEFENSE: Guilty

JUDGE: Let us proceed

PROSECUTOR: Your Honor, Ladies of the Jury (the audience). The state will prove that on the night of Jan. 24th, 10:30 P.M., the Defendants did willfully and premeditatedly commit the criminal act of desecration of a Synagogue and Church by painting swastikas on these buildings. In view of the impact that this act may have in influencing the youth of this community, in view of the seriousness and implication that can stem from it, we must make an example of them and therefore, the State demands full penalty.

DEFENSE: Your Honor, Ladies of the Jury. The Defense will ppove that while my clients acknowledge the fact that they committed this act, there are many extenuating circumstances which, it would seem to me, would remove the burden of guilt from them and place it where it rightfully belongs - on the shoulders of the parents, the educators and the community at large. These children were not sufficiently informed as to the implications of such acts. These children, along with many others are woefully ignorant of the world in which we live today -- the historical forces which are part of our lives. They have been guilty of imitative behavior, based on

a current rash of incidents which have been highly publicized, but not properly interpreted to them. It started in Germany where the Cologne Synagogue was desecrated on Christmas Eve. It fanned out in all directions and reached these shores as quickly as the wires could carry the news from Germany. Since then, every section of the U.S. has witnessed some incident. Often it was a synagogue, sometimes a church. Sometimes it was a school or other public building, defaced by a swastika or other marking. The defense intends to prove that these acts were simply mischievous acts similar to other incidents such as swallowing goldfish, pantie raids, crowding into telephone booths, and so forth that our college students have engaged in.

JUDGE: (To the prosecutor) Call your first witness.

PROSECUTOR: Mrs. Louis Miller

BAILIFF: Will Mrs. Louis Miller please come to the stand. (Swears in the witness)

PROSECUTOR: What is your name, address and occupation?

MRS. MILLER: Mrs. Louis Miller - 1312 Allerton Avenue - File Clerk at Credit Exchange Corp.

PROSECUTOR: Where were you on the night of Jan. 24, 10:30 P.M.?

MRS. MILLER: Waiting for a bus to take me home from work.

PROSECUTOR: Do you usually leave work so late?

MILLER: No, I had worked overtime that night because work had been piling up.

PROS. Did anything unusual occur while you waited for the bus?

MILLER: Yes

PROS. Please describe this occurrence

MILLER: Well, as I was waiting for the bus, I noticed two boys dash out of the parking lot of the church which is on the corner at which I catch my bus. They ran across the street to the synagogue directly across from the church.

PROS. What called your attention to this incident?

MILLER: Well, one of the boys wore a red jacket with the name of a club. I recognized the boy as a neighbor's son, and I know him to be a troublemaker in my area. I became curious and walked behind the church to see what they had been doing there. I noticed the swastikas which were freshly painted on the church, so I rushed to the service station nearby and immediately called the police.

PROS. Did they come at once?

MILLER: Yes, they did and caught the boys in the back of the synagogue with the can of paint.

PROS: Can you identify these boys that you saw that night?

MILLER: Yes, (points to the boys) that's Joe Jones, my neighbor's son. I don't know the other boy, but he was with the Jones boy.

PROS: Have you had any dealings with this boy?

MILLER: Oh yes, he's given the neighborhood nothing but trouble.

PROS: Tell us about this trouble.

MILLER: Oh, I hear he bullies the children, has no regard for people's lawns and flowers. There've been some broken windows in the area and hub caps have been missing from cars -- and if you ask me I think he's one of the ringleaders.

DEFENSE: I object

JUDGE: Objection sustained - Answer only what you're asked

PROS: No more questions

DEFENSE: Have you actually seen this boy committing any of these offenses of which you speak?

MILLER: No

DEFENSE: No more questions.

JUDGE: Defense, call your first witness

DEFENSE: (to Bailiff) Call Mrs. Luther Fuller

BAILOFF: Will Mrs. Luther Fuller please come to the stand. (Swears in the witness)

DEFENSE: Your name and occupation

MRS. FULLER: I am employed as a guidance counsellor at the Lincoln High School.

DEFENSE: Do you know the defendants?

FULLER: Yes, both Joe Jones and Donald Brown have been to my office on several occasions.

DEFENSE: Will you describe the reasons for the contact with these defendants?

FULLER: Joe Jones came to my attention due to truancy, does poorly in school work -- guidance tests show a poor home relationship-neglect. Also, he had some other difficulty.

DEFENSE: Have you spoken to his parents?

FULLER: No, I've been unsuccessful in reaching either of his parents. I believe his mother works.

DEFENSE: Do you believe he is basically a mean boy?

FULLER: No, I don't believe so, but he has been neglected and lives in a poor environment, and likely is looking for attention.

DEFENSE: What about Donald Brown?

FULLER: No, he tests above average, but as far as I can tell he has few friends, is rather introspective, never participates in any of the schools extracurricular activities. I have tried to phone his mother but have been unable to get to speak to her.

DEFENSE: Does Donald's mother work?

FULLER: No, I don't believe so but when I call she has been out playing cards or something, the maid usually answers.

DEFENSE: Mrs. Fuller, would you say that the school itself has done an adequate job in the teaching of the precepts of democ-

racy to its students and in fostering a feeling of good human relations toward all people?

FULLER: Well, (hesitating) I'm not involved with the curricular work, but I would venture to say that generally the students seem to be lacking insight into basic moral and spiritual values.

DEFENSE: How has the Hitler period been presented in the classroom? Have they given it its fullest emphasis or is it just skimmed over?

FULLER: I'm afraid I can't answer that. As I said before I don't get involved with the school curriculum.

DEFENSE: Would you not agree from what you have learned that the atmosphere at home and the negligence of the school in teaching brotherhood is responsible for the behavior of these two boys?

PROSECUTOR: Objection, that statement calls for a conclusion on the part of the witness.

DEFENSE: Thank you Mrs. Fuller. No further questions.

PROSECUTOR: You mentioned that in addition to truancy there has been some other difficulty with Joe Jones. Please elaborate on this difficulty.

MRS. FULLER: Joe was accused by another student of stealing a coat but it was not proven.

PROSECUTOR: Has Donald ever been involved in anything similar to this?

FULLER: Not that I know of.

DEFENSE: Call Mrs. John Brown

BAILIFF: Mrs. John Brown please come to the stand. (Swears her in)

DEFENSE: Where were you on the evening of January 24th?

BROWN: Mr. Brown and I were out at a friend's house playing bridge. (Note: Mrs. Brown is well dressed and shows herself to be a snobbish person and rather annoyed at the whole thing that her son is being tried)

DEFENSE: Did you know where Donald was to be that evening?

BROWN: Why he was supposed to be home studying.

DEFENSE: Do you have a good relationship with your son?

BROWN: Why of course I do. Mr. Brown and I buy fine clothes for Donald and most anything he wants. Why, we even bought him a new car.

DEFENSE: Does Mr. Brown spend much time with Donald?

BROWN: Well he doesn't have much time at home. Mr. Brown travels and when he is home he likes to spend time with his friends and business associates.

DEFENSE: Do you ever take Donald to church?

BROWN: On Sundays Mr. Brown likes to play golf in the good weather and other times likes to sleep late.

DEFENSE: Did you ever send Donald to Sunday school?

BROWN: Well, yes, for a short time when he was a little boy, but he put up a little fuss and since I had some trouble with car pool I just dropped the whole thing.

DEFENSE: Do you encourage Donald to bring his friends home?

BROWN: Well, Donald keeps to himself a lot, he reads much of the time and stays by himself in his room.

DEFENSE: How does it happen that your son, coming from such an entirely different financial and social strata became friendly with Joe Jones?

BROWN: (Indignantly) The school is responsible for that. They are allowing an undesirable element to overrun the school. Why some of them are even moving into our neighborhood. It's not that I'm a snob but I was just talking to Mr. Brown the other day about moving out of that neighborhood.

DEFENSE: Were you aware of your son's friendship with Joe?

BROWN: No.

DEFENSE: Has your son ever been in serious trouble before?

BROWN: Why of course not!

DEFENSE: Does your son have respect for law and order?

BROWN: Certainly.

DEFENSE: Has your son ever received a traffic ticket?

BROWN: Yes he did, I believe

DEFENSE: Was he made to pay the fine himself?

BROWN: No, his father took care of it

DEFENSE: You mean, he paid it.

BROWN: Well I don't exactly know what he did about it but he took took care of it.

DEFENSE: Thank you, Mrs. Brown

PROSECUTOR: How do you account for the fact that Donald was apprehended committing a crime if he was supposed to be home studying.

BROWN: (Points to Joe) He was responsible. Donald was dominated by him. And after all, Donald is 17 you know and doesn't need a baby sitter. He's always been in bed sleeping when we get home late.

PROSECUTOR: Then you can't be sure he's home when he's supposed to be.

BROWN: Well no, but--

PROSECUTOR: (Cuts in) Thank you

DEFENSE: Call Joseph Jones

BAILIFF: Will Joseph Jones please take the stand.

JUDGE: Advises Joe of his legal rights- That he is not required to testify.

DEFENSE; What is your name and age?

JONES: Joe Jones. I'm seventeen.

DEFENSE: What school do you attend?

JONES: Lincoln High School

DEFENSE: What year are you in?

JONES: Junior

DEFENSE: When did you meet Donald Brown?

JONES: A year ago in the school cafeteria. We were in the same history class. Donald knows a lot about History. He kinda helped me a little.

DEFENSE: Have you been to his house?

JONES: Naw.

DEFENSE: Has he been to yours?

JONES: Yeah, we spend a lot of time at my pad.

DEFENSE: Was your mother at home at those times?

JONES: Naw- she works all the time.

DEFENSE: Does your father work too?

JONES: Off and on - whe he aint drunk.

DEFENSE: What do you do while you're spending all this time together,' study?

JONES: Naw - kill time, ride around.

DEFENSE: Is this Donald's car you use?

JONES: Yeah

DEFENSE: Do you get along well with the people in the neighborhood?

JONES: Well there's this old crank Mrs. Miller. Everytime somebody's garbage can is turned over or a cat dies she always blames me. No matter what happens in the neighborhood she always says it's me.

DEFENSE: Joe, I want to ask you why you painted swastikas on the church and synagogue. Didn't you realize it was a criminal offense?

JONES: Naw, we did it for kicks.

DEFENSE: Joe, haven't you been taught any respect for a house of God? Don't you go to church?

JONES: Naw, that's for the birds

DEFENSE: How do you and Donald get along?

JONES: Oh he's a smart guy, reads lots of books and has some exciting ideas-and boy, I really like his car. (Pause) Yeah, Donald is about the best friend I ever had.

DEFENSE: No more questions.

PROSECUTOR: Joe, have you ever been in trouble with the police?

JONES: Yeah, once when I was a kid, I took some hubcaps off a car and sold them. But I ain't done nothing since like that.

PROSECUTOR: You've never had any trouble with the police?

JONES: Well, there's an old crank in the neighborhood who called the cops when some windows were broken. They couldn't hang nothing on me, though.

PROSECUTOR: But you, a nice boy like you - never does anything wrong.

DEFENSE; Objection- prosecution is intimidating the witness.

PROSECUTOR: Whose idea was this desecration of the synagogue and church?

JONES: Don talks abut these things all the time. It sounded exciting to me. One night on TV we saw this movie abut the Nazis and we were real excited about the marching and the songs and the burnings.

PROSECUTOR: No more questions.

DEFENSE: Call Donald Brown

BAILIFF: Will Donald Brown please take the stand.

JUDGE: Informs Donald of his rights.

DEFENSE: What is your name, age and what school do you attend?

BROWN: Donald Brown, I'm seventeen and I go to Lincoln High School

DEFENSE: Is Joe Jones a friend of yours?

BROWN: We knew each other in school. I helped him with his homework

DEFENSE: You spend many afternoons together don't you?

BROWN: No one's ever at my house- I had to have some place to go- it gets kind of lonesome talking to the maid.

DEFENSE: Didn't you have any other friends in your neighborhood?

BROWN: Not my age. But there is this old man down the street that I spend some time talking to. History's my favorite subject, and he sure knows a lot about History. We've talked a lot about this theory of the super race. He gave me a pile of pamphlets to read and some souvenirs and even a Nazi flag with the swastika.

DEFENSE: Did your family know of your relationship with this man?

BROWN: No, but they wouldn't have cared.

DEFENSE: Don't you have any feeling for religion?

BROWN: I think the whole idea is silly. The man down the street explained how some individuals and races are superior to others and that they are here to lead the world.

DEFENSE: How did you happen to do this particular act of painting swastikas? You are an intelligent boy - read a great deal, didn't you realize that defacing property was a criminal offense?

BROWN: I guess I didn't think too much about that. I just liked the idea of doing it. When I told Joe all about the swastikas and my feeling about religion Joe said we should paint them and like I said I thought it was a good idea. But when it came close I wanted to back out but I knew Joe would laugh at me if I didn't go along with the idea.

DEFENSE: I understand you've received traffic tickets for speeding - Didn't this make you aware of what happens when you break the law?

BROWN: Well, my father always took care of then so I really didn't give it any thought.

DEFENSE: No more questions.

PROSECUTOR: Joe says it was your idea - you say it was his - which is it?

BROWN: (Points to Joe) His idea, I told you

SUMMATION: PROSECUTOR:

Your Honor, Ladies of the Jury, The State believes we have conclusively proved the premeditated and willful desecration. By the defendants own testimony they admit to thinking about and discussing this act. They have been identified as being at the scene of the crime by a witness of integrity and therefore the state asks for a verdict of guilty and the full penalty of the law.

SUMMATION: DEFENSE:

Your Honor, Ladies of the Jury - The witnesses for the

defense have drawn for you a picture of these two young defendants that is shockingly clear - a picture of youth starved for the most basic emotional need - that of parental love. Both of these boys have been grossly neglected and deprived the most important factor in character building - a relationship in a happy, well-adjusted family. The fact that one boy has received material things, even in excess of his needs has not helped in the slightest to develop in him a personality that is made of healthy attitudes, that reveres the basic principles of our democratic way of life. Here is a young boy in whom a respect for law has never been planted. The fixing of traffic tickets may seem to be a minor infraction, but it loomed high in the mind of a boy whose daddy could take care of any disregard of the law that he showed. Here is a young boy in whom a contempt for people different than himself has been nurtured. His mother has effectively displayed the snobbish, superior air which has colored Donald's thinking. His friendship for Joe, considerably different financially, socially and intellectually, was based solely on the desperate need for a companion rather than on respect and friendship. His parents' condemnatory remarks regarding people they considered beneath them added fuel to the fire built by the "neighbor down the street" -- a man whose sole objective was to find young recruits for his "hate" campaign. So, in Don, we have a neglected and lonesome but privileged and intelli-

gent boy whose ability in the proper hands could be directed into channels of good democratic thinking and whose intelligence could be used to benefit humanity rather than to destroying it.

Neglected, lonely and beset by the feeling of being unwanted- these are the evils both these boys share. There the similarity stops. Joe has never known what it is to have a childhood wish fulfilled. At home, there was never the money or time to bother with him. And one time when he made an attempt to secure the money needed to fulfill these wishes - by taking a hub cap from a car and selling it - he was apprehended and punished for the action. Of this crime (if it can be called that in a child of 11), he has never been able to free himself. The neighbors, remembering the incident have placed the blame, without proof, upon him of every unpleasantness in the area. He feels their distrust and hatred and this has made him a sullen, unhappy boy, angry at the world.

It is easy to see, therefore, how a combination of intellect from Don and anger against humanity from Joe, could develop into a formula that would result in such an act of desecration on a church and synagogue. The love of God and all the good that stems from such love was not a part of either of their lives. Let the parents realize that they have neglected their sacred duties - that of supplying the

child with primary attitudes of tolerance rather than prejudice, with security, sympathy and the other human virtues of love, pity, concern and sociability. This is the challenge which faces all parents, for it is easier to form attitudes than to change them. Joe and Don's parents did not meet this challenge.

Does the school realize the guilt it carries? Not just the public school but the Sunday school as well. I should like to read a short statement by Miss Ira Jarrell, school superintendent of Atlanta who cites the school's responsibility "Vandalism and willful, useless destruction of property" have shocked us into a reconsideration of values. Children who are losing their respect for law, authority and the rights of others cause us to stop short to consider what is wrong. So much of living is done away from school that in communities where homes and the general environment have failed, the school's job is doubly hard..... Let us strengthen our efforts and make character-building a definite part of our curriculum.

There has been, indeed, a lack of emphasis placed on human relations programs in the school. The school must interpret more honestly and clearly historic events which have turned man against his fellow man. They must teach our children the fact about racial and cultural differences and that people are to be judged by their individual characteristics

THE ATLANTA CONSTITUTION

For 92 Years The South's Standard Newspaper

CLARK HOWELL, Publisher — RALPH McGILL, Editor

Established June 16, 1868

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'Balanced Program' Won't Just Happen

In his straightforward address prepared for delivery to the GEA last night, Gov. Vandiver called for a "Balanced Foundation Program for Education" in the state and gave assurances there would be no massive school closings. Certainly both goals are desirable and necessary.

But to implement the "balanced" program the governor made it quite plain that cooperative efforts on the part of the state, local communities and school people themselves will be necessary. He pledged all support possible from the state within the limits of its financial resources while making it clear that a "balance" can be achieved only through increased support by local communities.

Pointing to the well-known fact that Georgia ranks fifth in the nation in percentage support of education at the state level, the governor declared:

"But what about local support?

"In that we are third from the bottom.

"A deplorable contrast that has become compounded over the years.

"You who have been observing educational financing in Georgia for many years know better than I why this is so.

"Georgia should rank around 20th in the nation in teacher pay but due to failure of local support she ranks 40th. . . .

"In the past eight years state support for education has more than doubled, adding nearly 90 million dollars to the total spent. Yet local support has increased only 11 million dollars. . . .

"Local support in the average state is nearly 60 per cent of the total cost of education.

"Yet local support in Georgia is only 28 per cent.

"Unquestionably this gap should be narrowed. I don't say that we can attain a balance of support completely comparable to the national average. But until we do better substantially on the local level than we are doing now, we are not going to do right by our children and our teachers."

The governor offers no suggestions

volved in a specific problem. Lunch counters in railway and bus stations and in tax-supported public buildings such as city halls, courthouses, state capitols and federal buildings are very likely in constitutional trouble. Except for court tests, restaurants in these are hardly natural targets.

But businesses involved, especially in dime stores and transportation, need to work out a course of action which will deal with the issues involved. And others may find profit in exploring attitudes. But as Mayor Hartsfield suggests, a citywide committee would be ineffective.

* * *

Russians Still Refuse Effective Arms Controls

It now appears the new Geneva disarmament conference will bog down as have previous ones over the same old issue—Soviet refusal to accept a workable controls and inspection system.

The Western plan calls for built-in controls for every phase with an international organization affiliated with the United Nations to enforce such controls and to impose sanctions on violators. This involves a surrender of national sovereignty in the armaments field. The West agrees to it. The Soviet Union does not.

Premier Khrushchev's plan does call for an international control body. But the Soviet plan would limit inspection at the start "to the extent of the phased disarmament." This merely means that Moscow could permit verification of such things as troop cuts while increasing their strength in other fields.

The Soviets also insist on "self-control," with vetoes on inspections on their soil and on any sanctions against them both within the control organization of the United Nations.

This, of course, is the snag upon which all previous disarmament efforts have fallen.

There is hope that there can be some compromise on the bargaining positions now established by both sides. But unless

'Who Says I Ain't Holding Up My End?'

Pulse of the Public

Wendell Willkie Quote Cited as Testimony Must Resolve Racial Problems

Congress and repealed by a Democratic House and Senate in 1894. This is punitive legislation against the South and its foundation is politics and hate. In my opinion the charge that our senators are fighting against the constitutional rights of Negro citizens to vote is an insult to their intelligence.

T. F. ENTREKIN.

* * *

Constitution Carrier Lauds His Customers

Hapeville — As a Constitution carrier in East Point, I would like to thank the many people who told me how much they appreciated the delivery of the paper during the stormy, rough weather we've had recently.

A hearty "thank you" to all the customers for their consideration

tive and policy bodies in Washington. What have we done? Even after our ears were made to burn when we had to admit damage to cane fields from Miami-based planes what has been done?

It is all very well to picture a tall Uncle Sam showing magnificent self-control under Lilliputian attack from a furious Castro. Might has never made right. And our professed ideal measures true stature, worth and strength by what it does to expose and defeat wrong and to protect and further right.

Are we right or merely "righteous?"

WILLIAM E. HINRICHS.

Leo Aikman

Arthur Krock

Ike States Views On Sitdown Tactic

WASHINGTON—The President at a recent news conference strongly implied his belief that personal service establishments, privately owned, such as shops and taverns, neither act unconstitutionally nor deprive others of their constitutional guarantees when they decline to serve Negroes or any other group they may select.

But he expressed as his definite "understanding" that "when an establishment belongs to the public" and operates "under public charter" this discrimination violates the 14th Amendment.

If this interprets his views correctly, then the President's judgment of the legal issues raised in the sitdowns at Southern lunch-counters is that Negroes have a constitutional right to be served, for instance, in the restaurant within the Capitol of South Carolina, provided they commit "no violence in any form," but none to demand service in privately owned establishments by demonstrations disorderly or otherwise when racial segregation in these is not banned by local law.

The 1952 decision of the Supreme Court in District of Columbia vs. John R. Thompson Co., Inc. appears to support the President's concept of the law in such cases. It involves the refusal of a Thompson restaurant to serve Negroes solely because of their race and color. Since then the Supreme Court has so greatly broadened its rulings against segregation that the rationale of this decision could be reversed, as the "separate but equal" affirmation of the court in 1896 was reversed in the school case opinions of 1954 and 1955. But until or unless that occurs, the ruling of 1952 stands.

At issue was a local law of the legislative assembly of the district (thereafter abolished), adopted in 1873. This made it a crime to discriminate on the ground of race or color including a refusal of restaurant service. Justice Douglas, for the Supreme Court, held that these laws were enforceable local regulations of an already licensed business. And he quoted approvingly a judgment of the federal courts of appeal that "a municipal ordinance or police regulation ('in the interest of peace and order') is particularly applicable to the inhabitants of a particular place; in other words it is local in character."

Under this classification, police protection in Southern communities of service segregation in private, licensed business is equally "local in character" and could be upheld on the reasoning in the Thompson case.

But as the President indicated it will be prudent not to rely on this in the Supreme Court of 1960 et seq. Local police protection of privately owned, licensed places which do not serve Negroes equally with whites would come before the high bench under a load of decisions against forms of racial segregation that were still constitutional in 1952. As the President said, "I certainly am . . . not wise enough in this area to know when a matter is such as actually to violate the constitutional rights of the Negroes." And many accomplished lawyers will cry "amen."

Roscoe Drummond

Red China Stalls Reporter Exchange

WASHINGTON—After two and a half years of fruitless negotiation between the United States and Red China to bring about an exchange of working newsmen, the evidence is conclusive that the Chinese Communists want to continue to talk about it—and seem determined to prevent it.

Each side blames the other for the fact that nothing happens.

From a study of all the official statements made since the talks began in August, 1957, it seems clear to me that the Chinese Communists do not want to exchange reporters with the United States but do not want to admit that they don't.

minister of foreign affairs of the Chinese Peoples Republic, making the following proposal:

"Dear Mr. Minister: The New York Herald Tribune has long believed that reciprocal reporting privileges in the Chinese Peoples Republic and in the United States would be beneficial to both our countries and would promote better understanding between our

know better than I why this is so.

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"Unquestionably this gap should be narrowed. I don't say that we can attain a balance of support completely comparable to the national average. But until we do better substantially on the local level than we are doing now, we are not going to do right by our children and our teachers."

The governor offers no suggestions about how the gap can be narrowed. He asks the GEA to come up with a program which its members agree upon and which the General Assembly will accept.

Those "who have been observing educational financing in Georgia" do know the cause—and the remedy. The whole framework of school financing is based upon a totally unrealistic ad valorem tax structure at the local level. Appraisals of property are so low in many counties as to be ridiculous. Tax equalization on a statewide basis would provide the remedy. And once applied, it would benefit all local communities as well as the state.

Those communities which have faced up to their responsibilities today are reaping the benefits. Those which have not continue to decline in education and all other local government functions.

* * *

There Are Better Sites For This Prison Camp

Atty. Gen. Eugene Cook's decision ruling invalid the legislative resolution providing for taking land from the University System for use as a prison site is welcome news.

The Board of Regents properly had opposed transfer of the land which is close to the magnificent 4-H Club camp to which thousands of boys and girls from the farms of Georgia have given so much work and affection and to which many business firms and individuals have made donations. Putting a prison nearby would have done much harm and would have created fear in the minds of parents and teachers responsible for the camp.

The decision by the attorney general means the camp will remain as it is for farm boys and girls. The regents and the College of Agriculture will keep their valuable demonstration and experimental farm and timber land. This happy state of affairs should not be disrupted.

* * *

Committees Are Useful On Specific Problems

President Eisenhower's earnest recommendation that local communities set up biracial committees is an excellent one. But comments on it by Atlanta's Mayor Hartsfield are equally sound. He points out that a general recommendation does not always fit every problem.

The mayor says that in cities outside the Deep South committees go to work on a common basis of acceptance of the constitutional ban against discrimination. But in the South the committees are rendered all but impotent by the fact there is no such agreement and the political power is translated into state laws preventing what the committees might try to accomplish. Thus, while the idea of committees is sound, it is not too practical in the areas noted.

What should be of value is a private committee composed of the persons in-

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This, of course, is the snag upon which all previous disarmament efforts have fallen.

There is hope that there can be some compromise on the bargaining positions now established by both sides. But unless the issue of controls and inspection can be resolved, hopes for even a beginning of disarmament are dim indeed.

* * *

Buses and Paraders Can March Together

Practically everyone loves a parade. But it would be difficult indeed to find anyone who is delighted with the traffic standstill that results.

Therefore it is most pleasing to note that at least a partial solution has been reached.

A snappy parade was held in downtown Atlanta on St. Patrick's Day. But traffic was not paralyzed. Transit company buses operated along the outer lane of Peachtree street. Police officers were diligent in seeing to it that everything went well.

Nor was the vision of spectators obstructed.

All in all, the method of traffic-handling during the St. Patrick's Day march at the very least represents a beginning that should lead to further improvements in vehicular movement during parades.

* * *

Easter Seal Campaign Deserves Your Support

Letters containing Easter Seals have arrived in the homes of nearly 650,000 Georgians or are en route.

Recipients are asked to use the seals on their correspondence and on windows and doors of their places of business.

In return the Georgia Society for Crippled Children and Adults requests contributions in order to help as many as possible who suffer from such disabilities to lead more normal lives.

What your 1959 Easter Seal dollars accomplished is proof of the humanitarian benefits derived from the annual campaign and the progress made in assisting crippled Georgians to become productive members of society.

Last year more than 90 physicians referred patients to the Atlanta treatment center which serves northwest Georgia.

The Albany center administered similar treatment and tripled its patient load. The Augusta center helped twice the number that it did the previous year.

In addition, special education programs in occupational and physical therapies were conducted at Griffin and Macon; 158 Georgians were lent equipment on physicians' prescriptions; 12 scholarships were granted to therapists and teachers in special education; specialized training was provided professional personnel and many other special programs were carried out.

We believe the Great Healer would approve of such efforts on the part of those who strive to assist others. It is hoped that you agree and will demonstrate it by your contributions.

This is punitive legislation against the South and its foundation is politics and hate. In my opinion the charge that our senators are fighting against the constitutional rights of Negro citizens to vote is an insult to their intelligence.

T. F. ENTREKIN.

* * *

Constitution Carrier Lauds His Customers

Hapeville — As a Constitution carrier in East Point, I would like to thank the many people who told me how much they appreciated the delivery of the paper during the stormy, rough weather we've had recently.

A hearty "thank you" to all the customers for their consideration and thoughtfulness!

CHARLES W. BONNEN.

* * *

Is America Blameless In Cuban Relations?

Lakemont—In the Castro-Cuba-U.S.A. difficulties it is worth pondering the importance of point of view. We have roundly (and rightly) denounced Russia for failure to curb her turbulent puppets—Red China, India, Tibet and the Berlin crisis are merely recent examples.

What have we done to protect Cuba and Castro from those powerful influences within our borders who prefer the profits of the old way even at the cost of a grafting brute like Batista and who will resort to violence to reach their ends? My question is not answered by quoting polite or even strong words from the State department or other administra-

when we had to admit damage to cane fields from Miami-based planes what has been done?

It is all very well to picture a tall Uncle Sam showing magnificent self-control under Lilliputian attack from a furious Castro. Might has never made right. And our professed ideal measures true stature, worth and strength by what it does to expose and defeat wrong and to protect and further right.

Are we right or merely "righteous?"

WILLIAM E. HINRICHS.

Leo Aikman

'Thru-the-Hat' Speech Legal

Of All Things: Iris Blitch is being quoted in Washington about the Dixie belle who did so well in college she made "Magnolia Cum Laude" and was voted the class most likely to secede." . . . Jack Barker, vendor of temperature measuring instruments in Atlanta, got a letter the other day saying, "Please send us an instrument to measure heredity." That comes in the field of heir conditioning. . . . Dr. Doak Campbell, educator, declares that among the other great American rights involving freedom of speech is the right to discuss anything we want to without the embarrassing restriction of having to know what we are talking about. And he said, too, the cocksureness of the diagnosis usually varies inversely with the knowledge of the diagnostician.

* * *

WE'RE WAITING: A Soviet scientist ventured in Moscow the other day that by sowing a belt of fine powder at high level around the globe, it might be possible to give the Northern Hemisphere perpetual summer.

Lay down the dust, Ivan. We're ready!

* * *

GOT THE DRIFT: Speaking of the Ice Age, Dwight Horton avers that in a certain section of Atlanta during the snow a jolly group of neighbors got together, went into the yard of another neighbor and built a snowman, then were invited in for a drink. Thus, the party progressed from yard to yard and living room to living room. When the sculptors got through at the fifth yard, the snowman followed them in.

* * *

PLACE NAME: Storm headline: "Virginia Hill Community Isolated, Without Food."

First reaction: So she's had a place named for her now.

* * *

I LIKE THIS: "Conscience is that still small voice that makes you feel still smaller."

* * *

HIGHLINE: The luckiest person we heard of was a lady who went out to the chicken house to feed the birds. She had forgotten her snuff and went back to the home to get it. While she was gone, the chicken house flopped to the ground under the heavy weight of ice. Snuff, no doubt, has saved at least one life in history — Jack Parks, Dahlonega Nugget.

Red China Stalls Reporter Exchange

WASHINGTON—After two and a half years of fruitless negotiation between the United States and Red China to bring about an exchange of working newsmen, the evidence is conclusive that the Chinese Communists want to continue to talk about it—and seem determined to prevent it.

Each side blames the other for the fact that nothing happens.

From a study of all the official statements made since the talks began in August, 1957, it seems clear to me that the Chinese Communists do not want to exchange reporters with the United States but do not want to admit that they don't.

Here are the reasons why this conclusion now is inescapable:

1. From the beginning of the negotiations the United States has offered to Red China exactly the same rights and facilities for accreditation as the United States offers to every other country.

2. Red China demands something different. It demands an advance agreement that a precisely specified number of correspondents be guaranteed. Such an advance agreement would mean that by limiting its applications, Red China could require us to admit any individual it chose to nominate or else force us into violation of the agreement.

3. Even if Peiping wouldn't undertake a larger exchange of correspondents with us, the New York Herald Tribune recently suggested a one-for-one exchange. The Red Chinese didn't say no. They just didn't say anything.

It was to this end that the president and editor of the New York Herald Tribune sent on Dec. 22 last a letter to Chou En-Lai, minister of foreign affairs of the Chinese Peoples Republic, making the following proposal:

"Dear Mr. Minister: The New York Herald Tribune has long believed that reciprocal reporting privileges in the Chinese Peoples Republic and in the United States would be beneficial to both our countries and would promote better understanding between our people. To this end one of our most experienced staff correspondents, who has served this newspaper for years, A. T. Steele, has applied for a Chinese visa. I am taking the liberty of asking if you would give this your personal consideration in the hope that you also believe it would be desirable to have American journalists in China and Chinese journalists in America. . . .

"What I am suggesting, in good spirit and in good faith, is that one good way to begin is to take a modest and practical first step."

Two days after this letter was cabled to the embassy of the Chinese Peoples Republic in London, the Herald Tribune received a cable from Yeh Shou-Tseng, third secretary of the embassy, stating that the letter had been received and transmitted to Peiping.

Result: Total silence; no visa for Steele; no visa request from any Chinese Communist correspondent.

Charles L. Allen

Divine Importance Accorded Mankind

Yesterday I was saying that much of the nervous, worried tension we have today is caused by a feeling of insecurity and that the main cause for that is we live in a time when the individual person is being belittled. Many people feel so insignificant that they are afraid to face up to life.

One thing that depreciates the person today is our knowledge of the vastness of the universe. I like to read the Psalms because they have such a lofty conception of man—"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels" (Psalm 8).

But the Psalmist really had very little conception of how big those heavens were. His was a tiny world. We have come to realize this is a big world—yet, as big as is it's only a speck in the universe.

When one gets to thinking of how big the world is, how big the universe is and how many planets there are he begins to think, "What difference do I make?" And if he is not careful he will decide he does not make any difference.

Once I was standing on the edge of the Grand Canyon talking to a man. As we looked at that great canyon he made this remark: "You could put every person in the world in that canyon and in just a few years not be able to tell anything was put into it." That one canyon is big enough to swallow up everybody on earth. It does make one feel insignificant.

But we must be careful to measure life in terms of quality instead of quantity. A farmer may have a hundred acres of land. It weighs millions of tons. Also he has a baby which weighs only 10 pounds. Yet he would quickly say that his 10-pound baby is worth more than millions of tons of land.

Jesus took one soul—my soul, your soul and put it on one side of the scales. He put the whole world on the other side. On His scales any one of us outweighs all the world. I like the old song our grandfathers used to sing:

"My Father is rich in houses and land, He holdeth the wealth of the world in His hand; Of rubies and diamonds, of silver and gold, His coffers are full, He has riches untold; I'm a child of a king, A child of a king; With Jesus my Saviour, I'm a child of a king." And truly you are!

Being the child of God, made by Him and in His likeness, you are the most important thing on earth, even more important than the earth itself.

we say the least it is food for thought when we realize the "fabric" is in fact the Constitution of the United States of America and some of the strongest "threads" are education and rights of citizenship.

MRS. C. L. MAULDIN JR.

* * *

Civil Rights Bill Hit As Punitive Legislation

Tifton—Only a small part of the civil rights bill before Congress has any reference to the right to vote. The fact is the bill is very similar to Thaddeus Stevens' force bill passed by both houses of the

Baxley News-Banner

Atlanta Century Series Is Proof Politics Never Change

The adage, politics never changes, has been brought forcefully to our attention by the first issue of The Atlanta Century, dated Sunday, March 4, 1860, and appearing for the first time as a feature page in Sunday issues of The Atlanta Journal-Constitution on Sunday, March 6, 1960.

Edited by Norman Shavin and Mike Edwards with Dr. Martin Abbott of Oglethorpe University as historical advisor, The Atlanta Century is a reproduction of the front page of a typical newspaper 100 years ago.

The first issue depicts the bitter feelings over slavery that only a short while later plunged this nation into the War Between the States. It tells of the hanging of John Brown that concluded with the following paragraph:

"So that he might stand near the gallows, one man borrowed a uniform of the Richmond Greys, a militia unit on guard duty. He was identified as John Wilkes Booth, an actor."

This John Wilkes Booth, who was then viewing the demise of a similar extremist on the other side of the slavery issue, later killed Abraham Lincoln, the one man who could have and probably would have prevented the Reconstruction Days from which the South has never fully recovered.

Today we have a similar situation in which the Negro is again the central issue. Then there were the demagogues who fed the fires of a burning race issue that finally forced a war that neither a vast majority in the South nor in the North wanted. Again the politicians are fanning the flames of racial hate with civil rights extremists forcing Southerners to follow extremist leaders.

Now the emboldened Negroes in Southern cities are adding fuel to the fire with their so-called "passive resistance." It isn't "passive resistance" when 2,000 people try to congregate on state capitol grounds, for droves of students to overrun a business establishment that is unfortunate enough to be caught in the middle of a major race issue.

We have often wondered about the wisdom of our many racial laws that have been placed on our statute books. Voluntary and natural segregation in our churches and schools have prevailed all over the South as a custom and not as a result of unnecessary laws enacted by politicians who just had to have an issue to be elected. Had we left the question of segregation to custom instead of laws, it is our considered belief that much of today's turmoil and strife could have been prevented and both races would have been happier.

But out hindsight is always better than our foresight, just as will be the case in much less than 100 years from now. Just as in 1860, we are building up to fight another losing cause from which the degree of our losses will be solely dependent on the degrees of wisdom, justice and moderation that we use now. To which we would like to add faith in a Living God to see us through. He always has.

in discrimination. To be arrogant, a power-grabber, a man who craves authority for the sheer joy of ordering people around is irreconciliable with the claim to be Christian.

Robert L. Riggs looks at Senator Lyndon Johnson of Texas as one seeking to be presidnt of the United States. He writes of Johnson: "His favorite adjectives are "prudent," 'reasonable,' and 'responsible,' His doctrine is that reasonable men who want to be responsible can, by prudent actions, achieve results without tearing each other apart."

The apologia is in the defense of unity in the Christian Church; a corporate relationship; the Spirit that binds us so that separation is unlikely; imbued of love that never ends. This is the Church in which leaders are together; where God's ministers do not need U-2's and radar eyes to track their conduct; where freedom is life and where God is judge of all.

A STATEMENT TO THE CHRISTIAN METHODIST EPISCOPAL CHURCH

BY THE
COLLEGE OF BISHOPS

Dear Brethren and Sisters:

We, as your fathers in the Gospel, speak to you on problems of domestic and world concern, to inform you of the seriousness and gravity of our collective thinking, so that, as a result, you, yourselves, may take positions on vexing and perplexing problems with the assurance that you are joined generally in those positions by your brethren and sisters.

Our measured thought, then, as Christians,—a portion of the Church, the body of Christ in the world,—can be then expressed as positions that are supported, can indeed be accepted as convictions given utterance by the Christian Methodist Episcopal Church.

We do not presume that we are either original in conception of these questions nor in expressions of support. We seek merely to record our own sentiments, to add them to those of other churches and Christian organizations, with the hope that a studied, righteous public opinion may support the positions here taken, and effect satisfactory appraisal and solution of the problems here recognized.

PEACE

Christians, by tradition of the Master Himself, are a peaceful folk. We therefore commend all efforts, by all persons and organizations, that seek to achieve peace between peoples, governments, and powers of the world. We speak of peace which is not merely a cold war, nor an uneasy armistice between wars, but a peace so conceived and so established that all the nations of the earth may achieve domestic tranquility, economic and political stability, and moral and spiritual progress.

PRESIDENT EISENHOWER

We commend especially the recent action of President Dwight D. Eisenhower, in meeting with the heads of other governments, and in projecting future visits to others, in order that he would see, and be seen by, the people of many nations; and on the occasion of such visits to state clearly the desire and ambition of America to achieve and maintain peace with all nations.

Such personal diplomacy, we believe, will exhibit more accurately to other nations and peoples the true sentiment, at the summit and in the ranks, of America (will assure other nations and peoples of the true sentiment).

ARMAMENTS

We are in an armament race—admitted or not, whether of missiles or atom-bombs, transcontinental bombers or submarines, or other weapons of wartare and destruction. The balance between armament for defense and that for aggression is indeed delicate. Thus, Christians who deal with persons and nations who neither know nor respect Christian ideals and moral codes, are placed in the equivocal position of needing to protect their weak, defenseless, and innocent, while at the same time, if they prepare for defense, they seem to disavow their desire and struggle for peace.

We offer no compromise with our basic belief that, they who take up the sword shall perish by the sword. Instead, we take the position that preparation for defense,—by whatever name called,—shall exhibit no sign of aggression, no any intent to seize, encroach upon, or appropriate the freedom, rights, lands, and properties of other nations.

RIOTS AND SUPPRESSION IN SOUTH AFRICA

We deplore, without apology, the inhumane and brutal suppression of native Africans by the authorities of the South African Republic, in the recent riots in that country. From the accounts which we have seen and read in periodicals, in picture and story, the action of the authorities, in shooting down defenseless men, women, and even children, revolting against restrictions against their freedom, constitutes a dark page in the history of Christian nations.

The situation recoils upon us the more strongly when we recall that the leaders of the Republic, together with the author of the policy or *apartheid*, are ministers of the Gospel; and that newspapers and journals have seldom failed to focus attention upon that particular angle in the disorder.

Later reports of whipping and clubbing men, women, and children, in order to force them to return to conditions from which they revolted have a particular odor of indecency, and the attempt to bolster a government which fails to recognize concepts of democracy and freedom in this twentieth century fairly reeks of a fascism, which is second in our minds only to the tyranny of communism.

We join our voices, with governments of the world, with churchmen everywhere, who condemn and decry continuance of slavery,—for such it must be called,—in the modern world. We hang our heads in shame, as we wonder if a cynical world can in any way understand how God speaks to men with the love of Christ, and at the same time with the brutality and inhumanity of the rulers of South Africa.

Let us pray for these people who so willingly bring disgrace to the Christian cause, and reproach to the Cross of Jesus.

BOMBING AND DESECRATION—Bombings and desecration of churches and synagogues, vandalism in public institutions, not excluding churches and synagogues, while apparently world-wide in scope have nevertheless been demonstrated in America. We believe, in charity for our enemies, that the bombing of homes and churches of our people provided at least a spark to enkindle the wide fire of lawlessness. It seems however, that at this time, our consciences were asleep. for law and authorities brought small relief, and confessed offenders were released by the courts. Sowing the wind, we seem to have reaped a whirlwind.

We have suffered grievously from such practices, as a minority group. Yet we here register our unwavering condemnation of such offenses. We call upon our own people to set their faces as hard as flint against all bombing, desecration, and vandalism.

RELIGIOUS INTOLERANCE

Protestants are *protesters* whose very existence depends upon religious tolerance. The emergence of questions and discussions concerning religious discrimination in proposed nomination of candidates for the presidential elections of 1960 calls for a deep and soul-searching analysis of our Christian conviction. We are faced with the dilemma of taking sides with intolerant persons, or defending religious liberty, even as we, at the same time open a rift in the dykes which may inundate our traditional theory of separation between Church and State.

Here, however, we must state it as our firm conviction that devotion to God comes first; allegiance to the State afterwards. We continue to stand on the principle of religious tolerance, and on separation of State and Church .

CIVIL RIGHTS

We envision a stronger effort to broaden the scope of our present laws to establish as well as to guarantee civil rights to a submerged minority. The suffrage is a test of citizenship. To deny, or to restrict, the use of the ballot to any group of citizens results in second-class citizenship. We have said that the right to vote is the right to bear arms. The reverse must also be true: that the duty to bear arms conveys the right to vote. If this then be true, thousands of boys of our minority group have been drafted into the armed services of the United States, and have earned thereby, if by no other reason, the right to vote. Majorities as well as minorities deserve that privilege.

Civil rights must be extended until every American, of whatever hue, sex, or condition, shall enjoy not only the suffrage and religious freedom, but also the right to every public service, and the privilege of entrance to any vocation, trade, or profession in which that person is qualified.

To establish an objective code of civil rights will serve as *one* way to guarantee the opening of doors in elementary schools, secondary schools, institutes and colleges and universities to all students. and to secure that they remain therein, free from harassment by pupils, teachers, boards, trustees, officers of county or city or State government,—and even a National Guard.

HOUSING

It has been remarked that no fewer than twenty-seven million Americans, or approximately one-sixth of the population, because of race, color or ethnic attachment, are being denied the traditional American privilege, to a greater or lesser degree, of freedom to choose, and to move to selected places of residence.

The problem is a complex one, but not so great that it cannot be predicted that it will not become more prominent as millions of our people migrate from the South to the North and West, and from farm to the cities, and thus increase a congestion that has already brought a host of ills in its train. Low-cost housing, whether by Federal or other governments, cannot fill the gap for there is a demand for better housing among our folk who are economically able to afford better homes in less congested areas. Neither class must be neglected, but we call upon the authorities to devote a particular energy to this development which promises to make segregation more prominent and hardened than previously; for segregation in housing will lead also to segregation in other areas.

We call upon our membership to acquaint themselves with this problem, to the end that they may not only seek after improvement in homes and housing, but that they may also join forces with individuals and movements which seek an amicable, Christian solution to the vexing problem. It is a problem of the body, of the soul and spirit,—of which the latter two must be untrammeled and free.

URBAN RENEWAL AND DEMOLITION

There has been great progress in many cities to raze slums and blighted areas within their confines. We will support movements to destroy the slums; but we will note that along with that razing must also come provision for displaced slum-dwellers.

Our folk are frequently found in such areas, and are charged, by that very fact, with preferring the slums. However, they are not by nature slum-dwellers. Economic, political, and not infrequently social factors operate to segregate them in the blighted areas. It is, however, a matter of concern to us to note that urban renewal is so accurately aimed at Negro communities, razing churches and homes, breaking down community bonds, bringing disorganization among our people and posing for them the problem of securing other housing for themselves and their institutions. We especially decry the practice of renewing areas in which our people dwell, and then making impossible their relocation in them.

Instances are known where such renewed areas are later sold to, and occupied by, other races, with Negroes excluded. Under the conditions, our folk view urban renewal as a masquerade,—as just a newer device to remove and to segregate them in less desirable areas, if indeed it attempts to settle them at all.

We call upon the authorities to review such practices, to assess the effect upon our people. We call upon our people to acquaint themselves with the probable effects of such movements, and to prepare to enter into discussion and conference with associations and authorities who seek to minimize the effect upon displaced minorities

CAPITAL AND LABOR

Progress toward material goods and benefits in our society received enormous impetus in the last few decades, with the rise and organizations of associated workers in labor unions, and with research and invention adopted by capital and industry to improve conditions as well as to produce more consumer goods. Viewed dispassionately, the total situation would seem to guarantee a swifter pace toward a higher standard of living,— at least toward greater increase of consumer goods and satisfaction.

Organization of capital and of labor has resulted in creation of two titans who, meeting conflicts that seem of

necessity to arise where interests are different, have recently been engaged in a prolonged struggle to adjust difficulties between them. It is not entirely certain that the consumer,—that is the public which consumes the goods,—has not been overlooked in the struggle.

Our folk are predominantly a working class, and we hold to the proposition that they, along with others, should have the right to a decent living wage, favorable working conditions, and a right to strike when they believe those ends are violated. Capital has seemingly earned the right to receive profits from investments and production. Neither capital nor labor seems as yet in a position to ignore the public welfare.

Our earnest wish, and our Christian hope is that conflict between the two Titans be resolved, as amicably and as fairly as is humanly possible. We call upon them to remember the public, which is so often discommoded when they engage in their struggles to secure adjustment between themselves.

OUR MORAL STATE

The storm signals are flying in the winds of moral decadence in our day and time, Instances of graft and corruption, of decay in the centers of our governments, examples of injustice and favoritism, indicate to even the unwary that our moral fibre is weakening, our moral tone deteriorating. One writer has coined the term "moral demolition," to describe the situation, yet it is not a voluntary or conscious demolition; but rather an erosion of moral standards, as we desert one moral code and erect or fail to erect another in its stead.

Money, the love of which is said to be the root of all evil, has become our god. Materialism is rampant. Very few seem even to excuse themselves from having taken to themselves the Mammon of Unrighteousness, The scandals in television and radio are other indexes of straying away from fundamental moral codes and principles, at the root of which lay the love of money.

We cannot, as your fathers of the Gospel, refrain from adding our voices to the many which call for moral rehabilitation within ourselves, in our homes, schools, and churches, in our government and officials, in our land. Let us assess our attitudes and actions in the light of the Christian ethic; refraining meanwhile from any practice which bears the order of evil, and maintaining a firm belief in those principles for which our Master gave his life, and to which we have offered ourselves as disciples.

Our problems, domestic and international, personal and racial, economic, social and political, presented herein as admonitions, as warnings, and even as injunctions, rest upon our own souls heavily; so heavily that we call you to a deeper and more prayerful consideration of them all. They constitute indeed one test of whether our Nation, or any Nation, so bewildered, puzzled, and frustrated can find the strength to face those problems, to seek to solve them, and to secure the blessings of Almighty God for themselves, for our Nation, and for the world.

We cannot here enumerate them all; we can only call to your attention some which emerge as highly important in this day. We do not seek to tell you how to act in presence of your problems, except to say that you will endeavor to follow the Christ Way, if you are one of His disciples.

Our Church is the body of Christ in the world,—one portion, that is true,—but we will allow none to impugn on our loyalty to it, nor gainsay our devotion and allegiance. We believe that the Church will endure to all ages; that God through Christ, and now through His Church, is reconciling men to Himself; that the Holy Spirit hovers around us, leading us to greater love of our brothers, to larger humility in ourselves, and ever directing us to see God's will and plan for all men, and especially for our own Nation and society so perplexed and so confused.

May God grant to you the wisdom to know, and the courage to act in times and circumstances, where you must display the traits and character of the Lowly Nazarene, even as you bear the symbol of His suffering,—even the Cross.

Dear Lord and Master of us all;
What'er our name or sign,
We own Thy sway, ye hear Thy call,
We test our lives by Thine!

WILLIAM YANCY BELL, Senior Bishop
LUTHER CALDWELL STEWART
FELIX LEWIS
BERTRAM WILBUR DOYLE
ARTHUR WALTER WOMACK
BENJAMIN JULIAN SMITH
JOHN CLAUDE ALLEN
ELISHA P. MURCHISON
PETER RANDOLPH SHY

PERSONALS AND NEWS ITEMS

THE PASSING OF A GREAT SPIRIT: Mrs. Ford, the mother of Mrs. E. P. Murchison, her sisters and brothers and other relatives, a long-time citizen of Texas and Tyler; a devout Christian and loyal member of the CME Church. Her noble life still speaks with emphasis through the professional service of her children. For them she lived. With them she was at home and at peace. Many ministers and teachers, as students at Texas College, played with her children, and became because of her love and interest, members of her family. The family home on N. Palace Avenue, Tyler, Texas, was the meeting place for young men and women Christian in spirit and character, studious in thought and active in play and fellowship. From the home we migrated, either to the college or to the Church under her watchful eye, her loving discipline, her patient understanding, her sharing spirit, and her prophetic concern for all of us. Peace to her family.

REV. E. L. PERCOATES, passed July 7, 1960, Pastor of Williams Chapel Circuit, funeralized on July 13, 1960, at St. Mary C. M. E. Church, Bastrop, Louisiana.

MRS. A. L. JASPER FAITHFUL IN OKLAHOHA: Mrs. Jasper is the sister of Dr. L. H. Pitts of Georgia. She lives in Oklahoma where her husband is stationed at Tinker Air Force Base. We found her busy with the laymen of the Oklahoma City District, a musician and a waitress in the fellowship program.

THE REV. AND MRS. ISAIAH SCIPIO of Los Angeles, California Metropolitan Church, visited Oklahoma City and the district conference of the same name. After delivering an impressive sermon on Thursday at noon in the conference, the two continued their journey to the National Youth Conference in Chicago and points east to visit relatives and friends.

By WILLIAM T. WATKINS*

Lenscraft Photos

"After I am dead and gone, I prefer for my grandchildren to discover that their grandfather took his stand on the Christian principle of brotherhood . . . Remember that you cannot be completely loyal to the contemporary South without being disloyal to the future South."

Methodism's Present Task

a southern view

*** Bishop Watkins recently retired after a career as a pastor, educator, editor, author and as a bishop since 1938. This challenging article is taken from an address given to a convocation of the pastors of the Memphis Conference in 1959.**

IN this strategic hour of history, and in the face of the supreme opportunity it presents to Methodism, The Methodist Church brings a history of unmatched evangelism, a definite leadership in the field of Christian Education, a worldmindedness which sends missionaries and much of the Twentieth Century achievement to the most remote people of the world, and a social-mindedness which challenges the right to exist of any evil that harms men. This is Methodism's background. With nearly two centuries of outstanding success in these fields, Methodism is no novice in the fields of action which alone can make the future secure. Methodism does have a record of achievement which qualifies it to face the burning issues of this hour.

With this background of historic and contemporary qualifications for the facing of the world's ills, what are the tasks to which Methodism should turn, or is there some one task which calls for first attention? The Christian church has, and has always had, an unchanging mission, but this fact itself has carried the church to special tasks in any given generation. For example, the Puritan denominations of seventeenth century England, in addition to the unchanging mission of the church, found themselves in a struggle for freedom of conscience which lasted a century. In every century the church finds itself engaged in some special tasks assigned to it by the needs of the times. Do world conditions in this mid-Twentieth Century challenge the church with any special task?

That question must be faced and the right answer found or the church fails in this supreme hour of opportunity. It is not required of a denomination that it be infallible to hold a place of leadership, but it must be right about the main issues. Unless we are right about the chief issues of today we can offer no leadership. We may be wrong about many things and still survive but not about these issues and keep a place of leadership.

No issue in the world of today surpasses or even equals the race issue as a problem which must be solved. There can be no ultimate peace in the world so long as this remains as an unmet challenge. The race issue roots back into the Protestant Reformation —an upheaval in which Luther declared that all men are equal before God. The equality of men was brought over into the political sphere by the American Revolution and its declaration that all men are born "free and equal." The French Revolution greatly augmented this process with its slogan of Liberty, Equality, and Fraternity.

For long this idea of the equality of men remained an ideal only. Great ideas generally require a long period of incubation, but history, though slowly, finally sets the stage for the triumph of a great idea. When this hour dawns, no power on earth can stop its sway over the affairs of men and nations. This is what Victor Hugo had in mind when he said no army can withstand "the power of an idea whose time has come." He is a poor interpreter of the signs of the times who cannot see that the equality of men is "an idea whose time has come."

At the beginning of the French Revolution when the Bastille fell, Louis XVI hailed an officer fresh from the scene, "What is it," he inquired, "a riot?" "No, your Majesty," the offi-

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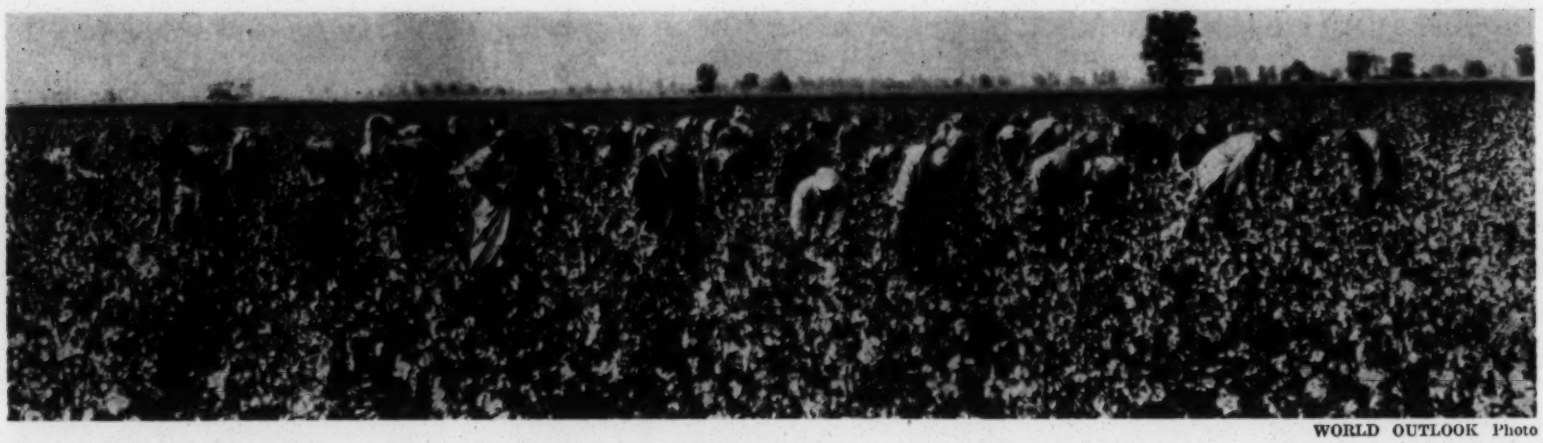

WORLD OUTLOOK Photo

". . . I suddenly realized that I did not now want anything back for which my grandfather had fought . . . I do not want slavery back. Do you?"

cer replied, "it is a revolution." He is blind who cannot see that the race issue of today is not just an old problem turned up again. We never had it like this before. The movement is world-wide and is already far beyond the point of control by old methods. For long the equality of men was just an idea, today it is "an idea whose time has come." This idea is rolling across the world, and no power on earth can stop it.

At the national level the equality of men means the self-determination of peoples, a doctrine which Woodrow Wilson proclaimed to the world at the close of World War I. Since that date and more particularly since World War II, that doctrine has changed the map of the world. The number of peoples who have become self-determining nations in the last fifteen years is simply astounding. Even a well-informed man, visiting the United Nations, will find seated in that body delegates from nations whose existence was not known to him and still others whose geographical location he does not know. When I was born, the British Empire was the most powerful on earth and yet this world-wide movement has dismembered that Empire in the past fifteen years. In fact, there is no empire today but merely an association of nations. All of this has come from "an idea whose time has come"—the equality of men at the national level of self-determination.

At the individual level, the equality of men means that no longer does a man of color admit that the white man is superior because of the color of his skin. That attitude belonged to an era which has passed. However glorious the past may have been, unless we white people face up to this fact, we are going to lose the future.

It is time, indeed it is far past time, for Southern people to face this fact. I do not believe that Southern people are aware of the seriousness of the problem. For almost a hundred years we have had the "Negro problem." Across the South there is the feeling that the present crisis is just the old problem turned up again, and that it will pass, as it always has. No attitude could be more detrimental to the South than such an attitude toward the present crisis. This is not just the old problem turned up again. We are dealing with something that is world-wide in extent and unmanageable in its force. It is a power that has created a dozen new nations in as many years and, as I have said, dismembered the British Empire. It is not an issue with the Southern white man on one side and the Southern Negro on the other. Rather, it is "an idea whose time has come" with the Southern white man on one side and almost the entire world on the other.

We people of the South need, more than anything else, to wrestle with the fact that we have come up against something we cannot manage—at least not with the old methods or by political demagogues who cannot deliver what they have promised. We need to face the fact that the South's attitude can mean the end of the United States as an independent nation. It is self-evident that the nations of the world are and for a while will be forming new alliances. If the United States is to be labeled as a nation that draws the color line in a period of world-wide movement toward the equality of men, it will by that very fact invite the world's people of color into a common bond of sympathy for each other and a common cause of antipathy toward us. An emotional antipathy is a most common cause of war. No man can say this will happen, but no man in the world is in the position to say it will not happen. Certainly our Southern attitude on race creates a possible peril for this nation.

Certainly we Southern people need to be more realistic and less emotional in this crisis, and we ministers of the South face a responsibility of leadership not faced by the Southern ministry in a hundred years. If we fail in leadership in this hour, if we do not utter the right words, if we deny the very essence of our religion by silence on this racial issue, then we need not rise to make remarks on other issues—the world isn't going to listen to us. As ministers we make ourselves ludicrous if we proclaim the Fatherhood of God and leave off the brotherhood of man.

I am fully aware of the difficulty you face in this race situation. Some of you may lose your position for simply being Christian in this matter, for once you take the position that the brotherhood of man includes the Negro, the traditionalist puts words in your mouth and says you are an advocate of social equality and intermarriage. This has happened to many ministers. Well, as for social equality, we do not have that among white people. In this free country a man chooses his associates. Social equality is a red herring that simply confuses the issue. As for intermarriage, I am opposed to that, not because of racial

prejudice, but simply because it is not good genetics. Intelligent Negroes are also opposed to it and for the same reason. Whatever the cost in unpopularity, I have no choice but to affirm that the Negro is my brother. I have in the past and I shall continue in the future to preach the Fatherhood of God and the brotherhood of man.

I am as Southern as anybody, born and reared in the deep South, with a social heritage that included the traditional Southern position on race. For thirty years I never questioned the rightness of this position. But more than thirty years ago a single incident was the beginning of a revolutionary change in my thinking. In the northern part of my state a car loaded with Negroes collided with a car filled with white people. The fatalities for both cars were multiple. Ambulances came to the scene, picked up the whites and left the Negroes on the roadside to die. This was for me a shock, but as I analyzed the situation, I could not criticize the ambulance drivers, for they knew the Negroes would not be received in the hospital. I could not criticize the hospital, for the small city in which it was located would not allow Negroes to enter. I could not criticize the city, for it was doing what society and Southern mores demanded. There was no escaping the truth. Southern society was responsible, and Southern society was sub-Christian in this matter.

Reluctantly and painfully, the pain not unlike the death of a dear friend, I had to surrender. The South, my South and the South of my people since Revolutionary times, was wrong in some of its attitudes. This beginning led to other things, and I was compelled to examine the whole gamut of the Southern way of life.

What I am about to say in the next few moments, I wish no Yankee could hear. For, while I love the Yankee, there are points at which I do not like to give him any comfort. I do not know who first said it, but the chief trouble with the Yankees is that they are Yankees. No Southern man ever hears that without smiling. But what the Southern man does not at all realize is that the chief trouble with Southerners is that they are Southerners—in so many ways good and fine and lovable, but still Southerners.

United Nations Photo

"It is a strange situation, isn't it, when the most pressing foreign mission need turns out to be a home problem, that is, the Christianizing of America."

In my young manhood, with a hundred and seventy-five years of family background in Georgia, and back of that a Virginia ancestry, with loyalty to the Confederacy kept alive by the memory of a grandfather who served in the Southern Army and an uncle mortally wounded in the Battle of Atlanta, I was intensely Southern with all the emotions that went with it. If not entirely an unreconstructed rebel, neither was I a fully reconstructed one.

I have spoken of a certain incident as being the beginning of a change in my thinking. The process was very swift and, when finished, constituted one of the major shocks, if not the supreme shock, of my life. Southern as I was, I suddenly realized that I did not now want anything for which my grandfather had fought. Now, do not let that statement be too much of a shock to your Southern ears. Suspend the shock for a moment and do a little thinking. It may be that you also do not want any of those things. I do not want slavery back. Do you? I do not believe that one man in a hundred in the South wants slavery back, yet that is one thing my grandfather fought for. I do not want this country divided into two weak nations with fortifications and guns pointing at each other across the Ohio River. Do you? If there had been two, soon there would have been three and, most likely, an ultimate Balkanizing of North America—and yet that is one thing my grandfather fought for.

Let no one mention states' rights, for that provokes a smile. Under the American system, the minority which is not getting what it wants always pleads states' rights. Even New England, you remember, had a Hartford Convention and the Republicans as a minority under the New Deal administration became the states' rights party. Just what then was the "glorious lost cause"?

The average Southerner, and the above-average Southerner, for that matter, has never faced the question of what it was we lost in the War between the States (or Civil War, I have forgotten which term we Southerners prefer) that we now want. Surely after a hundred years, with four intervening wars we have well-

nigh forgotten; we ought to be able to be objective about the War between the States. The overwhelming majority of Southerners, if they would only stop to think, do not now want what the South fought for in 1861-65.

I am saying these things, my brethren, because it is high time they were said and only a Southern man can say them. There have been far too few men in the South willing to stand up and tell the people the truth that there is no escape from the Supreme Court decision, and that the last county in the South is going to bow to that decision. This near silence has enabled political demagogues to seize high offices by promising the people things they cannot deliver and in most instances these false prophets have known that they could not deliver. A new high level of contempt is called for as an adequate attitude toward these political figures who are willing to mislead people in order to occupy office.

I am loyal to the South, my South and my people. But what South? In 1866 Benjamin H. Hill, the Georgia statesman, said in an oration: "There was a South of slavery and secession —that South is dead. There is a South of Union and freedom—that South, thank God, is living, breathing, growing every hour." Twenty-four years later the immortal Henry W. Grady stood before a Boston audience and delivered with tremendous effect his oration, "The New South," taking as a text the words of Ben Hill. Henry Grady and Ben Hill, seventy and ninety-six years ago respectively, recognized that the old South was dead and a new South in the making. There is evidently therefore more than one South. In fact, there are three Souths to be considered. There was the old South of slavery and secession. I am not loyal to that South and do not want it back. There is the contemporary South. Much of it is good and I am loyal to that good, but there is much of it that is not good and I am not loyal to these wrongs just because they are Southern. Its racial attitudes are sub-Christian, wrong, and a peril to this nation. Ambassadors and missionaries in instances have to stand mute as peoples of color inquire about Little Rock, the story of which is known to every back corner of the world. Men of the caliber of ambassadors and missionaries know that while Little Rock and the South have many defenders, they have no defense. Hence they can only stand speechless before the peoples of color.

But there is still another South which is in the process of birth and to which I am loyal—the South of the future. That South, thank God, gives every promise of righting the wrongs of the past. It is my judgment that twenty-five years from now we will wonder why we ever got so aroused over the matter, and that civil rights will be accorded the Negro as a matter of course. I prefer to take my stand with the South of the future. In the changed atmosphere of the South twenty-five years hence, the silence of some ministers will be difficult for the youth of that day to understand. I am fully aware that if we ministers of today take the fully Christian attitude in this race issue, we will be criticized, perhaps in instances ostracized, and in extreme situations we may even lose our jobs. But for myself I have settled the matter. Come what may, on this matter at least, I have decided to be Christian.

After I am dead and gone, I prefer for my grandchildren to discover that their grandfather took his stand on the Christian principle of brotherhood and accepted the Negro as a brother. What are you going to do about it? Remember that you cannot be completely loyal to the contemporary South without being disloyal to the future South. Just as complete loyalty to the old South of slavery and secession is disloyalty to the present South, so is a blind loyalty to the South of today disloyalty to the South of tomorrow. To which South will you give your loyalty?

I must not close without pointing out that our racial attitudes here in the South affect Christianity to our remotest mission field. Leaders in the missionary areas of the world point out that the standards by which non-Christian peoples judge Christianity have radically changed. Formerly a missionary's success depended almost entirely upon himself. The missionary was a good man or woman with a kind attitude toward everyone, and his message was one of human goodness and brotherhood; therefore, people listened and converts were made. Today, non-Christian peoples do not look so much at the individual missionary as they look at the country from which he comes, or at least this is the trend.

This is because, due to modern means of travel and communication, the non-Christian peoples know what is going on in the entire world. They know us better than we know them. They know all about the racial attitudes in America and they reason that America is the kind of country that Christianity will produce. They know that the Christian church has had a hundred and seventy-five years of complete freedom to do anything it wanted to do about the evils in American life, and they reason that whatever evils exist in America exist by the silent consent of American Christianity, not with the approval of the Christian church, to be sure, but by the tolerance of the church.

They know that the racial attitudes in America are tolerated by the Christian churches. This is why leaders of non-Christian peoples are saying, "We want your gadgets and your science but we do not want your religion," or words to that effect. This is why also the Southern attitude toward race is of such world-wide importance.

It is a strange situation, isn't it, when the most pressing foreign mission need turns out to be a home problem, that is, the Christianizing of America? This places upon us as ministers of Jesus Christ a fearful responsibility, for an honest confession compels us to admit that largely we have adjusted our consciences to a situation rather than adjusting the situation to the standards of Christianity. God forgive us and God help us as ministers to become completely Christian.

We Methodists can meet the challenge of this hour only by becoming Christ-like. The essence of Christianity is living like Jesus Christ. The moment we define Christianity otherwise, we take the power out of it. The heart of the matter is that we take no attitude toward any thing or any man that Jesus Christ would not take. Do you believe that all our attitudes are Christian? If not, let the change begin with you.

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THURSDAY, SEPTEMBER 8, 1960 — 6 — VOL. 7, NUMBER 41

East Side

By P. D.

For twelve years there has been a spirit of rebellion in the South against the National Democratic Party. In 1948 we southerners formed the Dixiecrat Party, based on the advanced thinking of John C. Calhoun, Barry Goldwater, and Noah of Biblical fame. (See JOHN 3:16.)

The talk of a party bolt continues, especially since buster boy barnett was nominated as a Favorite Son candidate by his honor, Judge tom p. brady, in Los Angeles. It's most unlikely, and I could be wrong, but I don't think there will be a bolt this year, unless, of course, buster boy barnett does manage to walk on the water across the Mississippi River. It is indeed possible that he'll do it, too. But that possibility notwithstanding, it would be suicide to rebel at the present time.

As you know, our senior senator, "Jungle Gem" eastland, is Chairman of the Judiciary Committee of the U.S. Senate. To bolt the Democratic Party would, at any rate could, cost him this chairmanship. Now, while that's a matter of importance to all true southerners, there is more to it than most persons know about. I refer to the fact that a couple of months ago the Snuff Tobacco Industry honored "Our Jungle Gem" for his "interest in and concern for the preservation of a noble and cherished American tradition"—the Congressional Cuspidor.

You can see immediately how important it is that our senior statesman remain in his position of power in Washington. For buster boy barnett to walk on the water now (personally, I hope he sinks) would cost Mississippi's — indeed, America's most distinguished statesman his Chairmanship of the Senate Judiciary Committee. Should that happen, we may survive it, but were "Our Jungle Gem" booted out as Custodian of the Congressional Cuspidor, the loss, I fear, would be far more than any American could withstand.

Let us pray.

I know not who made the observation, but it has been said that "In disobedience to the law there is a certain poetry." This, I think, is indeed true with reference to the paradox of the liquor question in Mississippi. The beauty of the matter, indeed, the poetry, lies in the fact that we can go from one extreme to another without so much as batting an eye; indeed, there is something for everyone in the situation as it stands. We can get drunk as a skunk and at the same time thank God for prohibition. We have voted "dry" many times, yet we drink "wet."

What brings to mind so vividly "The Poetic State of Mississippi" at this moment is a report on the "Black Market Tax" for the first half of 1960. The report reveals the fact that the average per person consumption continues to increase. The first half of this year shows an increase in black market tax of 13.3 per cent over the same period for 1959.. The total take of tax on liquor in Mississippi (A commodity which doesn't exist legally) for the six month period in 1960 was $788,257 compared to $695,359 for the previous year for the same length of time.

Now, in all this there is poetry.

It has been figured that the collector of the State's Black Market Tax levies a flat $4.20 collection on each case of liquor sold at wholesale in the state. The present increase indicates that the total tax was collected on some

(Continued On Page 2)

LILLIAN SMITH

A BOOK REVIEW

Killers of the Dream, by Lillian Smith (W. W. Norton and Company, Inc., N. Y., C. 1949).

Southerners, for the most part, stoutly defend without question the South, its traditions, its behavior patterns, its values. A few take the exact opposite reaction and with a cynical attitude pronounce condemnation upon a culture that is treasured, even held sacred, by the majority of its people. Rare indeed is the southerner who views the South with an objective eye, loving that in it which is fine and beautiful and at the same time recognizing that which is ugly and sordid, bemoaning the tragedy of the loss of human dignity and stature in its people.

Lillian Smith, in **Killers of the Dream,** views the South in this way.

It is an interesting book. Combining her personal experiences and observations with her knowledge of mankind's history, Miss Smith has written a sociological, psychological, religious, historical ,analysis of and commentary on the South specifically and its connection with the human communion in general. Recalling her own childhood, she writes beautifully in lyrical prose of the happy memories associated with growing up in the South; yet she is not sentimental in the usual "magnolia and moonlight" vein. She recalls as vividly the paradox children of the South recognize in their elders' attitude toward the colored race and those same elders' professed belief in the Bible, God, and Christianity. She recalls from her adult observations seeing children disturbed, puzzled, frustrated by this basic contradiction in their culture. She recounts examples of their expressed anxieties over their

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A ur Way Of Life— r rrow The World

When Germany's Nazi Party was running wild and wide in Europe its members had a slogan in which they believed: "Tomorrow the world!" they'd cry as they ravaged one country after the other.

Actually, though, the Nazi Party did not originate the cry. The thought was first expressed by the grand-pappy of the editor of this paper at the Battle of Bunker Hill. East the elder stood 'midst the smoke and the sound and the fury and, feeling his confederate blood run hot in his veins, shouted as an inspiration to his fellow soldiers: Y'all, tomorrow this heah world!" And having so shouted, he turned, deserted, and fled homeward to his homestead, The Southern Manner.

But, alas, we digress, though it be in the name of accurate history.

There is no doubt in our mind that our way of life will not only persevere, but will, provided we are careful and diligent, expand to cover the earth. Already there is considerable evidence of this fact. We have in mind the dreadful case of Deerfield, Illinois, a Yankee town. As you know, back in '54 when the subversive Supreme Court handed down that horrible decision, we Mississippi Southerners did the only thing a true, red-blooded Mississippi Southern Dixiecrat could do, we formed the white citizens councils. At first, due to the instant threat with which we were confronted, it was a defensive organization. Slowly, however, as we defeated enemy after enemy, the initiative became ours, and we were ready, too.

A sparkling example is seen in the story of Deerfield. Clearly, unquestionably, our way of life is spreading. Our white citizens councils have been called on for help! Yankees calling us to help them! Such irony. Truly the Lord has blessed us. So, naturally, bless Him, too.

We have before us a copy of the Chicago Daily News, and on the front page there is a two column, two line head which reads:

DEERFIELD FOLKS WHISTLE "DIXIE"

Below that headline is a one column sub-head which tells the story that will gladden every Dixie heart that beats. It reads:

WHITE COUNCILS ASKED TO HELP

The news story was written by Mr. Jack Mabley, and for the glory of every red-blooded dixiecrat we present it in full:

Harold C. Lewis, chairman of the North Shore Residents Association, the group which is fighting integrated housing in Deerfield, has appealed to seg-

(Continued on Page 4)

A Distinguished Lady Spoke On— BEHIND THE SIT-INS

By
LILLIAN SMITH

(Following is the conclusion o fan address by Miss Lillian Smith, made in Washington earlier this year. We began the address in the last issue of the paper and ran out of space due to having had five or six ads. Alas, such is commerce. In the event you missed the last issue, please let us know and we'll make an effort to get the back copy to you. Miss Smith's address is well worth reading. PDE)

Why can't we have a change? Why? There are eloquent and courageous young ministers in the South who oppose segregation, and have something fresh to tell the country. There are the students; there are prominent women; there are even a few politicians. This would give encouragement to those in the South who have never heard any Southerner state in a public speech that he is opposed to segregation. This is one way to help break the taboo of silence.

Once the silence is broken the South will change quickly. More quickly than we think. There are so many ready for change: thousands of ministers who have taken a good stand; hundreds who preach strong eloquent sermons against segregation; there are close to a hundred thousand women in Georgia who are willing to give up segregation in all public places including the schools; and there are hundreds of them working hard every day against this system that has hurt everybody. These women are informed; they have thought and studied and examined their own souls; many of them have given their children better training in human relations — certainly in terms of race—than my generation had.

It is important for us to break the word "South" into a thousand pieces; not only geographi-

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BEST COPY AVAILABLE

EAST SIDE–

(Continued from Page 1)

190,000 additional cases of liquor from January through June of 1960. With twelve bottles to the case, that amounts to 2,380,000. That figure means enough booze was in the state to give each man, woman, and child a bottle, and still there'd be over a quarter million bottles left over. It is obvious that wholesale liquor sales for the six month period approached the ten million dollar mark, what with over three quarters of a million having been collected in black market tax.

All this represents liquor about which the purchase was known. If you consider the amount brought into the state about which nothing is known, then it seems to me that our average consumption of booze equals that of any other state and, I'm sure, in some cases, exceeds it. But still we go to the polls and vote "Dry" every time the matter comes up.

Now, Man, you can't deny it, this is poetry, pure and simple, and real cool, too.

Shall we pray once again?

My little Karen, age 7, was standing at attention in front of the Cowboy Box the other day while the band played The Star Spangled Banner before the opening of a baseball game. I asked why the rigid pose, and she replied "They're playing America's theme song, that's why."

And herein lies a grave problem with which I'm confronted. Karen is patriotic; she has often said she was an American, not once limiting it to "A Southerner" or "A Mississippian." But the poor kid doesn't know she's surrounded by persons of a subversive nature at school each time she sets foot in the place. I have reference to the PTA. This serious matter came to my attention through the kindness of my friend Easton King of Pascagoula.

But let me pass along to you Easton's report on the matter:

An intriguing charge was leveled the other day by a former Holmes county legislator who broke up a meeting called to organize a state-affiliated PTA at Lexington.

He is Ed White, the same man who joined with another legislator last year in charging University of Mississippi educators with teaching subversion and integration.

At the Lexington meeting he charged the state PTA Council is not interested in children and schools, but in one-world government, United Nations and Unesco. He was apparently angered because the state group opposed attacks by the DAR on public school text books.

Now we've attended a lot of PTA meetings — and once belonged—and we are certainly startled to hear that members aren't interested in children or schools, as Hooker charges. And judging from our association and observance of PTA groups both on the local and state level we'd say that he puts a different interpretation on "interest" than that given by the dictionary.

Anyway, news dispaches tell us that Hooker spoke for two hours and fifteen minutes, then moved to adjourn the meeting and 80 people left, with the 30 remaining going ahead with organizing the PTA.

What surprises us the most, though, is not Hooker's charges but the fact that there was anyone left at the meeting to walk out after his speech.

And, again, my friends, let us pray—for the PTA. Okay?

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A BOOK REVIEW

(Continued from Page 1)

attempts to reconcile filial love for their parents with these attitudes which they cannot understand.

Analyzing the people of the South, Miss Smith presents a sort of Freudian interpretation of their behavior, with sin, sex, and religion the dominant motifs. She sees the white male torn between his love of the colored race, especially its women who cared for his needs as a child, and the necessity as an adult to hate this race as his enemy. She sees him exploiting the women of the colored race in an attempt to recapture the warmth, devotion, and vitality he found in them as a child and then having guilt complexes about his adult behavior. Inevitably he hates the colored race in order to live with himself. She interprets mob behavior resulting in lynchings and other forms of inhuman treatment as the same sort of perverted sex behavior.

Furthermore, it is the South's own culture, according to Miss Smith, that has placed the white male in this position. Keeping the women of his own race on a pedestal, he never expected sexual vitality, energy, and enthusiasm from them. Those he found, and succumbed to the temptation, in the women of the colored race. This, in turn, left the white women no choice but to maintain the picture of themselves that their culture demanded: they sat with their embroidery while their husbands visited the shacks of the colored. From these backyard unions came children to be another burden on the white man's conscience. Miss Smith states that the lives and souls of the people of the South have been shaped by what she calls three ghost relationships from the past: "white man and colored woman, white father and colored children, white child and his beloved colored nurse."

Why should this situation have developed? Lillian Smith explains it in terms of "distance and darkness." Independent in its agricultural regime, the South was relatively isolated from the rest of the country. Often families lived miles from the nearest neighbor. Physically, when the darkness of night fell, it was illuminated by a kerosene lamp, and early retirement was common. More important, however, was the darkness of ignorance of so isolated a people, a lack of knowledge and hence of understanding of any way of life other than its own.

Resistance to change was an inevitable result, because change of any sort is a threat to the very security of people in such a situation. It is this stubborn resistance to change, Miss Smith insists, that is the South's worst enemy. The situation cannot be remedied by outward social and economic developments; rather, it can be remedied only from within the people. "The fault . . . is not in our stars, but in ourselves . . ."

It is thus in the people of the South, as members of the human communion, that Lillian Smith's faith and hope for the future of this region lie. This book is a study of the South's situation, an attempt to explain it, and an affirmation of hope for it. She believes man has always extricated himself from the mire and that he can do so now; that he has the means, knowledge, insight, techniques. Her final question is, "Does he have the desire?" And herein lies the outcome. She believes that every man wants to live a free man, free to be comfortable, to make choices, to ask questions, to do what he is best suited to do, to love, and to be esteemed by his fellows. Why, she asks, has the white man of the South, ironically, killed his own dream?

A thought-provoking book, Killers of the Dream has much in it that would seem disloyal and objectionable to most southerners. It is as applicable today as it was in 1949, even more so. Lillian Smith may have tried to tie the situation up in a too neat package; the Freudian interpretation is somewhat labored in spots. However, the total theory is interesting and for the most part convincing.

Most impressive of all is the author's positive affirmation of the dignity of man, not just in the South, but throughout the world. It is encouraging to find such an affirmation in an age concerned primarily with technological developments and material advancements, some of which threaten to destroy not only man's dignity but his very existence.

L. E. BALLARD

The Petal Paper

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HIGHLIGHTS FROM READING

by

Mary Einsel

Truly a highlight in reading is Time magazine's (Aug. 29) record of Joe Kittinger's 19 mile fall through space: "Before dawn, Kittinger arrived by helicopter at the launching site at New Mexico's Holloman Air Force Base, climbed into an air-conditioned van to don his Buck Rogersish pressurized space suit, and began two hours of inhaling pure oxygen (to get his red blood cells loaded up with an extra supply). Shortly before zero hour, 5:30 a.m., he staggered from the van, his 165-lb. frame laden with 155 lbs. of clothing and equipment, including an experimental stabilizing parachute designed to prevent dangerous high-altitude spin—during which blood collects in the extremities—without slowing the rate of descent . . . As the ground crew filled his 400-ft. balloon with helium, Kittinger climbed awkwardly into the open gondola. Promptly at 5:30, the ground crew unleashed the tugging balloon and Kittinger started soaring off into space. As the atmosphere thinned out, he noticed that one of his pressure gloves wasn't working right, was cutting off circulation and causing his hand to swell. Being Joe Kittinger, he did not mention that detail in his radio reports to the ground until it was too late for the medical team to order him down without completing his mission . . . High above the earth, Kittinger studied a frontier that few men have seen. 'Up there,' he recalled afterwards, 'the sky looked dark enough to see stars as one would at twilight on earth.' . . . Up, up, up the balloon rose, to 98,800 ft. above the ground, higher than any human being had ever soared before in nonpowered flight. Shortly after 7 a.m., Kittinger ticked off his 90-second countdown in radio communication with the ground. Then he 'asked the Lord for help,' flopped over the side of the gondola, and began his long fall—nearly 20 miles . . . Within 18 seconds, Kittinger's stabilizing chute opened, but for more than four minutes more he plummeted in free fall, reaching a velocity of 614 m.p.h. 'I fell on my right side for about eight seconds,' he says. 'Then I found myself on my back watching the balloon recede above me. The sky was almost black. It was a beautiful thing to see. I had a sensation of lying still while the balloon raced away from me. I didn't feel hot or cold, just the right temperature. There was very little spinning. At 18,000 ft., the regular chute opened automatically. Ten minutes from then I was down.' . . . Kittinger landed unhurt, lay helpless on his back until helicopters brought a team to rescue him. 'I'm very glad to be back among you,' he grinned.

Behind The Sit-Ins

(Continued from Page 1)

cally, but economically; not only culturally, not only in terms of the sexes, not only vocationally, not only psychologically, but into generations: there are gradations of opinion in all these groups, and gradations of moral strength. What is terrifying to the older generation (those born when segregation was being set up in the South) doesn't bother the young students; the Southerner over 40 is likely to suffer from taboos the 18-year-old does not feel; what paralyzes the men often releases the women; what seems easy to do for the 25-year-old seems impossible to the 50-year-old; the poor and ignorant often feel a psychic and social hunger to belong "to the white race" as if it were a club, while the more sophisticated, the more secure economically and curturally do not have this need; their sense of "belonging" has come to them in other ways. In certain areas of work, there is no racial competition; in others the competition is severe and exacerbates dormant race feelings. And too, differences go beyond the groups; the South is chock full of individuals each with his own ideas—this, despite our somewhat totalitarian training and our one-party political system.

These differences among our people are potentially good; this lack of conformity in feelings and beliefs keeps the door cracked. What we need to realize is that these differences exist. We need also something that will fire our imagination and stir our good feelings so that new leaders can rise up and open the way. That is why I have such hopes for the students' nonviolent protests. If white students will join with Negro students, their experiences together, their self-discipline and philosophical training will create a fine reservoir of new leadership for the South. We cannot change the South until we change our leadership and ourselves; we, as a region, can have our moment of truth only when we begin to think of ourselves as persons, when we open up our imaginations and our hearts by taking the walls down within us. Then it will come. And it will be a healing time for us and perhaps for the whole world, for we are so sensitized one to another, so closely related in the common purpose of creating a future, that whatever brings wholeness to us as persons here will bring wholeness to others across the world.

Perhaps even now, our moment of truth is near; let us pray that it does not turn into an agonizing time of sin and error.

Steve Allen

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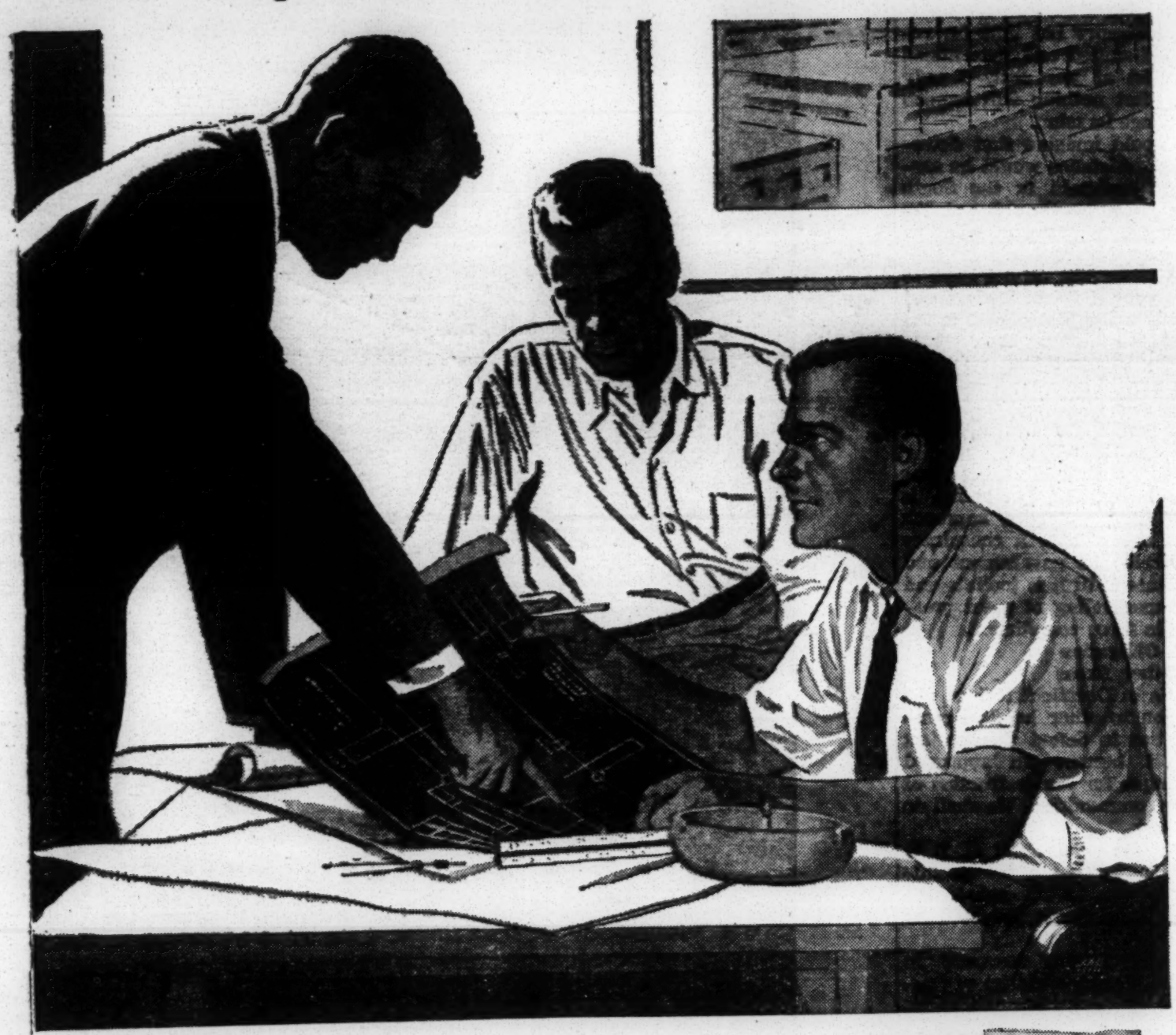

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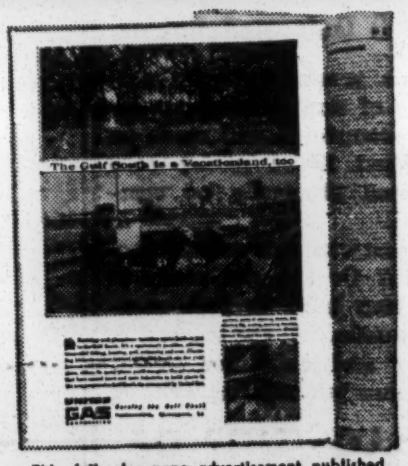

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The World—

(Continued from Page 1)

regationists in Mississippi for help.

Lewis wrote on Dec. 16 to the Association of Citizens Councils, Greenwood, Miss. He told of the poll in Deerfield by his group which showed 460 favoring the integrated project and 3,507 opposed.

Lewis said in the letter that there is little sincerity on the part of either major political party in advocacy of integration, because each is trying to outbid the other for Negro votes.

Here's What Lewis Stated In Letter

Lewis' letter then stated this:

"It has been most difficult, almost impossible, to get an even break from news media in the reporting of our Deerfield problem.

"As you probably observed, crushing pressure is being brought to bear on us by church groups and many other organizations seeking to impose instant and compulsory integration.

"In spite of all this, the Deerfield citizenry has thus far remained united and determined to resist at any cost. I only hope that nothing will happen to change its mind.

I would imagine that determined resistance would be easier to maintain in the South than in the North, although the consequences of defeat would be far more devastating.

"At least you do not have to fight your political leaders and ministers and newspapers to the extent we must up here.

"Any support that you can give us will be most helpful. A little encouragement now and then can be strong medicine for an embattled village.

"The technique being employed by the (builders) is based upon a stealthy approach to a community, a conspiracy to deceive its government and residents until it is too late and then marshaling of great pressure to force compliance.

Feel Obligation To Other Areas

"We in Deerfield feel an obligation to other helpless communities to defeat this project lest it become an approved technique for the destruction of other communities. We shall do our best.

"In the meantime, if it is possible to raise a few prominent voices in our behalf, we shall be forever indebted to you."

White citizens' councils in the South are made up of "patriotic white male citizens." They are the most vigorous segregationists in the nation.

Lewis said he wrote them because they oppose violence and they "try to attack on a factual rather than an emotional basis." Lewis said some of the material sent to him "is some of the most contemptible stuff you ever saw," but that he was impressed by the white citizens councils' material because it proposed to fight only on legal grounds.

Lewis' opinion is not widely shared in the North. The Rev. Harold E. Fey, editor of the influential Christian Century non-denominational weekly published in Chicago, has likened the rise of the councils in Mississippi to the growth of Nazism in Germany.

"They are moving in the direction taken by Nazism in Germany," Dr. Fey stated, "which first defied, nullified, and overthrew the authority of the courts, then went on to displace other functions of government. By intimidation and violence, they are beginning that process in Mississippi."

And there, fellow dixie darlings, you have it! Already we have ourselves, and that's the important thing, and now we have been sought out and asked for help by Deerfield, a Yankee town which, obviously, was one of many that failed to listen in 1860 to our voice. Waal, now they know!

Take heart, dear southern souls, for we are on the move. The direction? Who cares about the direction! We have our leaders—we have Flubbo faubus, Jungle Gem eastland, and Buster Boy barnett—and that's not all, either.

We feel it in our bones, in the very air we breathe, in our hearts, and in our souls—Yep, Y'all, **TOMORROW THE WORLD!**

AH, YOUTH!

To fight the ravages of time
Is, no doubt, worth your constant striving;
You're wise, indeed, to hold your youth—
But not, dear girl, when he is driving!

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Harry A. DeButts
PRESIDENT

SOUTHERN RAILWAY SYSTEM
WASHINGTON, D.C.

Please show this to Mrs. Tilly, perhaps she can get them some help from the Mehhodist Church.

December 15th, 1960. MONTGOMERY ADVERTISER.

STUDENTS RESTRICTED

HUNTINGDON REPRIMANDS 5 FOR
ATTENDING NEGRO PARLEY.

Five male students have been reprimanded by the administration of Huntingdon College for attending a Negro Institute on Non-Violence and Social Change at a church here on Saturday afternoon.

Charles C. Turner, Jr., Dean of students said the five, Bob Sellner, Townsend Ellis, and Joe Thomas, all of Mobile, and William Head, Union Springs, And Jon Hill of Auburn, were restricted to the campus after college officials learned of the incident through a phone call.

Turner said the students were restricted to the campus" for their protection and for the protection of the college."

Tuesday night the students were called before the full administrative staff of the college and given the choice of refraining from such activity or resigning. The youths agreed to terms for staying in school, Turner said. Their restriction ended then.

The Dean pointed out that the group did not violate the law. Turner issued this statement: " These students were motivated by a moral conviction which they held and which led them into activities which were in violation of administrative policies of Huntingdon College. They have been reminded of these policies and it is our hope that they can and will continue their education in a satisfactory manner. Huntingdon College is attempting to be true to its traditional position as an institution of learning. The administration does not feel that activities related to racial agitation are a valid part of its program." The College is supported by the Methodist Church.

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STATEMENT OF CONCERN

Released January 12, 1961

It is with a sense of profound sorrow that we have witnessed the breakdown of law and order in our State. The disturbances which have occurred on the historic campus of the University of Georgia have done irreparable harm to the reputation of the University and to the image of Georgia as expressed in its motto: Wisdom, Justice and Moderation.

These events are particularly tragic because they need never have happened. The disturbances of Tuesday night gave prophetic warning of the need for firm, preventive action. To permit non-university persons to congregate on the campus Wednesday night was to invite the events that ensued.

A further lack of responsible planning was the failure to authorize the State Patrol to promptly come to the aid of local officials when requested. Local authorities notified the Patrol as early as 5 P.M. Wednesday that such assistance might be required. Assistance was urgently requested at 10 P.M. but the Patrol did not appear on the scene until the disturbances were already quelled. This kind of administrative indecision threatens the safety of every citizen of Georgia.

The suspension of the two Negro students solved nothing. It can be interpreted only as the abdication of constitutional government in the face of mob violence. Such a retreat will encourage continued breaches of community order. This danger is increased by the irresponsible and inflammatory remarks made by the Governor's Executive Secretary.

Under the Georgia Constitution the Governor is the "conservator of the peace." This role calls for firm direction during the critical days ahead.

University authorities and Athens city officials have faced the situation intelligently and courageously. They deserve commendation. They also deserve the strongest support from the Governor and the Legislature.

There is time for us to retrieve the reputation of our State, to preserve law and order in the future and to guarantee the peaceful, uninterrupted operation of our State University.

The two Negro students should be immediately reinstated at the University of Georgia.

In the future, all persons contributing to breaches of the peace should be handled with the full authority of the law.

All persons not having legitimate business on the campus of the University should be denied access to the campus.

The Legislature should forthwith repeal all laws jeapordizing the continued operation of the University system.

We call on all parents and alumni of the University of Georgia and on all other citizens of Georgia to support the University officials and to encourage the students of the University to maintain the high standards of courtesy and conduct that have been demonstrated by the great majority of students.

The statement of concern was signed by the Active Voters; Atlanta University Women's Club; Fernbank PTA, Legislative Committee; Georgia Council of Human Relations; HOPE, Inc.; Legaue of Women Voters of Athens; League of Women Voters of Georgia; Margaret Mitchell PTA, Legislative Committee; United Church Women of Georgia, Christian Citizenship Committee and Women's International League for Peace and Freedom, Atlanta Branch.

Reprinted from the March 14, 1961 issue of LOOK

THE ROOTS OF BIAS

Are they in our churches and their teachings?

By THE RT. REV. JAMES A. PIKE BISHOP OF THE EPISCOPAL DIOCESE OF CALIFORNIA

A WOMAN with hate on her face screeches at a small Negro child entering a New Orleans school. A crowd jeers at a white Methodist minister taking his child to the same school, threatens a Roman Catholic priest and calls him a "Communist" and "bastard." A synagogue is bombed in Peoria, Ill. Nonwhite United Nations delegates receive obscene, abusive letters. A spate of campaign literature paints Roman Catholics as enemies of our country.

Most of us tend to think that such evil acts as these are committed in spite of organized religion, which teaches the love of one's neighbor and the brotherhood of man.

But many of the people who are responsible for these acts of hate are church members. The sad and shocking truth is that the roots of bias often reach back to the pulpit and the Sunday-school class; the seeds of hatred frequently are planted by the churches themselves by what they *teach*, what they *fail to teach* and what they *are*.

Fortunately, in recent years, the Christian churches have started examining their religious-education materials to see in what ways they foster or abet prejudice, and in what ways, if any, they counteract it. In 1933, Drew University began analyzing Protestant Sunday-school textbooks at the suggestion of the American Jewish Committee. The tragic plight of the Jews under Nazism and the alarming resurgence of anti-Semitism in America stimulated these studies. Since that time, a survey of Jewish textbooks has been made at Dropsie College; a Roman Catholic self-study is nearing completion at St. Louis University; a seven-year examination of Protestant teaching materials has been completed at Yale. The United Church of Christ and the Methodist Church recently announced that they are analyzing their own publications.

The Yale study, conducted by Dr. Bernhard E. Olson, is the most comprehensive. Dr. Olson has analyzed the educational materials of four Protestant groups, classified as fundamentalist, conservative, liberal and "neo-orthodox" (in this case, United Presbyterian).

Dr. Olson (whose study will be published next fall by the Yale University Press under the title *Victims and Oppressors: Intergroup Relations in Protestant Curricula*) finds that the four groups vary widely in what they teach about other religious groups. For example, liberal and neo-orthodox teaching materials are found to be most unprejudiced. Whatever references with negative

implications their church materials make about other groups are balanced by positive or corrective statements. The fundamentalist group stands about in the middle of the scale, while the conservative group is rated most biased, since it most consistently makes hostile or negative judgments when Jews, Roman Catholics, non-Christians and even other Protestants are mentioned. In spite of wide variations, some general conclusions emerge:

Where material deals *directly* with intergroup relations, it is almost always "on the side of the angels." Anti-Catholicism, anti-Semitism and racial prejudice are condemned when they are treated *as such*. But when the material deals with New Testament theology and religious history, prejudicial ideas and impressions are likely to creep in, with Roman Catholics and Jews as the main targets. This type of prejudice-forming material is particularly dangerous, due to the very fact that it is *indirect* and therefore not likely to be challenged. Moreover, much of the teaching material passes up the opportunity to correct misleading impressions; prejudice frequently is encouraged by what is left unsaid.

THIS holds true, for example, in Protestant portrayals of the Roman Catholic Church, as well as in Roman Catholic materials dealing with Protestantism. Take the following excerpt from a Protestant Sunday-school lesson:

In the early centuries, under pagan persecution, thousands of Christians were put to death, and a thousand years later, during the popish persecutions, millions perished.

Clearly, "millions perished" is an exaggeration, and the word "popish" has a derogatory tone. Furthermore, nothing is included in the lesson about Protestant persecutions of Roman Catholics; no mention is made of the fact that, until fairly recent times, hardly anyone believed in religious freedom except for his own group.

Some Roman Catholic materials dwell on the lust and tyranny of Henry VIII, while ignoring the generally low level of morals in leaders of church and state during the late medieval period. Some emphasize the pride of Martin Luther, without explaining the serious theological issues at stake in the Reformation.

Even more misleading are the references to Jews in many church-school materials. Dr. Olson has found that some of the topics most difficult to discuss without resorting to negative images and unfair statements about Jews were the conflict between Jesus and the Pharisees, the Crucifixion, the dispersion of the Jews and the Jewish resistance to conversion.

Most Christians identify "Pharisees" with "hypocrites" and regard them as generally evil. This is due to faulty religious education. The truth is that Jesus took the Pharisees seriously and felt it was particularly important to express judgment against them *precisely because* they were the most serious and devout Jews of His day. Some Protestant writers recognize this when they say the Pharisees represent the *status quo* of society. More pointedly, they represent *ourselves* at our most respectable. But, as Dr. Olson points out, we conceive of most stories as having a hero and a villain, and we like to identify ourselves with the hero. Therefore, students of the Bible tend to identify themselves with Christ against the Pharisees. Actually, they should be identifying themselves with the Pharisees, against whom stood—and stands—the judgment of Christ.

The term "Christ killers" is the most hateful expression used by anti-Semites. Yet Dr. Olson finds a number of passages from Protestant texts that place the collective guilt for Christ's death on "the Jews," thereby giving approbation to the phrase. (Two of the denominations studied conscientiously avoid making such a charge.)

Actually, the responsibility for Jesus's death is a complex matter. While He had vivid disagreements with the Pharisees, those primarily responsible for His undoing were the Jewish ecclesiastical leaders, who belonged to a tiny minority group known as the Sadducees. (There were perhaps not more than 2,000 at the time.) Jesus threatened their income and status because He opposed the Temple abuses and because His teaching presented a direct pathway to God, bypassing the system they ran. Also, the Sadducees were collaborating with Israel's Roman oppressors. Both the Sadducees and the Romans feared Jesus as a threat to the *status quo*.

It was this small and unrepresentative group of Jews, in collaboration with the Romans, who conspired toward Jesus's death. The "multitude" that the leaders were able to stir up were only a small fraction of the Jews in Israel. The fact is that Jesus's disciples and early followers were Jews. Yet one Sunday-school lesson says:

When Jesus was in the Temple for the last time, a few days before His Passion, He asked the Jews, "What think ye of Christ?" Their answer was a great disappointment to Him. But on Good Friday they showed what they thought. Their hearts were so filled with hatred toward Him that they shouted themselves hoarse, crying, "Crucify Him!" That was the thanks He received for coming into this world to save and to bless them.

The indiscriminate use of the phrase "the Jews" in referring to the Pharisees, the Sadducees, the witnesses or the mob is quite typical of many lessons. Seldom is the term "the Jews" used to describe Jesus's friends and followers. Another writer of Sunday-school material advises teachers:

In treating the trial before the governor, present Pilate as an irresolute judge who let himself be driven by a bloody mob to condemn the innocent. The Jews' sin was the greater.

The same writer later adds this comment, containing slurs on two minority groups:

Pilate was not a willing tool of the Jews as later many kings and emperors obediently carried out the order of the papists to persecute and slaughter the true Christians.

Similar in its implications—and with strong emotional connotations—is this comment:

Foiled by the unexpected choice of the Jews, Pilate tried to move them to leniency toward Jesus by appealing to their feelings of sympathy and humanity. He thought that when they saw Jesus suffering great bodily agony, they would feel sorry for Him. . . . Severely bruised and with blood streaming from His body, Jesus was presented to the Jews by Pilate with the pitying appeal, "Behold the Man." . . . The hardhearted, unbelieving Jews could not even thus be moved to pity.

Christ opposed all forms of prejudice during His life, but texts used in many Sunday schools tell the complex story of His death in a way that contributes to bias

THE dangers of this type of generalization are summarized by Dr. Olson: 1) It displaces the Crucifixion event from its context of time and place. "The Jews" can mean any or all Jews anywhere. 2) It divorces Jesus from His own people and nation. Jesus, His family, His disciples and many other friends and followers were all Jews too. 3) It places the blame on *all* Jews of Jesus's time. 4) It omits the role of the Roman authorities.

In all fairness, it must be mentioned that passages such as this have often been *voluntarily* corrected by publishers, once their implications became apparent. It is not malice, but insensitivity—a lack of awareness that the destinies of real people may be affected—that allows statements of this kind to appear.

The dispersion of the Jews and their conse-

"THE CRUCIFIXION," BY HUBERT VAN EYCK, COURTESY OF THE METROPOLITAN MUSEUM OF ART, FLETCHER FUND, 1933

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quent suffering ("due to their rejection of Christ") provide an even more obvious foundation for anti-Semitism, as presented in some religious material. One Roman Catholic text tells us: "In spite of countless graces given the Chosen People, they voluntarily blinded themselves to Christ's teachings." Another religious educational medium of that faith says that ". . . the Jews . . . by the bad influence of their pride and hypocrisy, hindered the spread of the knowledge of God among other nations." Dr. Olson notes that, to one of the Protestant denominations, the Jews, as a people, appear to exist only as a "warning" to Christians of the "dangers" of unbelief.

CURIOUSLY enough, when one text describes the destruction of Jerusalem by the Romans in A. D. 70, it does not condemn the oppressor; instead, the Jews who attempted to liberate their nation from the Romans are dubbed "disloyal subjects." The text assigns the Sunday-school class an uncharitable task: "Give proof that the curse which the Jews called down upon their nation still rests on them and their children even to this very day."

In none of these instances is anti-Semitism endorsed. In fact, some of the very books and manuals quoted above exhort their readers against anti-Semitism.

In our own time, we have seen the disastrous consequences of carrying such thinking to extremes. To implant the idea that a people suffer, not because of man's inhumanity and brutality, but because they are *cursed*, is to make it easy to become indifferent to their fate.

Why would groups devoted to truth, justice and love allow such poison to be introduced into the minds and hearts of their adherents? The reasons for the lingering presence of bias in religious material are devious and sometimes subtle.

One particularly worrisome reason lies in the profound theological differences that prevail. Some people think it might be better for brotherhood if all teaching about such sensitive matters as the Crucifixion, the Pharisees and the Reformation could be omitted from curricula. In fact, some of them have expressed the hope that teaching about the Cross be dropped from Christian Sunday schools. Obviously, this is not possible. Each religious group must teach its faith as it sees it. We cannot ask the Lutherans *not* to teach that the Protestant reformers were right and the popes and the Council of Trent were wrong. Uniquely, the Yale study assumes that any remedy for the kind of teaching that inculcates prejudice must lie within the limits of the theological position of the group involved.

"Church segregation tends to strengthen barriers between races."

BUT prejudice can also creep into religious textbooks for reasons that are psychological and sociological rather than theological:

• Some of those preparing religious texts may themselves be biased. Furthermore, misleading material in the hands of thousands of Sunday-school teachers throughout the nation, many of whom hold conscious or unconscious prejudices, hugely magnifies the ill effects.

• Many of those preparing Biblical and theological teachings are not conscious of the dangers of sowing the seeds of bias. Through inadvertence, rather than intent, they end up with bias-producing presentations.

• Many people—no less in the churches than out—have a psychological need to build up their "in-group" at the expense of all "out-groups." Sometimes, this need takes the form of an irrational view of out-groups as threats to their own particular "in-group." These disturbed people look for opportunities to put all outsiders in a lower position, before God or man.

• Many people—inside the churches as well as outside—do not wish the mores of their group or community disturbed. They want to maintain the exclusion of certain people from social organizations, from housing in certain neighborhoods, from political office. They welcome any data that appears to support and justify the *status quo*.

• Christians, no less than others, like to avoid or minimize the judgment of God on themselves. Some of them prefer to read Biblical materials in such a way as to transfer His judgments to others, leaving them with a comfortable identification with God and Christ. This is, of course, a perversion of the revelation of the Scriptures. It is only if we as Christians can view ourselves as the sort of people who crucified Christ that the New Testament can have any saving effect upon us.

THE same reasons for prejudice apply, though in a different way, to discrimination against Negroes. The Yale study indicates that there is very little in church teaching materials that would create anti-Negro feeling. The evil generally lies not so much in what the churches *teach*, but in what they *are*. The actual segregation in U. S. churches (perhaps greater than in any other significant grouping in our society) tends to strengthen, rather than break down, the barriers between the races. The social teaching of the national church bodies against discrimination all too seldom filters down to the local congregations. The positive teaching in Sunday-school material evidently is not enough to offset community mores (to which so many Christians give higher allegiance than to the official teaching of their church.)

One might infer from all this that organized religion is an evil because of what it does in developing and encouraging prejudice. Is it inevitable that bias-producing material must accompany the full presentation of Christian doctrine? If so, even the believer might well doubt the soundness of the Christian message.

Actually, it is not at all necessary that the tares of prejudice be sown as the wheat of the Gospel is planted. Dr. Olson's study shows that prejudice-free books and manuals can be prepared without compromising a faith's essential beliefs. Furthermore, positive data can be added to head off possible wrong impressions.

How to do this presents a different problem to each of the religious groups. The conservative churches, which take a literal view of Scripture, can present a careful analysis of the meaning of the persons referred to as "the Jews." They can explain the true religious posture of the Pharisees.

Fundamentalist churchmen who feel it necessary to explain the dispersion and suffering of the Jews as a consequence of their having "rejected Christ" can take particular pains—as many do now—to make clear that man has no right to inflict pain on another group of God's children.

With no doctrine about God's plans for the Jews or Gentiles, the liberal churches easily avoid putting a "curse" on modern Jews. They do not take the doctrinal issues of the Reformation seriously, but rather see the movement as a fight for individual freedom. Therefore, they have no need to say things that would create hatred toward Jews or Roman Catholics.

In the neo-orthodox churches, the strong emphasis on man's continuing sin and his identification with those who had a part in Christ's death breaks down the distinction between Gentile and Jew. And though they must define the tenets of the Reformation with care, neo-orthodox instructors are able to stress those teachings held in common with the Roman Catholic Church, as well as those on which there are profound disagreements. In describing the Reformation period, they can tell the whole truth, including many evil things on both sides—and many good things as well.

All groups can teach and teach again the essential Christian message of love of neighbor and the obligation to seek justice. They can help their members feel inner peace and avoid the need for religious or racial "in-group" security.

This is certainly one of the most important tasks of the churches today. It is disgraceful that people are being barred from neighborhoods and clubs on a basis that would have barred Jesus himself—due in strong measure to the influence of His own church. It is distressing that regular churchgoers are agents of segregation. And it is shameful that the rift of the Reformation is being widened by some churches.

YET, for all these shortcomings of its followers, Christianity itself provides the needed antidotes. Dr. Olson's study reveals how the churches can—and do—fight prejudice, without compromising Christian beliefs. The conception of sin as universal means that confession of sin must begin with oneself, with one's own group, with one's own nation or church. Prejudice is seen as a form of idolatry—a putting of one's own group, church or nation above God.

Christ came to heal, not to hurt. Prejudice wounds our fellow men. Christians especially should take particular care as we teach His Gospel to avoid sowing seeds of hatred toward those of His own background—or hatred toward *any* minority group. He died for all.

THE DEVIL'S ADVOCATE

"I believe that the Church in this country is in drastic need of reform. I think we have too many saints and not enough catechisms, too many medals and not enough medicine, too many Churches and not enough schools. We have three million workless men and three million women living by prostitution.

We control the State through Christian Democratic Party and the Vatican Bank; yet we countenance a dichotomy which gives prosperity to half the country and lets the other half rot in penury. Our clergy are under-educated and insecure and yet we rail against anticlericals and Communists.

A tree is known by its fruits - and I believe that it is to proclaim a new deal in social justice than a new attribute of the Blessed Virgin.

It places upon every Negro child the emotional and financial burden of going into court to assert a right which is clearly his.

Atlanta Constitution - July 20, 1961

The basic question is not the freedom riders. The basic question is that everyone who moves in interstate commerce should be able to do so freely... Whether we agree on the purpose for which they travel, they should be able to move freely in interstate commerce.

---President Kennedy

Calling All Church Women!

9TH NATIONAL ASSEMBLY

UNITED CHURCH WOMEN

OCTOBER 9-12, 1961
MIAMI BEACH, FLORIDA

BRING YOUR HUSBAND!
NO CHARGE FOR HIS REGISTRATION.

BRING YOUR FRIENDS!
ARRANGE TRAVEL GROUPS.

WORSHIP
STUDY
DISCUSSION

THEME:

The Church Ecumenical

...ITS ONENESS
...ITS MISSION
...ITS MINISTRIES

EMORY WHEEL

"The South's Most Independent Collegiate Newspaper"

Thursday, January 11, 1962

ophy; Carol Littlejohn, history; Robert Monk, philosophy; and Donald Petrey, French.

One hundred and twenty-three college seniors from Alabama, Florida, Georgia and South Carolina, including the Emory candidates, will be interviewed in Atlanta during January for the fellowships.

The fellowships provide assistance for graduate study and encourage outstanding seniors to consider college teaching as a career.

Members of the regional selection committee to participate in the interviewing are Dr. Charles D. Hounshell of Emory University, chairman; Dean H. W. Davis of the University of South Carolina; Prof. R. Murray Havens of the University of Alabama; Prof. David H. Malone of Auburn University; Prof. John I. McCollum of the University of Miami, and Prof. C. Jay Smith, Jr., of the University of Georgia.

Emory University's graduate school has received a grant year of graduate school.

Integration Situation

Bowden Explains Race Policy

By Lenny Barrack
Wheel News Editor

Emory's Board of Trustees made another step in solving the integration issue that is gripping our University at a general meeting last Dec. 12, 1961.

Present at this meeting were 53 individuals who represented the University. This group provided a cross-section of the faculty, which included all the Deans, the heads of all the departments, the Senators of the University and the Board of Trustees.

The meeting opened with the introduction by Emory's S. Walter Martin of the Chairman of the Board Henry Bowden.

For the next 79 minutes, Bowden held the complete attention of the spell-bound audience as he discussed the delicate and complex legal problem of integrating Emory.

Bowden explained that the purpose of this meeting was to convey to the members of the University exactly "where we now are and what prospect for change in the future" exists concerning the integration issue at Emory.

Bowden stated that when the integration issue first became prominent, an eight-member committee was appointed by the Board to study the admissions policy and indicate the possibility of any subsequent changes in it.

The committee included Harllee Branch, Jr., chairman; F. M. Bird, William B. Turner, Pollard Turman, Morgan S. Cantey, George S. Craft and George W. Woodruff.

By May, 1961, the committee had met five times but was unprepared to give a full report at the May meeting of the Board.

(Continued on page 10)

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Bowden Discusses Emory Integration

(Continued from Page 1)

By the November meeting of the Board, the committee had completed its detailed study of the problem and at that time the Board released a statement that Emory would like to integrate but "to do so we (the Board of Trustees) feel we would subject ourselves to taxation by the State of Georgia."

It was at this point that many members of the Emory community and numerous citizens of Atlanta felt that the University was reverting the decision to the state government and was unwilling to make any decisive stand.

This, Bowden stated, was "not true." He felt that the University "was not hiding behind the law."

He added that the Georgia law has a constitutional stipulation, enforced by penalty of taxation, that "endowments given to white institutions must remain for white people" and "endowments given to colored institutions must remain for colored people."

Concerning the Indian and Chinese students enrolled at Emory, Bowden said that "Indians and Chinese, as colored persons are not affected by the state law, because the law, at the time of its enactment, was used to persecute only the Negroes."

In deciding how to cope with this situation Bowden stated that we will "join with other institutions through court action in seeking to alter the law concerning this."

There are already two other educational institutions in the Atlanta area that have already integrated. These are Atlanta university and Morehouse college. However, Bowden said that in inquiring about the legality of these integration moves, he discovered that "the State of Georgia does not know that these schools are integrated."

A few months ago, Bowden went to great difficulty in order to obtain a meeting with Georgia Governor Ernest Vandiver. After Bowden related the problem to the Governor, Mr. Vandiver replied that "they (Negroes) don't have any more right to be in any private university as in any private club—and I don't think you should let them (Negroes) in."

In this statement by the Governor of Georgia lies a roadblock for any any future governmental aid with concern to this problem.

Bowden, an Atlanta attorney, stated that after reviewing this problem carefully he has decided that "the only solution is through the court."

In closing, Bowden stated that "Emory's Board has not turned its back on this problem but is concerned with it today as in past years. We have taken a stand on what we will do if the law permits it (integration) and we have already begun to make plans to change it."

When asked if he feared that Emory would lose many personal grants if integrated, Bowden repled that "if the University is mentioned in a man's will only under the condition that it remain segregated, then we don't want his money."

With this resounding statement a ringing ovation arose in the lecture hall — an ovation applauding the earnest, time consuming efforts of this often unheralded man.

BEST COPY AVAILABLE

The Augusta Chronicle
The South's Oldest Newspaper - Established 1785
AUGUSTA HERALD

Bishop affirms confidence in Miss Berkley

(Editor's Note: Due to space limitations, The Chronicle-Herald ordinarily limits letters to the editor to 300 words. However, because of the subject matter involved and out of respect for the positions held by these individuals, that limitation is waived in the case of the two letters presented here.)

Editor, The Chronicle-Herald:

I note with interest your recent editorial in which you say the Directors of the United Fund call upon "The appropriate powers of the Methodist Church to take prompt steps to restore confidence so that it will not be necessary for the United Fund to withdraw its future support from Bethlehem Center." As Bishop of the Georgia Area of the Methodist Church, I desire to make an official statement regarding this matter. Thank you very much for the space in your paper to do so.

Our Methodist Church, including many, many Augusta Methodists, has never lost any confi

want to claim his rights. One judges, however, that if Mr. Braden were in prison for committing murder, it would be a probable act of kindness for a friend to invite an old friend to be present, but since he is a suspected Communist, no kindness or friendship may be tolerated.

Where are we? What about the luncheon that Mr. and Mrs. Robert Kennedy had the other day with the daughter and son-in-law of Mr. Khrushchev? Many years ago, Chief Justice Marshall, in relationship to the trial of Aaron Burr for treason, ruled that Burr was not guilty simply because he had associated with treasonable persons. The Chief Justice was calling attention to the difference between American freedom and the tyranny of other sections of the world.

Some contributors to the United Fund will be interested to know that Miss Ruby Berkley was born in Mississippi and has been a devoted and active mem-

Dwight D. Eisenhower, Chief Justice Earl Warren, and the late Secretary of State, John Foster Dulles, and other respectable statesmen; those who snipe and scandalize many of the ablest ministers and teachers in our country, though they never seem able to prove their accusations; those who are always hunting but never finding; those who thrill at denouncing, but never liking a private interview to talk turkey about their program.

One such patriot, not a citizen of this country, boasts that he collected from the American public $500,000 in 1961 and he anticipates contributions of $1,000,000 in 1962. The FBI has listed approximately twelve hundred of these [illegible]ed endeavors, the leadership being frequently represented by a de - frocked preacher or a failure at some previously attempted profession. The Department of Justice has not only warned us against such, but has continuously expressed its disapproval of creating turmoil and

avoid. These individuals concentrate on the negative rather than on the positive. They are merely against Communism without being for any positive measures to eliminate the social, political, and economic friction which the Communists are so adroit at exploiting."

Our Methodist leadership is aware that some of these movements have created a strange and useless restlessness in Augusta. We are loaded, not with insinuations or innuendoes, but facts to show this sort of thing is proving to be vas more subversive in many nmunities than the meeting referred to in Miss Berkley's apartment.

The Methodist Church is up to its ears in the fight against Communism. Nevertheless, it prays that it may not get arrogant, tyrannical or Communistic in the scrap to win.

The Methodist Church is proud of its Bethlehem Centers and we are glad that Augusta has one in its area. We [illegible]

Methodist group supports director

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Our Methodist Church, including many, many Augusta Methodists, has never lost any confidence in Bethlehem Center, nor in Miss Ruby Berkley, the Director. As I see it, if any loss of confidence is suffered, it is due to the Herald newspaper that performed a terribly immature prognosis, with respect to both fact and procedure. This flurry has been greatly exaggerated.

Our Church regrets very much the disturbance involved but we do not accept the responsibility for placing the United Fund in an embarrassing position.

The following observations seem quite appropriate:

(1) When any subversive situation is suspected, we are reminded constantly by the Department of Justice that the individual citizen is not to appoint himself as a house cleaner, but instead, to report same to "constituted officers of the law." The Herald should remember that if it had succeeded in pointing up something treasonable in this case, it violated point number one in Edgar Hoover's suggestion for handling subversiveness.

(2) Furthermore, in this situation, it would have been proper to notify responsible Church authorities, rather than excite the public with suspicions and fears, not too well founded. If suspicion prevails regarding one of our preachers, we do not write an article in the Wesleyan Christian Advocate or the local newspaper before we consult with responsible citizens on the local level. Miss Berkley is an ordained servant of the Church. She is appointed to her position by the Methodist Church. Our Methodism has its own procedure with regard to both investigation and trial. According to Methodist policy, any other process is out of order.

(3) This statement is not to justify or condemn the meeting that was held where Mrs. Carl Braden and others were present. We would get quite involved, should we attempt to justify all the meetings where there are Methodist people. Topics of conversation, language used, refreshments served, etc., could get rather personal and one would probable act of kindness for a friend to invite an old friend to be present, but since he is a suspected Communist, no kindness or friendship may be tolerated.

Where are we? What about the luncheon that Mr. and Mrs. Robert Kennedy had the other day with the daughter and son-in-law of Mr. Khrushchev? Many years ago, Chief Justice Marshall, in relationship to the trial of Aaron Burr for treason, ruled that Burr was not guilty simply because he had associated with treasonable persons. The Chief Justice was calling attention to the difference between American freedom and the tyranny of other sections of the world.

Some contributors to the United Fund will be interested to know that Miss Ruby Berkley was born in Mississippi and has been a devoted and active member of the Methodist Church for many years, that she is in good standing in our Church, especially in the Church where she now worships and serves in Augusta; that she paid quite a price to become a Deaconess in the Methodist Church, taking vows that are quite demanding; that she has served most creditably in this capacity for approximately thirty - five years; that she is now performing a service in the name of Christ that 99 per cent of her critics would not even consider doing; that there are no evidences of Communist tendencies in her teachings or supervision at the Augusta Bethlehem Center.

Furthermore, it is the opinion of the Methodist Ministers in the Augusta area that Miss Berkeley is a fine Christian person and is doing well the work she was appointed to do; that she has been given a new vote of confidence by the local board of directors of said organization; that in spite of suspicions and accusations that have been thrown at Ministers and Deaconesses across this country during the past twenty-five years, no Methodist Minister or Deaconess has been found either by Church or Civil Court to possess Communist leanings. We do not believe the first one is to be found at Bethlehem Center in Augusta, Georgia.

The Methodist Church does not scare very easily at this point. The Cabinet of the North Georgia Conference of the Methodist Church, consisting of ten District Superintendents and the Bishop, in recent session, was amazed that a little lady working among Negroes in the South had become the target of subversive accusations. They wondered if this could possibly be the most subversive spot in Augusta. These men remember that some Augusta citizens extended cordial gestures to certain self - appointed individuals who say that they are out to fight Communism and save America; those who cast preposterous charges of pro-Communism against such Americans as Presidents Franklin D. Roosevelt, Harry Truman, and able statesmen, those who impugn and scandalize many of the ablest ministers and teachers in our country, though they never seem able to prove their accusations; those who are always hunting but never finding; those who thrill at denouncing, but never liking a private interview to talk turkey about their program.

One such patriot, not a citizen of this country, boasts that he collected from the American public $500,000 in 1961 and he anticipates contributions of $1,000,000 in 1962. The FBI has listed approximately twelve hundred of these [illegible] endeavors, the leadership being frequently represented by a de - frocked preacher or a failure at some previously attempted profession. The Department of Justice has not only warned us against such, but has continuously expressed its disapproval of creating turmoil and insecurity on the local level. Quoting Edgar Hoover again, "Unfortunately, there are those who make the very mistake that the Communists are careful to [illegible] being for any positive measures to eliminate the social, political, and economic friction which the Communists are so adroit at exploiting."

Our Methodist leadership is aware that some of these movements have created a strange and useless restlessness in Augusta. We are loaded, not with insinuations or innuendoes, but facts to show this sort of thing is proving to be vastly more subversive in many communities than the meeting referred to in Miss Berkley's apartment.

The Methodist Church is up to its ears in the fight against Communism. Nevertheless, it prays that it may not get arrogant, tyrannical or Communistic in the scrap to win.

The Methodist Church is proud of its Bethlehem Centers and we are glad that Augusta has one in its area. We reaffirm our confidence in its program and its director.

John Owen Smith
Bishop, the Atlanta Area
The Methodist Church.

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Editor, The Chronicle-Herald:

As Executive Secretary of the Commission on Deaconess Work and a native of Georgia, I should like to furnish some information which may be helpful as you seek to resolve the situation involving Bethlehem Center, Miss Ruby Berkley, and the United Fund.

Because of the recurrence of statements in your paper claiming that Miss Ruby Berkley, as director of Bethlehem Center, had no right to invite a private group into Bethlehem to discuss certain matters with Mrs. Anne Braden, this information should be made available to citizens of Augusta, Georgia. It is hoped that these statements will help to clarify Miss Berkley's rights and her responsibilities.

Miss Berkley is a commissioned, licensed, and consecrated deaconess of The Methodist Church. In assuming that office Miss Berkley took a vow "so to live that the power of God may be manifest in your life, enabling you to convey the blessed sense of God's presence to those you would serve." She further agreed "to accept the authority of those to whom the Church has committed the direction of your work." The prayer of consecration for deaconesses includes these words: "Give to them, we pray thee, such understanding of thy holy gospel, such firmness of Christian purpose, such diligence in service, and such beauty of life in Christ that they may be to all whom they teach or serve a worthy revelation of the meaning and the power of the Christian life."

Such a commitment leads one, at times, to do unpopular things; it leads one to associate with "unaccepted" persons; it leads one to act and speak boldly in the name of Christ. As an appointed servant of The Methodist Church, Miss Berkley has a responsibility to be a friend of all, to strive for basic human rights for all, and follow the will of God as she knows it.

Before passing judgment on Miss Berkley's "indiscreet" act, will the directors of the United Fund be willing to read the gospels, review the acts of Jesus Christ, discover how often He veered from the accepted customs in order that His spirit might embrace the "unaccepted" people? Of course, His program in those days did not depend upon a United Fund for support. It is to be hoped that any United Funds sharing in programs for the welfare of people today will not curtail the effectiveness of those programs nor undercut the religious faith of the responsible leaders.

The Commission on Deaconess Work is composed of representatives from various General Boards and Agencies of The Methodist Church, and representatives from all Jurisdictions. Bishop Gerald Kennedy, resident bishop of the Los Angeles Area, is its Chairman. The Commission registers its complete confidence in Miss Berkley and stands ready to support her in every way in her unquestionable integrity of purpose, her unfaltering efforts to help make the Spirit of Christ real to all people, and her utter loyalty to her Christ, her Church, and her country. The Commission expresses the hope that Augusta will accord to Miss Berkley the same type of confidence and support.

Mary Lou Barnwell
Executive Secretary
Commission on Deaconess
Work of the Methodist Church
New York City

SUMMARY

WORKSHOP OF THE FELLOWSHIP OF THE CONCERNED

October 29-30, 1963, Peachtree Manor Hotel

"LET FREEDOM RING"

Mrs. Glossbrenner:

Let Freedom Ring was both command and confrontation for those summoned here to review their committments of a year ago and to accept the mantle which has fallen upon us as churchmen in this year of turmoil and crisis in human relations.

Mrs. Green:

Let Freedom Ring was a program beautifully planned and executed to bring in focus the present picture of all our concerns so that we cannot fail to see what has been done and what we must now do. The whole story was told simply yet in such various aspects that its drama moves us to determine immediate action. Or, perhaps, the true picture just clearly shows us that the time for more talking has ended.

Mrs. Glossbrenner:

With candor and honesty we confessed that the mantle of freedom has been more closely drawn about us rather than shared with others. Many doors remain closed in churches, schools, housing, employment and into citizenship rights and responsibilities.

But God is not dead nor His people asleep. The Church Universal under God-directed leadership is newly aware of its nature, and responsible churchmen are acknowledging and assuming their roles as children of God and brothers of all men. Movements toward unity and inclusion, though too gradual are -- we have noted here -- are being accelerated by both renewal and revolution within and beyond the Church.

Mrs. Green:

The reaction here to each presentation was a further spur--each spur sharpened by fine religious zeal.

Our meeting was set in a mood of prayer. We acknowledged that God is holy, strong, lovely, true, friendly and compassionate. We paid special tribute to two of our fellowmen whose lives followed this godly pattern, Mrs. Roosevelt and Pope John XXIII.

Since purpose in action is so important, Mrs. Tilly restated our purpose. Mr. Dunbar defined the turbulence of 1963, the need for action, and the hope that this meeting would invigorate that action. The facts he later presented made action mandatory for anyone with a conscience.

Mrs. Glossbrenner:

To save its soul we who are the church in the world are re-obligating ourselves to God-given opportunities to share freedom of worship and citizenship in order to share and preserve freedom of education, housing, employment, and freedom from fear.

Our minds and hearts have been opened here by that oneness which can always be achieved where the will and the spirit are given to seeking and working together, and to the hope and undeniable power of positive, united witness and action through the church-related and secular organizations.

We have been equally convinced of the lateness of the hour, the apathy of too many of us, the failure to use reliable resources--material and spirtual-- to combat and heal discriminatory practices.

Have we misjudged here the inclination to condemn the Church as though WE are not the church, its servants and doorkeepers? And the government as though WE are not its builders and guardians?

We have appreciated anew opportunities to be shown and to share evidences of growth, with nothing more revitalizing than the presence and witness of youth.

Mrs. Green:

We were impressed by the leadership qualities, the poise, and the humor of the dedicated young people who spoke here as personal witnesses in this movement. But we must not be complacent because of the hope they gave us--remembering the young who were also leaders in the places of violence and strife.

The discussion groups gave everyone a chance to speak. The many positive and specific suggestions for action show that our entire fellowship has caught the spirit with which the meeting was planned.

Mrs. Glossbrenner:

Co-laborers with the church abroad returned to mission here at home, pioneering young adults opening doors to academic and citizenship education have shown us (in the words of our beloved servant of The Fellowship of the Concerned) that "When enough people really hurt something is done." We have entered into their hurts and hopes. Have we not also become equally involved and accountable as individuals to demonstrate our declarations?

Do we dare simply to "take a stand" here? Must we not start now to be the churchmen we profess to be, and the citizen we had better be!

Let us each therefore vow --

"by virtue of the power in me vested I shall re-order my life now to give myself fully, fearlessly, and joyfully toward making all men free and the church and society all-inclusive."

Mrs. E. L. Glossbrenner

Mrs. William Green

Federal Responsibility

by Dr. Leslie Dunbar

Mrs. Tilly asked me to talk to you about the federal government's responsibility for the protection and enlargement of civil rights. I talked to you from notes; perhaps the following summary and outline of what I said on October 30 will, now, help you to put the subject into perspective.

From the first days of the Republic, civil rights has been a principal issue for the federal government. Frequently, indeed usually, the government has met the issue by compromise. The Constitution itself, for example, prohibited the slave trade, but not for 20 years; and the Constitution provided that a slave would count as three-fifths of a man for purposes of determining congressional representation.

From the Missouri compromise of 1826 until the Civil War, the issue of slavery dominated our politics.

Following the Civil War, three Amendments -- the 13th, 14th, and 15th -- were made to the Constitution. The 13th, passed in 1865, prohibited slavery and peonage. The 14th, passed in 1868, affirmed that Negroes were citizens and sought to extend to them all the rights and privileges held by other citizens. The 15th, passed in 1870, forbade states from excluding Negroes from voting.

The 14th amendment brought little help to the Negro for many years. Most statutes passed to implement it (including a public accommodation law) were voided by the Supreme Court. In this period Congress was the champion of civil rights, and the Supreme Court was the protector of discrimination.

By one device or another -- grandfather clause, poll tax, white primary --, southern states after 1877 prevented Negroes from voting. In 1915, the Supreme Court sided with the recently formed NAACP in a suit against Oklahoma's grandather clause -- almost the first time when a high court decision favored the cause of civil rights. Steadily, though slowly, since then the Court has emerged as the federal governments's leading defender of civil rights.

Congress, meanwhile, lost interest -- as, in fact, after 1880, did the country at large -- in racial equality. Whereas from the

1820's to about 1880, the Negro question had dominated our politics, from 1880 until the time of World War II the South was left alone, by national opinion, to deal with Negroes as it saw fit.

No President between Grant and Franklin Roosevelt recognized a responsibility.

The Civil Rights Act of 1957 was a weak, ineffective measure, but of great importance, because for the first time in 80 years Congress acted. It did again in 1960, though again weakly. In 1962, it passed and sent to the state legislatures the poll tax amendment.

Before Congress now -- and ever since last June -- is the late President Kennedy's much stronger civil rights bill.

President Kennedy had done something else of teemendous importance. From the time of taking office in January 1961, he and his administration passed a series of executive actions that have done much good, and have put the great power of the Executive Department in the forefront of the cause of equal opportunity.

The federal government is far, however, from recognizing its responsibility to protect Negroes in some parts of the South in the exercise of their Constitutional rights. The federal government, for example, was shamefully unwilling during the 1961 and 1962 demonstations in Albany (Georgia) or the 1963 voter registration effort in Selma (Alabama), to protect Negro citizens from wanton violation of their rights. It has done little in behalf of even the most elementary security of life, property, and Constitutional rights for Negro citizens of Mississippi.

The primary purpose of government is, I think, to establish and enlarge mutual trust among the citizens. This is why the federal government has a responsibility for civil rights and race relations that it cannot and, of course, should not evade or minimize.

Speech to The Fellowship of the
Concerned, Peachtree Manor Hotel,
October 30, 1963

FIVE GENERATIONS—Enjoying a five-generation gathering are (seated, L-R) Mrs. R. S. Austin, great-grandmother; Mrs. Mary Gurley, great-great-grandmother, who holds little Danette McGrew. Standing (L-R) are Mrs. E. L. McGrew, grandmother, and Dan McGrew, father.

'You and Law' Booklet Ready For Schools

A new booklet and teaching materials designed to educate young people about their responsibility for maintaining law and order is now available to Georgia high schools.

The booklet ...

that are merely fun and misdeeds that break the law."

For example, the booklet notes that turning street markers around to confuse motorists might be meant as a joke, but under the law it is a crime of malicious mischief.

The original "You and the Law" pamphlet was written for use in New York State in 1960. The Georgia version was rewritten to conform to Georgia law and is aimed primarily at junior high school pupils.

ON THE POTOMAC

All-Time Record Set In Tuttle's Court of Appeals

Journal-Constitution Washington Bureau

WASHINGTON, Sept. 26—The U.S. 5th Circuit Court of Appeals broke a barrier of sorts in the fiscal year that ended last June.

It received 1,033 appeals from lower federal courts. Never before had any circuit received as many as 1,000 cases.

The 5th Circuit covers the Southeast and many of its cases deal with civil rights. The chief judge is Elbert P. Tuttle of Atlanta.

According to a report just issued by the administrative office of the U.S. courts, all U.S. courts of appeals received a total of 6,023 cases in fiscal 1964, an increase of 11 per cent over the previous year.

The 5th Circuit's increase was 18 per cent.

The report said that federal courts were not seeing nearly as much increase in criminal cases as they were in civil cases.

Polio Advice

Dr. James L. Goddard, Dr. Alexander D. Langmuir and Dr. Donald A. Henderson of the Communicable Disease Center in Atlanta were on the 17-member special advisory committee which last week said oral vaccination of persons over 18 for polio should "generally be recommended only in those situations in which unusual exposure to poliomyelitis might be anticipated, such as epidemics, entry into military service and travel to other countries."

Postal Award

Mrs. Joyce Harper of Atlanta is saving the postal service $27,690 a year.

The Post Office Department says Mrs. Harper, who works at the postal data center there decided three columns of information being punched on card forms were no longer needed.

She passed the suggestion along, the punching stopped and the savings resulted. Her reward was $790 under the department's program of paying for money-saving ideas.

Atlantans Up

Atlantans predominate among Georgians on the National Citizens Committee appointed by President Johnson to advise the community relations service in connection with its duties under the 1964 Civil Rights Act.

A recent list of members shows 14 from Atlanta, three from Columbus, and one each from Augusta, Clayton, Savannah, Marietta and Gainesville.

The appointees, whose names have been previously announced, are E. L. Abercrombie, T. M. Alexander, Cecil Alexander, Mayor Ivan Allen Jr., J. B. Blayton, Dr. Rufus E. Clement, Carling Dinkler, Ben S. Gilmer, Mayor Emeritus William B. Hartsfield, Leroy Johnson, Ralph McGill, Mrs. M. E. Tilly, Mrs. Edward Vinson and Mrs. C. R. Yates, Atlanta; Oscar L. Betts, Jack M. Passailaigue and Jack H. Rothchild, Columbus; Sylvan Meyer, Gainesville; W. A. Pulver, Marietta; Mrs. Lillian Smith, Clayton, and Monsig. John D. Toomey, Savannah.

Georgia Aid Trade

Foreign aid orders in Georgia in August amounted to $104,593, according to the Agency for International Development. Total for the first eight months of 1964 was $3,644,999.

No Bolters

At Atlantic City, one Alabama delegate who did not bolt was Mrs. Ruth Johnson Owens of Birmingham, Democratic national committeewoman.

Now members of the Democratic National Committee in the 12-state Southern region have in a sense rewarded her. They have chosen her to represent the region on the executive committee of the national committee.

GOP Bags Martin

The Republicans have bagged the secretary of state to serve as chairman of the Democrats for Goldwater in Louisiana. He is Wade C. Martin Jr., who has held the state office for 20 years.

New Red Jet

MOSCOW, Sept. 26 (AP)—The new TU134 twin-engine jet airliner scheduled to begin service in 1966 has completely automatic landing gear, deputy designer Alexander Arkhangelsky told a news conference.

V

WU TELTEX ATL

GSA FTS ATL

WWAS 22 C-SECY

TEL(T)EX

THIS MESSAGE RECEIVED DIRECT FROM SENDER VIA W. U. TELEX

TLX

ATLANTA GA 8-10-64 0827R (DAY LETTER)

MRS. M E TILLEY 5 FORSYTH ST ATLANTA, GA

TLX155 141P

BECAUSE OF PRESIDENT'S CHANGED SC EDULE FOR MONDAY, AUGUST 17, MEETING OF NATIONAL CITIZENS COMMITTEE FOR COMMUNITY RELATIONS WILL TAKE PLACE TUESDAY AUGUST 18. DEEPLY REGRET INCONVENIENCE THIS MAY CAUSE YOU. MEETINGS AND LUNCHEON SCHEDULED FOR STATE DEPARTMENT BUILDING, 22ND AND C STREETS NORTHWEST, STARTING AT 10 A.M. FINAL SESSION WILL BE WITH PRESIDENT AT WHITE HOUSE. RSVP BY RETURN WIRE.

LEROY COLLINS DIR COMMUNITY RELATIONS SERVICE U S DEPT OF COMMERCE

17 18 22ND C 10 A.M. RSVP Washington DC

JT 0835R

Will be present for meeting on 18th

WU TELTEX ATL

GSA FTS ATL

~~ADD TO SIG LINE WASHINGTON DC~~

WU TELTEX ATL

GSA FTS ATL

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

SF-1201 (4-60)

SYMBOLS
DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

326A EST AUG 4 64 AA085
A LLA43 GOVT NL PD TDA PWS WASHINGTON DC 3
MRS M E TILLEY
5 FORSYTH ST ATLA
ON BEHALF OF PRESIDENT JOHNSON AND OURSELVES WE EXTEND NATIONS THANKS TO YOU FOR SERVING ON NATIONAL CITZENS COMMITTEE FOR COMMUNITY RELATIONS . ARTHUR DEAN WILL SERVE AS CHAIRMAN AND JOHN WHEELER AS VICE-CHAIRMAN OF THIS IMPORTANT GROUP OF OUTSTANDING AMERICANS INITIAL COMMITTEE MEETING CALLED FOR MONDAY AUGUST 17 STARTING 10 A.M. IN EAST ROOM OF WHITE HOUSE. ALL DAY SESSION WILL INCLUDE ADDRESS BY PRESIDENT BRIEFINGS BY CABINET MEMBERS AND OTHER HIGH OFFICIALS LUNCHEON AND ROUND TABLE DISCUSSIONS. DETAILS AGENDA AND BACKGROUND MATERIALS WILL FOLLOW. YOUR ATTENDANCE URGENTLY REQUESTED FOR BENEFIT OF YVOUR VIEWS AND EXPERIENCE AS WE ORGANIZE TO OBTAIN PEACEFUL AND VOLUNTARY COMPLAINE WITH PROVISIONS OF THE NEW CIVIL RIGHTS ACT. REGRET

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ALLA43 / 2

MUST ADVISE NO FUNDS AVAILABLE TO COVER YOUR TRAVEL AND EXPENSES THIS MEETING. RSVP COMMUNITY RELATIONS SERVICE , DEPARTMENT OF COMMERCE, WASHINGTON D.C.
LUTHER H HODGES SECRETARY OF COMMERCE AND LEROY COLLINS DIRECTOR COMMUNITY RELATIONS SERVICE DEPT OF COMMERCE.

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1101A EST JUL 10 64 AB113 BC119
B WWY009 WWZ9 WWZ9 GOVT PD AR WUX THE WHITE HOUSE WASHINGTON
DC 10 NFT
MRS M E TILLEY
5 FORSYTH ST ATLA
ENACTMENT OF THE CIVIL RIGHTS BILL CHALLENGES ALL AMERICANS
TO JOIN IN AN AFFIRMATIVE VMLUNTARY EFFORT TO PRESERVE ORDER
ANDSTO ACHIEVE THE GOAL OF EQUAL TREATMENT AND OPPORTUNITY
FOR ALL AMERICANS. TO ENCOURAGE AND ASSIST THIS VOLUNTARY CITIZENS'
EFFORT, A COMMUNITY RELATIONS SERVICE HAS BEEN ESTABLISHED
BY THE BILL UNDER SECRETARY OF COMMERCE LUTHER HODGES AND UNDER
THE DIRECTION OF LEROY COLLINS, FORMER GOVERNOR OF FLORIDA.
THE SERVICE WILL ASSIST COMMUNITIES IN PREVENTING OR RESOLVING
RACIAL DISPUTES AND TENSIONS THROUGH REASON, PERSUASION, AND
CONCILIATION.

I AM APPOINTING A NATION-WIDE COMMITTEE OF DISTINGUISHED

CLASS OF SERVICE
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W. P. MARSHALL, PRESIDENT

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AB113
BC119/2

CITIZENS FROM ALL WALKS OF LIFE WHO WILL AUGMENT THE WORK OF
THE COMMUNITY RELATIONS SERVICE. I WANT AS ITS MEMBERS LEADING
AMERICANS WHO WILL LEND THEIR INFLUENCE, THEIR SKILL, AND THEIR
TIME TO THE CRUCIAL TASK OF FOSTERING VOLUNTARY OBSERVANCE
OF THE PROVISIONS OF THE BILL.

I DEEPLY HOPE YOU WILL ADVISE ME BY RETURN TELEGRAM THAT
YOU WILL SERVE ON THE NATIONAL CITIZENS COMMITTEE FOR COMMUNITY
RELATIONS.

IT IS CONTEMPLATED THAT AFTER THE ORGANIZATION OF THE
COMMUNITY RELATIONS SERVICE THERE WILL BE A MEETING OF THIS
CITIZENS COMMITTEE AT WHICH TIME THE DIRECTIONS OF THE OVER-ALL
NATIONAL PROGRAM WILL BE FULLY SPELLED OUT AND YOUR OWN ROLE
WILL BE MORE CLEARLY DEFINED.

I URGE YOU AS A PRIVATE CITIZEN TO USE YOUR LEADERSHIP

CLASS OF SERVICE
This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION
TELEGRAM
W. P. MARSHALL, PRESIDENT

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AB113
BC119

IN THE MEANTIME TO PROMOTE A SPIRIT OF ACCEPTANCE AND OBSERVANCE
IN YOUR OWN COMMUNITY AND BUSINESS AREA
LYNDON B JOHNSON.

From - Mrs. M. E. Tilly -

~~1965 - The One~~ We were challenged

1965 - The hundredth anniversary of

the meeting of General Robert E. Lee and

Ulysses S Grant in the Mr. McLean's Parlor,

Appomatox, Virginia, April 9, 1865

COMMEMORATION SERVICES

for

Dr. Martin Luther King Jr.

january 15, 1929 -
april 4, 1968

FORTIETH

BIRTHDAY ANNIVERSARY

Wednesday, January 15, 1969
Atlanta, Georgia

EBENEZER BAPTIST CHURCH

Inspirational Singing -- 11:00 A.M.

Presiding: Rev. Andrew J. Young
Excutive Vice President
Southern Christian Leadership Conference

CLARK COLLEGE SINGERS
MRS. MARY GURLEY, Ebenezer Baptist Church
Solo: "I Trust in God"
ARCHER HIGH SCHOOL CHOIR, Hampton Z. Barker, Director " The Lord's Prayer" - Malotte
Cynthia Freeman, Soprano
"Sweet Little Jesus Boy" - McKinzie
SPELMAN COLLEGE GLEE CLUB
THE LOVING SISTERS, Little Rock, Arkansas
"Precious Lord"
MRS. LULA WIMBY, Gospel Soloist
SCLC SINGERS, Mrs. Velma Johnson, Director
"The Almighty" - Franz Schubert
"Written Down My Name" - Lena J. McLin
Mrs. Velma Johnson, Soloist
POEM: "Top of the Mountain," by Mrs. Pat Knight
Read by Mrs. Angie Lowery
INTERDENOMINATIONAL THEOLOGICAL CENTER SINGERS, Rev. E. W. Lumpkin, Director
"My Lord, What a Morning," "Lead Me, Lord"
MORRIS BROWN COLLEGE CHOIR
Miss Zelda Kennedy, Soloist

****

Memorial Service --12 NOON

Presiding: Rev. Emory R. Searcy
Processional Marshal: Rev. G. P. McKinney

PROCESSIONAL: "Battle Hymn of the Republic"
MUSIC: Concord Choir, Ebenezer Baptist Church, Joseph A. Stephens, Director
"I Will Not Leave You Comfortless" - Titcomb
PRAYER: Rev. J. D. Grier, Jr., District Superintendent, United Methodist Church
HYMN OF PRAISE NUMBER 286: "O, God, Our Help in Ages Past"
SCRIPTURE: Old Testament - Sydney K. Mossman, Rabbi Emeritus

Memorial Service (continued)

New Testament - Rev. B. J. Johnson, Sr.
Greater Mt. Calvary Baptist Church

MUSIC: "Martin Luther King Jr., "A Musical Portrait - Lena McLin -- Willie Brown, Soloist

THE OCCASION: Rev. Roland Smith

MUSIC: Morehouse College Glee Club "We Shall Overcome"

GREETINGS (Two minutes each)

Dr. Ralph J. Lee, Ass't to President, Morehouse College

Rev. John R. Taylor, Pastor, Central Presbyterian Church

Mrs. Rosa Parks, Detroit, Michigan

The Honorable N. G. Raja Ram, Minister of Education and Culture, India

Fr. J. J. Mulroy, Pastor, Sacred Heart R. C. Church

Theodore Hibbler, Sanitation Workers, Memphis, Tenn.

Rev. J. E. Lowery, Chairman of the Board, SCLC
Pastor, Central United Methodist Church

Hon. John Conyers, Jr., United States Representative, Detroit, Michigan

David Livingston, Pres., District 65, Retail, Wholesale and Dept Store Workers, AFL-CIO

Rev. Howard W. Creecy, Pres. Atlanta SCLC Chapter, Pastor, Mt. Moriah Baptist Church

SPECIAL STATEMENTS

Cleveland Robinson, Pres., Negro American Labor Council, Secy-Treas., District 65, Retail, Wholesale and Dept. Store Workers, AFL-CIO

Rev. A. D. Williams King, Sr., Co-Pastor, Ebenezer Baptist Church

ADDRESS

Rev. Ralph David Abernathy, President, SCLC, Pastor, West Hunter Street Baptist Church

MUSIC: Georgia Tech Glee Club - "The God Who Gave Us Life; Gave Us Liberty"-Dr. Walter Hubbard

****

PARADE 1:00 P.M.

Ebenezer Baptist Church to Martin Luther King Jr. Village

Grand Marshal: Rev. E. H. Dorsey
Pastor, Tabernacle Baptist Church

MARTIN LUTHER KING JR. VILLAGE

Groundbreaking Ceremonies -- 2:30 P.M.
101 Logan Street, S.E.
Presiding: Deacon Alphonso Jones

INVOCATION: Rev. A. Walter Williams
GROUNDBREAKING: The King Family
REMARKS:

The Honorable George T. Smith, Lieutenant Governor of Georgia
The Honorable Ivan Allen, Jr., Mayor of Atlanta
Alderman Q.V. Williamson, City of Atlanta
The Honorable Leroy Johnson, Georgia State Senator
Dr. Benjamin E. Mays, President Emeritus, Morehouse College
Attorney James Robinson, Housing Consultant, Southern Christian Leadership Conference
Dr. Ralph David Abernathy

The Martin Luther King Jr.Village is a model community housing development sponsored by Ebenezer Baptist Church and the Southern Christian Leadership Conference. It is located on a 7.6 acre site which eventually will consist of 192 units of low and moderate-rent housing and community facilities. It will be constructed under Section 221 (D) (3) of the National Housing Act.

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GRAVESIDE CEREMONY

Southview Cemetery

REMARKS: Dr. Ralph David Abernathy
PRAYER: Rev. Robert C. Stovall
LAYING OF THE WREATH: Martin Luther King III
BENEDICTION: Rev. W.A. Williams, Pastor, Bethel A.M.E. Church, Rome, Georgia

WORK BOOK

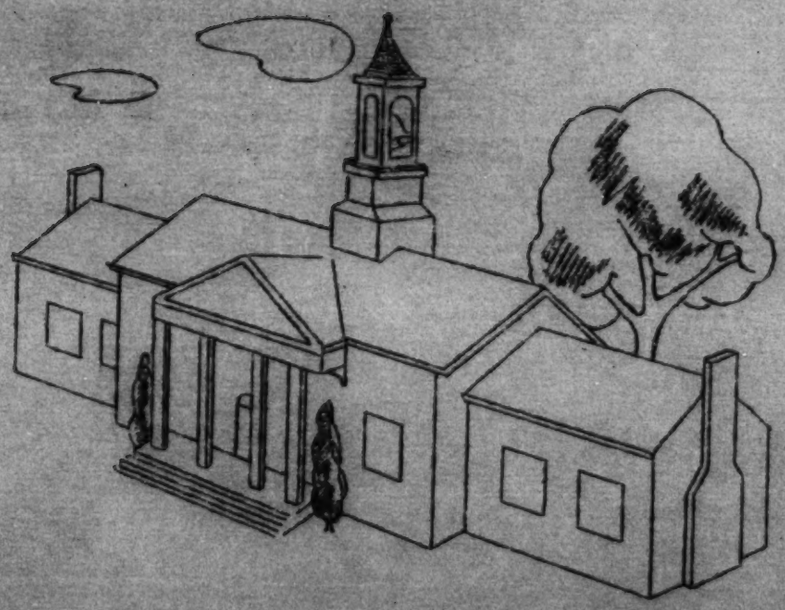
FELLOWSHIP OF THE CONCERNED

THE NATION'S CHILDREN --

THE NATION'S GREATEST RESOURCE.

WE MUST CONSIDER PUBLIC EDUCATION IN THE LIGHT OF ITS FULL DEVELOPMENT AND ITS PRESENT PLACE IN AMERICAN LIFE THROUGHOUT THE NATION.

-- The School Decision
U. S. Supreme Court,
May 17, 1954



- IN SUCH AN AGE -

To be alive in such an age
With every day a lightening page
Twined in the world's great wonder book
Where on the leaning nations look
Where men speak strong for brotherhood
For peace and universal good: - -
Where miracles are everywhere
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.
O, thrilling age!
O, willing age!
When steel and stone and rail and rod
Welcome the utterance of God -
A trumpet to shout His wonder through
Proclaiming all that men can do.

To be alive in such an age!
To live in it.
To give in it.
Rise, soul, from thy despairing knees
What if thy lips have drunk the lees
The passion of a larger claim
Will put thy punny grief to shame.
Fling forth thy sorrow to the wind
And link thy hope with human kind;
Breathe the world thought, do the world deed,
Think highly of thy brother's need
Give thanks with all thy flaming heart,
Crave but to have a part in it -
Give thanks and clasp thy heritage -
To be alive in such an age.

- - Angela Morgan

A WORKSHOP

A Work Shop -
is a place of saw and plane
and saw dust and shavings on the floor, -
the leavings from rough things made smooth;
of square and rule,
with which things not true to line are tested
and made straight;
and a workman in overalls, not afraid to soil his hands
as he bends to his task to perfect something beautiful -
and useful out of that which may have been raw
and rough and plain...
But all done in the service of humanity.

In this spirit, we may have our workshop.
It means hard work, - not afraid to handle sordid things,
to probe deep with chisel and auger to uncover conditions,
to make rough places be saw dust and shavings;
to use the square and rule to straighten conditions,
that we may make something beautiful out of that
which has been sordid and unlovely ---
But all done in the service of humanity.

-- Dorothy Tilly

THE PURPOSE OF A WORKSHOP

To throw a searchlight on conditions,
to reveal to the public conditions that need changing,
to formulate plans to change conditions that need changing,
to lead the public to desire conditions changed -
and be willing to accept changes when made.

WORKSHOP

The Supreme Court's Challenge

WE SEEK...

-Conviction that will not let us rest.
-Courage that will not weaken.
-Faith that will not waver.
-Truth that is unshaken.
-Wisdom that will direct us.

AS WE ACCEPT THE CALL AND CHALLENGE OF THIS DAY-

I the Eternal have called you of a set purpose.
I have taken you by the hand,
I have formed you for the rescuing of my people,
for a light to the nations
to open eyes that are blind,
to free captives from their bondage
darkened lives from prison.

Isa. 42:6-7.

Moffatt's Translation

Fear thou not; for I am with thee; be not dismayed;
for I am thy God; I will strengthen thee,
yea, I will help thee; yea, I will uphold thee
with the right hand of my righteousness.

Isa. 41:10

"Behold, God the Lord Passed by" -

A great strong wind rent the mountains,
and broke in pieces the rocks before the Lord,
but the Lord was not in the wind; and after
the wind an earthquake, but the Lord was not
in the earthquake, and after the earthquake
a fire, but the Lord was not in the fire; after
the fire a still small voice, and in that still
voice onward came the Lord.

1 Kings 19:11-12.

"Through thinking together, directed by the Spirit of God, each person will have a definite conviction of being called to know the truth about events and happenings affecting human relations today, to stand in that place where God wants him to stand, to speak the truth which He would have him speak, to be used where God leads him, to be filled with that spirit of understanding, patience, humility and love that will help to create in local community a climate in which people may live, develop and serve effectively their families, churches, community and that larger world community which grows ever nearer and more real. Through the experiences of these sessions to gain insight into ways to meet controversial issues positively and effectively which is the obligation of women holding to the great ideals of Judeo-Christian faith and teaching." - Miss Annie Tait Jenkins

LEADERS

Mr. Morris Abram, Lawyer

Mr. Paul Anthony, Southern Regional Council

Mrs. Moise Cahn, President National Council of Jewish Women

Rev. Miss Annie Campbell, Minister Christian Education, Congregational Christian Church

Mrs. J. W. Curry, Secretary, Christian Social Relations - Central Jurisdiction Woman's Society Christian Service, The Methodist Church

Miss Florence Harris, Correlator, Southern Regional National Board Y.W.C.A.

Miss Anna Holden, Department Race Relations, Fisk University

Miss Annie Tait Jenkins, Director, Leadership Development - Women's Work Presbyterian U.S.

Mr. Arthur Levin, Regional Director Anti-Defamation League

Dr. A. C. Miller, Executive Secretary Christian Life Commission, Southern Baptist Convention

Mrs. Spann Milner, Vice-President, United Church Women, National Council of Churches

Dr. George Mitchell, Executive Director Southern Regional Council

Dr. Willa Player, President Bennett College

The Rt. Rev. Maurice V. Shean, C. O.

Miss Thelma Stevens, Executive Secretary, Dept. of Christian Social Relations, Woman's Division Christian Service, The Methodist Church.

Mrs. M. E. Tilly, Director of Women's Work, Southern Regional Council

Music: Mrs. James Calhoun
Mrs. Arthur Whitehill

W O R S H I P

Prepared for The Fellowship of the Concerned

by Marie B. Johnson

... "Worthy of this calling" ...

OPENING HYMN

HOW FIRM A FOUNDATION

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?

"Fear not; I am with thee; O be not dismayed!
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee
to stand, Upheld by My gracious, omnipotent hand.

"When thro' the deep waters I call thee to go,
The rivers of sorrow shall not over flow:
For I will be with thee, Thy trials to bless
And sanctify to thee thy deepest distress.

"When thro' fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply,
The flame shall not hurt thee - I only design
Thy cross to consumer and thy gold to refine.

"The soul that on Jesus hath leaned for repose,
It will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no, never, no, never forsake." A-men.

Call to Worship

"Seek ye the Lord while He may be found, call ye upon Him while He is near:"

"Let the wicked forsake His way, and the unrighteous man His thoughts: and let Him return unto the Lord, and He will have mercy upon Him; and to our God, for He will abundantly pardon.

Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother by profaning the covenant of our fathers? There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.

"For my thoughts are not your thoughts, neither are your ways my ways," saith the Lord.

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

"And He that taketh not His cross, and followeth after me, is not worthy of me.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

"For He is our peace, who hath made both one and hath broken down the middle wall of partition before us".

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

Let us therefore, as many as would be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing".

SILENT MEDITATION - - - - - - - - - - - ORGAN - - - - "LORD MAKE ME MORE HOLY"

Truly, we do but grope here in the dark;
Let us, then, labor for an inward stillness-
An inward stillness and an inward healing;
That perfect silence, where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits
That we may do His will, and do that only.
-Henry Wadsworth Longfellow

PRAYER (To be read by entire group)

Heavenly Father of us all, we the humblest of Thy children pause in Thy presence for worship and thanksgiving. We come to the altar trusting but uncertain, eager but unsure, anxious but somewhat bewildered, yearning to feel thy presence seeking again Thy Divine guidance, Thy loving patience, and the nature of Thy will for us today.

As we come we strive to sublimate our selfish concerns, our trivial purposes and, letting our hearts down at the feet of Christ, we strain to hear Thy voice and pray for renewed strength to carry the urgency of Thy way into the hearts of men.

Bless us in our struggle, heavenly Father. Guide us in our effort to serve faithfully our families which Thy has directly committed to our care and increase our concern for the needs of those who cannot help themselves.

Give to men of doubt a renewed certainty of Thy Love for all men everywhere and help them to seek and cultivate that which is of Thee in every human being. Be with us in our deliberation as we seek to follow Thy way. Help us to hear Thee in the voices of those whose pleas for thy little ones are more insistant than the mere urging of their personal opinion. As we go from this place give to each of us greater dedication and determination that the Kingdom of God shall not fail in that little sphere of life which is our own.

Bless our leaders who have given so much, so long, for so many - may we, by our support, help them to realize now that their firm stand on the foundation of Thy word has helped rally many faltering ones from devious paths of equivocation to renewed Courage and Commitment.

Acknowledging our blessings which have far exceeded our worthiness, these things we ask in Christs' name. A-men.

NARRATOR

And certain women came to one place because the voice of God had spoken to their hearts. They came hopefully, the Marys and the Marthas to learn of one another and together to seek His will. They had broken through the barriers of prejudice and personal desires but the thin webb of doubt and uncertainty was still upon thee. And when they had come a woman said, "How can we know which is the way?" "How can we be sure that ours is the right way and that we are worthy to speak on these wrongs which the others so violently defend. Christ bids us to become makers of the peace but when we speak of brotherhood and love, conflict and confusion ensue; our families are troubled our neighbors question us and though we long to speak as Christ would have us speak, we are silent. Though we know to be worthy one should speak.

LEADER

And a sister said, "Most of what we have achieved, as human beings, has come because we can speak. Words are powerful. They open minds, stretch imaginations, stir feelings. Words that awaken man's longing to be good, that stir their pride in the human race, their concern for the welfare of others, or that give new meaning to old events, can do good - if not today, perhaps tomorrow."

And another sister said, I think the church could do a great deal more than it has, and when I say the church, I mean myself - I mean all of us. We have got our lush buildings - ... We would seem to have forgotten that at the center of the church is a cross and its basic teaching one of sacrifice - "If any man would come after me let him deny himself, and take up his cross daily and follow me." And, "I beseech you therefore brethren, by the mercies of God that ye present yourselves a living sacrifice. Church membership should mean sacrifice.

And Jesus said, "It is because it is given to you to know the mysteries of the Kingdom of Heaven but to them it has not been given, therefore speak I unto them in parables because they seeing, see not and hearing they hear not, neither do they understand."

CONGREGATION

For these peoples heart is waxed gross and their ears are dulled of hearing and their eyes have closed, lest at any time they should see with their hearts and should be converted and I should heal them. "But blessed are your eyes for they see and your ears for they hear."

LEADER

But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

And she who had spoken said, I have heard the voice of my sisters and the voice of our Lord. Pray, therefore, for me that I may be more worthy in the eyes of God and more Holy in the eyes of men.

Congregation Singing

"Lord Make Me More Holy, Lord Make Me More Holy
Lord Make Me More Holy, until we meet again.
Holy, Holy, Holy, until we meet again."

SILENT PRAYER

NARRATOR

After meditation a mother was moved in the spirit to speak, saying, "It was so with us in the beginning. When the law was given to us we demurred with our lips but in our hearts we said, "This is as it should be. Now may the crooked paths be made straight and may all men have equal opportunity under the fatherhood of God!" And we said to one another "How shall this thing be done?"

Then from many sides, came the hue and cry of men of hate and men of fear and men who proclaimed that might is right, and, in the furore, our voices were not heard. We could scarcely remember our own words and soon they were forgotten. Now we have come that our faith may be strengthened; to ask the forgiveness of our Saviour that we were not able to linger with Him for one hour.

"Ah," said another, "it was even so with us! And we listened for your voice and when it was heard no more we trembled and were ashamed."

LEADER

And it is written, "wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

CONGREGATION

"Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

LEADER

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

CONGREGATION

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all Saints.

LEADER

"For unto you it is given in behalf of Christ, not only to believe in Him but also to suffer for His sake.

CONGREGATION

And Jesus said, "For the Son of Man is come to save that which is lost. How think ye? If a man have an hundred sheep, and one of them is gone astray, doth He not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? Even so it is not the will of your Father which is in heaven that one of these little ones should perish."

LEADER

Moreover if Thy Brother shall trespass against thee, go and tell him his fault between thee and Him alone: if He shall hear thee, thou hast gained thy brother.

CONGREGATION

"But if He will not hear thee, then take with thee one of two more, that in the mouth of two or three witnesses every word may be established, and if He neglect to hear them, tell it unto the church; but if He neglect to hear the church, let Him be unto thee as an heathen man and a publican.

LEADER

Verily I say unto you, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever shall lose on earth shall be losed in heaven.

CONGREGATION

Again I say unto you, "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

LEADER

For where two or three are gathered together in my name, there am I in the midst of them.

NARRATOR

Then said them one to another we have made our beginning but like the disciples of old we have faltered. Let us pray that in the light of His word we can together grow more faithful day by day.

CONGREGATION SINGING

Lord Make Me More Faithful, Lord Make Me More Faithful,
Lord Make Me More Faithful, until we meet again
Faithful, Faithful, Faithful, until we meet again.

SILENT PRAYER

NARRATOR

And the women talked of many things; of home and school and the cunning little ones as that one from the bayous who, standing on the terrace, high above a California vineyard, called, "O, come quick! come look at the world." And of his older sister who said, "That's the way it all looked to God before people changed it." And they spoke of change and a mother of mothers said, "We can change in the spread of our love and new love can change our lives."

Then she continued, "Once I asked myself, How can I change to accept people I have not even considered before? I might like one or two of them but I could not be expected to like all of them, to say nothing of love! "At first I was troubled, I had learned to admire a new friend of another group. She was a great Christian leader superior in taste, culture and refinement but I felt guilty. How could I be sure I wanted to get into this race business? I just could not view the masses of her people with any sense of equality. I could not even see her in them, but I prayed. This woman had brought something fine into my life and sympathy was not the answer but a Christian psychiatrist helped me. I would try empathy. And then one day I got an answer. I tried empathy - I put myself in the place of the other person. I began to study people and soon something happened inside of me. I looked strangers in the face and saw something new and wonderful. I began to see my friend smiling at me from the faces of her people whom she so well served, and then I saw myself in their predicament!

When I put myself in the place of the tired-out maid waiting for a bus at twilight, when her own family life was to begin - I saw something new, I saw Christ standing on that corner and it was all much easier after that. I saw Him in many places but mostly where people needed help.

I have thought since how simple it would be to have a maid's car pool in our neighborhood to get these people to their bus terminal. It would take a bit of doing to get it started but most of my friends would love to help. Love, did I say? Yes, I think that He would consider that a first step toward Christian love!" For if you remember our Saviour said "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

And the women smiled and glistening stars shone in many eyes as they sang together. -

Lord Make Me More Loving, Lord Make Me More Loving,
Lord Make Me More Loving, until we meet again
Loving, Loving, Loving, until we meet again.

Let us Pray

And Now, Father of us all, on the firm foundation laid for us in the life and ministry of thy beloved Son make us more worthy, we pray, to be called Christians. We know that we cannot be perfect but we can be more perfect in our endeavor; we cannot be holy but we can be more like Him in our dedication to his little ones, Our faith may never move mountains but by thy grace we can grow more faithful in our commitment and though we cannot be sure that our love is sufficient to meet the need of those most dependent upon it we can surely grow more loving carrying those who believe us "in the direction of the complete love even unto the way of Christ from whom the whole body upbuilds itself in love."

Go with us and sustain us, we pray, in Thy Son's name, A-men.

ORGAN

RESPONSE (Congregation reads in silence)

"The soul that on Jesus hath leaned for repose,
It will not, I will not, desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no, never forsake." A-men.

* * * *

WORSHIP

Prepared for The Fellowship of the Concerned by

Rabbi Roland Gittelsohn

OPENING HYMN

WE THANK THEE, GOD
(Tune: "America the Beautiful")

We thank Thee, God, for eyes to see
  The beauty of the earth,
For ears to hear warm words of love
  Or happy sounds of mirth,
For minds that find new thoughts to think,
  New wonders to explore,
For health and freedom to enjoy
  The good Thou hast in store.

Help us to remember that to some
  The eye and ear and mind
Bring sights and sounds of ugliness,
  And only sadness find;
Help us remember that to them
  The world has seemed unfair;
That through no effort of our own
  Have we the larger share.

O may our eyes be open, Lord,
  To see our neighbor's need
And may our ears be kept alert
  Their cries for help to heed.
Make keen our minds to plan the best
  For one another's good,
That all the world shall be at last
  One friendly neighborhood.

From "As Children Worship"
-By Jeanette E. Perkins
(Used by permission of the Pilgrim Press)

READER

Lord God of the Universe, we come before Thee this day, deeply conscious of our failings in the past and hopeful that these moments of prayer will bring us closer to Thee and to the best in ourselves.

Too often have we permitted the words of our mouths and the meditations of our hearts to be but pious pretense, failing to implement them with the deeds of our hands. Professing a belief that Thou art the Source of all life and that all men are therefore brothers, we have not acted like brothers to those whose color differs from our own. Affirming with our lips that we must love our neighbor as ourselves, we have cheapened our own faith by accepting only white men as neighbors.

We know, O God, that the path of those who would truly serve Thee by loving their fellowmen is not easy. Many trials and tribulations, much anguish and pain lie before the man or woman who would live honestly the sacred teachings of our faith. We do not ask that the way be made easy for us. We pray only that we may be among the honest and courageous few who will be strong enough to serve Thee in truth by accepting all men everywhere in love. Thus do we rise to praise Thee, who art the Source of truth and love.

(Congregation rises and recites together)

Baw-r'chu es Adonoy ham-vo-rawch.

Praise ye the Lord, to whom all praise is due.

Baw-ruch Adonoy ham-vo-rawch l'olawn vaw-ed.

Praised be the Lord, to whom all praise is due forever and ever.

(Congregation sings Hebrew response, then is seated)

READER

The ancient rabbis, commenting on the story of Adam and Eve, asked a most important question. Why did God choose to create the human race in the form of only one couple? Their answer was even more significant: In order that no man in the future would ever be able to say: I am superior to others because my ancestors were superior. Our rabbis also asserted that to create Adam, God gathered dust from every remote corner of the earth, dust from every continent and of every color. Thus has Judaism always taught -- long centuries before science arose to confirm -- that men of every color and race on earth are of one common origin, made of the same primal stuff, equally created in the image of God, equally prone in their bahavior to good and evil.

Whenever our ancestors were tempted to forget this sacred doctrine of their faith, there were prophets at hand to remind them. When they wanted to think of themselves as somehow superior, Amos pictured God as saying: "Are ye not as the children of the Ethiopians unto me, O children of Israel?" So must we remember today that in the sight of God all men are of equal worth and must therefore be given equal opportunity and equal right. For mankind is one, even as the universe is one and God is One.

(Congregation rises and recites together)

Shema Yis-raw-ayl, Adonoy Elohaynu, Adonoy echawd.

Hear, O Israel, the Lord our God, the Lord is One.

Baw-ruch shaym k'vod mal-chu-so l'olawm vaw-ed.

Praised be His name whose glorious kingdom is forever and ever.

(Congregation sings Hebrew, then is seated)

RESPONSIVE READING

Reader: I rejoiced when they said unto me: Let us go into the house of the Lord.

Cong: Wherewith shall I come unto the Lord and bow before God on high?

Reader: It hath been told thee, O man, what is good, and what the Lord doth require of thee.

Cong: Only to do justice, and to love mercy, and to walk humbly with thy God.

Reader: Have we not all one Father? Hath not one God created us all?

Cong: Why do we deal treacherously every man against his brother?

Reader: Proclaim liberty throughout the land unto all the inhabitants thereof.

Cong: Let justice flow like water and righteousness like a mighty stream.

Reader: Seek good and not evil that ye may live.

Cong: May the righteous of all nations rejoice in Thy grace and exult in Thy justice.

Reader: Let them beat their swords into plowshares and their spears into pruning hooks:

Cong: Let nation not lift up sword against nation nor learn war any more.

Reader: Righteousness exalteth anation, but sin is a reproach to any people.

Cong: Thou shalt not hate thy brother in thy heart; but thou shalt love thy neighbor as thyself.

READER

The cornerstone of the good life — for Jew and Christian alike -- is the Decalogue. Tradition teaches that the Ten Commandments were given to all mankind by the hand of Moses. How easy it is to hear only the surface meaning of these Commandments, to attend only to that which can be easily obeyed and to overlook the many respects in which we violate the spirit of these words almost daily. Let us read the Ten Commandments together. Let us reflect on some of their deeper meanings for American life today. And let us -- each within the most sacred recesses of his own heart — resolve to live by these great teachings in deed, even as we recite them in word.

RESPONSIVE READING

Cong: I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Reader: At the very beginning God is identified as the Source of freedom. "Who brought thee... out of the house of bondage." God wants freedom for all His creatures; for Christian and Moslem and Jew... for believer and non-believer... for white man and Negro... for all!

Cong: Thou shalt have no other gods before Me.

Reader: He who discriminates in any manner against another human being has placed lesser gods above the one true God. He has chosen to serve the graven image of his own racial vanity. He has violated the Second Commandment.

Cong: Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

Reader: To say that God is One but to act as if mankind were not one; to proclaim that all men are created in God's image but to act as if some were not: -- this is to take the name of the Lord our God in vain. The Lord will not hold him guiltless who thus taketh His name in vain!

Cong: Remember the Sabbath Day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, not thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.

Reader: God commands equal work and equal rest for all men. The refreshment and inspiration of the Sabbath were meant not just for one small part of the human race but for all, for man-servant, for maid-servant and stranger no less than for master or employer... for him of black skin or yellow or brown no less than for those of us whose skin happens to be white.

Cong: Honour thy father and mother, that thy days may be long upon the land which the Lord thy God giveth thee.

Reader: According to Jewish tradition, God created parents as his deputies, knowing that He could not possibly attend to every child Himself. The most sacred responsibility of parents, then, is to teach their children what God would have them do. Parents have deserved the honor and respect of their children only if they have shown them how to serve God by loving all His children equally.

Cong: Thou shalt not murder.

Reader: There is more than one way to murder a human being. If we protect his comfort and safety with less zeal than our own, if we force upon him a life of constant fear, if we deny him the opportunity to develop his own God-given talent -- we have murdered a part of his soul even though we may have left his body untouched. The Sixth Commandment condemns all murder. It bids us respect the body and soul of all human beings with equal fervor and equal love.

Cong: Thou shalt not commit adultery.

Reader: Any respect in which we fail to fulfill our highest potential is a form of adultery, for we thereby adulterate that purity which was placed within us by God. He who fails to treat his fellowmen of any color as he would himself want to be treated by men of every color, has adulterated the god within him.

Cong: Thou shalt not steal.

Reader: Thou shalt not steal. Thou shalt not steal any other man's dignity nor his right to equal freedom nor his claim on equal education nor the image of God which is his soul. Thou shalt not steal.

Cong: Thou shalt not bear false witness against thy neighbor.

Reader: To say that one race is inherently superior to any other is to bear false witness, for it is not so. To claim that Negroes are not equal to whites because they have not enjoyed as much education, and then to deny them the very education they want and need, is to bear false witness. Thou shalt not bear false witness against thy neighbor or against any man!

Cong: Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Reader: To covet means to yearn for superiority over others. How often, when we justify our discrimination against our fellowmen, are we really acting out our need to feel superior. How much easier it is to achieve such superiority not by our own efforts to improve but by keeping other men down. Let us not resort to such cheap and spurious devices. Let us become truly superior. And let us freely grant to all men the same superiority we seek for ourselves. Then we shall not need to covet.

CONGREGATION

We have reviewed the most sacred teachings of our faith and we have re-examined our consciences in the light of that faith. May the insights of this interlude remain with us long after we have parted. May our intention to fulfill the highest ideals of prophetic religion and the full potential of the American promise guide our conduct in the days that lie ahead. May we remember that only after we have learned to do justice to all our fellowmen and to love mercy for every human being on earth can we really know how to walk humbly, O Lord our God, with Thee. Amen

CLOSING HYMN

AMERICA

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From ev'ry mountain side
Let freedom ring.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King.

BENEDICTION

(This worship service may be used, but please give credit to the author and the Fellowship of the Concerned)

THE LONG TRAILS AND TRIALS TO THE SUPREME COURT DECISION ON SEGREGATED SCHOOLS

States	Years of the Cases in District and State Courts
Massachusetts	1849
Indiana	1850 - 1874 - 1882 - 1883 - 1926 - 1931
Ohio	1850 - 1871 - 1876 - 1882 - 1887 - 1926 - 1933
Iowa	1868 - 1886 - 1875 - 1876
Michigan	1869
New York	1869 - 1872 - 1883 - 1900 - 1905
Nevada	1872
California	1874 - 1885 - 1890 - 1902 - 1924 - 1947
Illinois	1874 - 1882 - 1889 - 1899
Kentucky	1874 - 1883 - 1885 - 1896 - 1909 - 1918 - 1919 - 1921 - 1924 1931 - 1949
Louisiana	1878 - 1950
Kansas	1881 - 1891 - 1903 - 1906 - 1907 - 1908 - 1916 - 1921 - 1930 1941
Pennsylvania	1882
New Jersey	1884 - 1927 - 1933 - 1944
Arkansas	1885 - 1945 - 1949 - 1950
North Carolina	1886 - 1886 - 1902 - 1911 - 1951 - 1951 - 1952
Missouri	1891 - 1941 - 1950 - 1950 - 1952
Mississippi	1893 - 1909 - 1917 - 1920 - 1925 - 1927
West Virginia	1896 - 1898
Oklahoma	1898 - 1904 - 1925
Arizona	1912 - 1927 - 1934 - 1951
Oregon	1913
Tennessee	1921 - 1942 - 1942 - 1951 - 1952
Colorado	1927
Maryland	1936 - 1937 - 1939 - 1939 - 1950
Virginia	1940 - 1948 - 1949 - 1950
Florida	1941 - 1943 - 1945 - 1950 - 1952 - 1952
Georgia	1944 - 1949
South Carolina	1947
Texas	1949 - 1950 - 1953
Delaware	1950
District of Columbia	1950 - 1952

CASES REACHING THE SUPREME COURT

1896	Louisiana
1899	Georgia
1908	Kentucky
1927	Mississippi
1938	Missouri
1948	Oklahoma
1950	Oklahoma
1950	Texas
1954	Kansas
1954	South Carolina
1954	Virginia
1954	Delaware
1954	District of Columbia

ALABAMA "The Citizens' Councils of Alabama"

A very strong Citizens' Council movement headed by State Senator Sam Engelhardt, Jr., of Shorter, Alabama. Headquarters are in Montgomery. The group claims some 80,000 members and the claim is probably accurate. A second group, the North Alabama Citizens' Council is largely discredited though its leader, Asa Carter, remains active throughout the South.

ARKANSAS "The Citizens' Councils of Arkansas"

Originally a weak movement, this group has shown considerable growth during past year. Councils of the state are led by James D. Johnson of Crossett with considerable help of Curt Copeland of Hot Springs. Membership claims run high though 20,000 is probably the maximum realistic figure. Group is not all-powerful in state but is very capable of doing considerable damage in localities where integration might be considered.

GEORGIA "The States' Rights Council of Georgia, Inc."

This group has offices in downtown Atlanta with William T. Bodenhamer as Executive Director. Bodenhamer is a Baptist Minister, a State Legislator and formerly school principal and superintendent and president of a Junior College. Has support of the Governor and Senator-elect Herman Talmadge. Is strongly backed by one of its founders, Roy V. Harris of Augusta. No membership claims have been made and estimates are difficult. However efforts at membership drives have not been conspicuously successful and the group probably has a very small official membership.

LOUISIANA "The Association of Citizens' Councils of La."

President is State Senator William Rainach of Summerfield. Headquarters are in Homer. Group claims to prefer the "quiet and legal approach." Membership is difficult to determine. The New Orleans Citizens' Councils claim a membership in excess of 50,000 though that figure is probably a maximum for the state. A second group, "The Southern Gentlemen" of Baton Rouge is active though of small membership and little influence.

MISSISSIPPI "Association of Citizens' Councils of Mississippi"

Administrative offices of this group are in Jackson. Executive Secretary is R. B. Patterson, the man given credit for forming the first Citizens' Council in the South. Current membership is approximately 80,000. This is the fountainhead of the Council movement in the South and it is significant that the temporary office of the "Citizens Councils of America" are located in the Jackson Mississippi Council office. The group has a thorough hold on the state and will be of considerable influence for years to come.

NORTH CAROLINA "The Patriots of North Carolina, Inc."

Headed by Dr. W. C. George, professor at the University of North Carolina Medical School. Group has some strength and a membership estimated at 20,000, though it has significant opposition in the state. It may be significant that during the past 12 months the state legislature and the general atmosphere of the state have been very much akin to the mood which the Patriots have sought to create.

SOUTH CAROLINA "The Association of Citizens' Councils of South Carolina"

A moderately strong group with headquarters in Charleston. S. Emery Rogers of Summerton is Executive Secretary and an active leader. Current membership is probably in excess of 30,000. The group is powerful but not accepted by many people in the state, partially as a result of disagreement with the methods of the group and partially because the movement is thoroughly involved in politics. The group is best known for economic reprisals against any opposition.

TENNESSEE

There are several active resistance groups in Tennessee. The Tennessee Society to Maintain Segregation is located in Chattanooga and receives support from several local citizens of wealth and influence. The Tennessee Federation for Constitutional Government is headed by Donald Davidson, well known writer and professor at Vanderbilt University, Nashville. The Citizens Councils of Tennessee have their headquarters in Memphis and draw their greatest strength from that area. None of these groups have a large membership but all have been active and influential in such areas as Clinton.

TEXAS

Texas too has several resistance groups of which the Citizens' Councils is the strongest. Dr. D. E. Masters is Chairman of the Association. The group was especially active in supporting the pro-segregation referendum of the election of July 28th, in the state Democratic party primary. Membership claims run around 20,000.

VIRGINIA

Virginia has a number of small, and largely ineffective, resistance groups of which The Defenders of State Sovereignty and Individual Liberty, headed by W. E. Maxey Jr. of Richmond is probably the strongest. This group claims some 15,000 members in 37 chapters. The Ace Carter faction of the Citizens' Councils have been organized under John Kasper of Washington, D.C., as a unit of the "Seaboard White Citizens' Council." Group has little membership but has been outspoken and gotten considerable publicity.

Resistance Groups and Minorities other than the Negro

Both Catholics and Jews have been subjected to attack from the various resistance groups. This is especially true of the half-hidden anti-Semitism which one finds in typical hate literature. However, these two groups have received little attention since the Southern Resistance movement is concerned primarily with the Negro and integration. The most damaging effect to these minorities comes through the creation of a general atmosphere of prejudice.

Suffice it to say that prejudice directed toward any minority group or minority opinion has no course other than to affect all minorities. By and large an analysis of current resistance group activity indicates that prejudice is built on a refusal to recognize human differences whether physical or spiritual. Any campaign to maintain and propagate such prejudice will inevitably reach into all areas of human contact and such campaigns, regardless of the immediate subject matter, must be considered dangerous if prejudice itself is so concerned.

Resistance Groups and Anti-Labor Activity

Considerable opposition has been directed to the national unions and individual national leaders, especially Walter Reuther of the UAW. Many of the leaders of the various resistance groups have a public anti-labor record. Two movements have been started either from these groups or with their strong support. The Southern Federation of Labor was organized in Birmingham as an answer to the national unions in opposing integration. This movement has been largely unsuccessful. A second group has been formed in Tennessee, the Southern States Conference of Union People headed by Arthur A. Canada, chairman of the Tennessee Society to Maintain Segregation. This group seems well financed but has only been in operation for several months.

By and large the interests of resistance groups are in direct opposition to the interests and welfare of organized labor and it is only logical to find that resistance groups express this opposition in their programs.

ALABAMA

1955 Legislature

The regular session of the Legislature passed the School Placement Law. The law lists numerous factors to be considered in assigning pupils and conferred authority for placement on city and county Boards of Education. The law provided that no child would be compelled to attend any school in which the races were commingled if a parent or guardian filed a written objection.

1956 Legislature

The special session of the Legislature proposed two amendments to the state constitution relating to segregation which were approved by the voters on August 28, 1956. One permits cities and counties to give away or sell public parks, playgrounds, swimming pools, golf courses, public housing projects, etc. to keep whites and Negroes from using them together.

The other amendment, the "freedom of choice" school amendment, permits parents to elect that their children attend schools exclusively for their own races. Grants to private schools are authorized and the state is not required to furnish education at public expense. School boards may be vested with judicial authority and the attorney general may be required to defend school boards or school officials in any suits brought against them.

Local bills authorizing the Macon and Marengo County school boards to fire teachers belonging to organizations advocating racial integration were passed.

A strong interposition resolution declaring the school decision of the Supreme Court null and void was passed.

Ban on NAACP

Circuit Court Judge Walter Jones, upon request of the attorney general, issued an injunction restraining the NAACP from operating in Alabama. The organization was asked to submit several types of records, all of which were submitted with the exception of the membership lists. The NAACP has been fined $100,000 for refusing to submit all records; it withheld membership lists because of the fear of economic reprisals against members. The organization has asked the Alabama Supreme Court to review the lower court's proceedings.

ARKANSAS

Legislation

In 1955 the Arkansas Senate killed a school assignment bill designed to preserve segregation in public schools. It had previously been passed by the House. The Legislature meets again in 1957, but in the interim a special committee was appointed by the Governor to make recommendations for official action in Arkansas with respect to racial integration. It recommended in February 1956 that the people be given a chance by direct vote or through their

representatives in the General Assembly to affirm or reject such principles as were set forth in the Virginia Resolution of Interposition. The Committee also recommended that the General Assembly enact a pupil assignment law similar to the Gray Plan and the North Carolina Act of 1955. Gov. Faubus supported these recommendations and in July 1956 he filed petitions so that they might be placed on the November general election ballot. Jim Johnson, ardent segregationist, also filed a petition for the November election.

FLORIDA

Legislation

1955 Regular session of the legislature passed a bill allowing local school boards to assign pupils to a specific school on the basis of a number of factors.

The Legislature also asked Congress to pass legislation or propose amendments to the Constitution which would enable the sovereign states to continue education of their people under segregated systems if they saw fit to do so.

1956 special session of the Legislature broadened the powers of local school authorities in assigning pupils and called for consideration of a number of additional factors including "compatibility with other students,... socio-economic factors."

School authorities are empowered to ignore continuing contracts and tenure in assigning teachers.

The governor was empowered to make and enforce rules (without further legislative action) relating to "the use of any state, county or municipal park, building or facility that may be necessary or expedient to preserve the peace and tranquility of the state and prevent violence."

The power of the governor to proclaim a state of emergency and to use the state's police force or militia to preserve order was detailed.

A resolution proposing an amendment to the U. S. Constitution was passed. It asked that the matter of education and regulation of the schools be left to the states.

A committee with a $50,000 appropriation was set up to investigate the NAACP. Language of the law is broad enough to include investigation of other groups, but its sponsors said the primary purpose is to investigate the NAACP though it is not mentioned by name.

GEORGIA

November - December 1953 Session of Legislature

The "Private School Amendment" was proposed prior to the school decision of the United States Supreme Court and was ratified in the November 1954 general election. The legislature provided for grants of state, county or municipal funds to citizens of the state for educational purposes, thereby discharging all obligations of the state to provide education.

The Georgia Commission on Education was established to maintain separate schools for whites and Negroes.

1955 Session of Legislature

Legislature provided that no state funds were to be paid in support of any school district which did not maintain separation of the races in the schools.

The Georgia Commission on Education was continued.

1956 Session of Legislature

In the appropriations act schools are deemed ineligible for state funds if schools are not separate for white and Negro.

The governor is authorized to close schools not eligible for state funds and provisions were made for the preservation of such property. The governor was authorized to make education grants to children whose schools had been closed. The use of such funds for religious or sectarian schools was prohibited.

Authority was given local school boards to lease property for private school purposes.

The teacher retirement law was amended to include teachers in privately operated sectarian schools.

Provision was made for the sale, lease or disposal of any public park or recreational facility by the state county, city or political subdivision owning or operating it.

It was deemed a misdemeanor, punishable by law, if any person entered (without authority) property that the State had closed to the public.

In the area of transportation, common carriers were required to furnish separate traveling and waiting room accommodations for white and colored persons in intrastate travel.

The legislature provided that the state patrol and the GBI could enter any county or municipality upon request of any citizen or official thereof to enforce segregation laws.

Any peace officer who failed or refused to enforce segregation laws might forfeit all retirement benefits and disability payments.

The attorney general was advised to order any solicitor general to represent any public official or employee who may have been charged with failure to carry out federal regulations if his performance was in accordance with the laws and judicial rulings of the state of Georgia or its subdivisions.

AN INTERPOSITION RESOLUTION declaring the May 17, 1954 and the May 31, 1955 decisions of the United State Supreme Court null, void, and of no effect was passed.

KENTUCKY

Legislation

The General Assembly has passed no pro-segregation legislation. With a few recently publicized exceptions school desegregation has proceeded smoothly and widely.

LOUISIANA

Legislation

The Louisiana Legislature was in session at the time of the May 1954 decision of the United States Supreme Court. It subsequently passed three school segregation measures. All were declared invalid in February 1956 by the U. S. District Judge J. Skelly Wright. Judge Wright also enjoined the Orleans School Board from enforcing school segregation. The decisions were appealed. The measures passed in 1954 and declared invalid were as follows:

1. The Constitution was amended to provide that all public elementary and secondary schools in the state of Louisiana would be operated separately for white and colored children. The state was to use its police powers to maintain segregation.

2. A law was passed which stated that the State would not approve any public school violating the above segregation provision. No free school books, supplies, or lunches would be provided for schools violating the provision nor would the State colleges recognize their certificates of graduation.

3. Local school superintendents were given the power to designate which school each pupil should attend and no pupil could enroll until assigned.

1956 session of Legislature passed a number of segregation bills including a proposed constitutional amendment and an interposition resolution. Provisions of bills follow.

The amendment, to be submitted to the electorate in November 1956, names a number of recreational and school boards which are declared "special agencies". The State of Louisiana herewith withdraws its permission for these to be sued except for a few specified exceptions.

Other bills set up new grounds for dismissals of public school bus drivers, teachers, and any regular employees of tax supported schools. Grounds include belonging to any organization prohibited by state law or personally advocating racial integration in any public school or college.

Compulsory school attendance is no longer required where integration has been required by court or other order. Any person entering a tax-supported college must file a certificate attesting to eligibility and good moral character that is signed by his high school principal and district school superintendent.

All public parks and recreational facilities must be operated separately for white and colored persons. There may be mixed audiences at some affairs provided separate seating and rest room facilities are provided.

In transportation three types of facilities are to set up in traveling and in waiting rooms. These are to be for interstate passengers, white intrastate passengers, and colored intrastate passengers. Separate toilet and drinking facilities are to be provided for colored passengers whether in intra or interstate travel.

The Joint Legislative Committee created in 1954 for the purpose of "carrying on and conducting the fight to maintain segregation of the races" was continued.

The Legislature passed a resolution of interposition in which it condemned the United States Supreme Court and declared the May 1954 decision in violation of the Constitution of the United States and the state constitution.

Ban on NAACP

March 1956 - A state court issued an injunction restraining the NAACP from conducting any activities in the state because of alleged failure to comply with statutory requirements regarding registration and filing of membership lists.

MISSISSIPPI

Constitutional amendment adopted in December, 1954, provides: (1) public schools may be abolished by a two-thirds vote of both House and Senate, (2) a county or separate school district may be empowered to abolish its schools by a majority vote of both houses, (3) the legislature may continue support of public schools without reference to "separate but equal."

A special legislative session in 1955 adopted a measure prohibiting Caucasians from attending state-supported schools attended by non-whites.

In 1956, the legislature adopted an interposition resolution and resolutions commending members of the state's congressional delegation for opposing desegregation. The 1956 legislature also adopted measures: (1) creating a State Sovereignty Commission to resist "federal encroachment", (2) directing all public officials to "prohibit...implementation or the compliance with integration decisions", (3) prohibiting the fomenting, agitation or solicitation of litigation, (4) repealing compulsory school laws to make possible the abolition of schools, (5) requiring teachers to list all organizations to which they have belonged during the preceding five years, (6) abolishing common law marriages and declaring children born of such marriages illegitimate.

NORTH CAROLINA

Legislation

March, 1955 - Regular Session of General Assembly - Passed resolution saying "mixing of the races in the public schools throughout the state cannot be accomplished". Passed the "local option" law which contained no reference to race, but was generally felt to be a deterrent to desegregation. It transferred the local city and county boards the complete authority in the enrollment and assignment of pupils. Teachers' contracts, formerly on a continuing basis unless the teacher was notified otherwise, were placed on a one year basis.

July, 1956 - Special Session of General Assembly - Passed resolution of "protest" against the United States Supreme Court's decision of education. (this is milder than the interposition resolutions passed in some other states.)

Main action of the special session was voting on constitutional amendments which permit a community to close the schools in that community if integration were imminent and provide tuition grants for attending private schools. Amendments were submitted to the electorate on September 8, 1956, and approved.

SOUTH CAROLINA

Legislation

1955 Regular Session passed six legislative measures designed to prevent school integration. These grant local school authorities more lattitude in assigning and transferring pupils and permit school trustees to lease or sell school property. A major provision was the repeal of the compulsory school attendance law. An earlier legislature had proposed an amendment to the constitution which eliminated the requirement that the legislature provide a "liberal system of free public schools". This was ratified in 1954. The 1955 legislature also passed a law cutting off teachers' salaries and all other State appropriations for any school from which and to which students were transferred in consequence of any court order.

1956 Regular Session passed a strongly worded resolution in which it avoided using the word "interposition", but which is generally considered to be a resolution of interposition. It condemned the action of the Supreme Court and reserved to the state of South Carolina certain "sovereign" powers.

A concurrent resolution was passed by the House and Senate endorsing the formation of Citizens Councils in the State. Another resolution requested the State Library Board to remove certain books from circulation. (Circulation of a book for children, "The Swimming Hole", in which a Negro child assumes leadership, prompted the resolution).

An act was passed making it unlawful to hire in any state, school, county or municipal job any person who was a member of the National Association for the Advancement of Colored People. This law faces a test in the U. S. District Court. Eighteen teachers who were dismissed from the Elloree Training School in Orangeburg County for refusing to sign statements relative to their NAACP membership filed suit in September.

In other action the Legislature set up a committee to investigate NAACP activities "among the faculty and students of the South Carolina State College for Negroes".

The appropriations bill specified that all appropriations were made for racially separate school and parks. Any institution of higher learning ordered by the court to admit a pupil would be closed. If any school other than the State College for Negroes closed as a result of this, the Negro school would also be closed until the other institution was opened.

Provisions were made for transferring certain pupils from one school to another with the aid of law enforcement officials. More power was given local school trustees in conducting hearing on segregation problems. The life of a 15 member committee (The Gressette Committee) set up in 1951 to study school segregation was extended indefinitely and its activities broadened to include all phases of segregation affecting the state. It is to coordinate its activities with similar groups in other states having "similar problems".

TENNESSEE

The Tennessee legislature has not passed any prosegregation legislation. There has been some resistance in other areas.

TEXAS

Legislation

The next regular meeting of the Texas Legislature is in January, 1957. It will have before it any segregation recommendations that Governor Shivers may make and the results on three segregation questions which appeared on the

July ballot in the Democratic primary. Voters were asked if they wanted specific legislation (1) exempting a child from compulsory attendance at a mixed school, (2) stronger laws against racial intermarriage, and (3) a resolution of interposition.

Ban on NAACP

In September, 1956 a Texas court issued an injunction restraining the NAACP from doing business in Texas. The injunction was granted at the request of Attorney General John Ben Sheppard.

VIRGINIA

In addition to the legislation necessary to effect the "tuition grant" amendment to the state constitution and the interposition resolution, the General Assembly has adopted measures:

1. requiring full disclosure of persons, firms or associations supporting suits against school boards

2. providing for appointment of Arlington County school board members (doing away with the direct election process previously used)

3. providing that only minor federal employes and clerks can serve on school boards

4. prohibiting interracial atheletic contests at high school level

5. cutting off state funds from integrated schools

6. making those funds available to the locality for use as tuition grants for children attending nonsectarian private schools

7. authorizing localities to raise and expend money for tuition grants

8. requiring school budgets to include money for tuition grants and setting standards governing the expenditure thereof

9. permitting (instead of requiring) county school boards to furnish transportation to students

10. requiring the school board (instead of the division superintendent) to assign teachers to schools

11. permitting school boards to spend as tuition grants funds appropriated for schools

12. authorizing school boards to employ counsel to defend themselves against suits

13. providing coverage in the state retirement system of teachers in nonsectarian private schools formed after effective date of this act

14. authorizing state's attorney general to assist local school boards and appropriate funds for that purpose

15. deleting the requirement that schools must operate at least nine months a year

16. permitting month-to-month financing of schools

17. providing for the state's taking over of any school which is integrated and permitting the governor to reorganize and reopen on segregated basis, if possible

18. creating a three-member state Pupil Assignment Board and providing for appeals to the governor and then to courts from the board's decision

19. providing that when schools in a locality are closed because of integration and the local governing body asks the governor to assume control, the governer can take over and operate

20. providing for registration of groups which finance law suits to which they are not parties

21. providing for registration of groups engaging in activities on behalf of one race, which activities create or might create racial conflicts

22. strenghtening law on running and capping (soliciting business for lawyers) a bill creating joint House-Senate committee to study administration and enforcement of laws on champerty, running and capping and other offenses relating to promotion or support of litigation

23. defining, prohibiting and punishing barratry (instigating litigation on part of people not parties thereof)

24. requiring anyone who brings suit against the commonwealth or locality or officer of employee thereof to file certain information

25. creating joint House-Senate committee to study need for legislation to correct any abuses in circumstances under which suits are brought against a school board.

ALABAMA

County	(1950) Potential Negro Voters	(1956) No. of Neg. Registered
Autauga	4,042	73
Baldwin	4,493	625
Barbour	7,158	220
Bibb	2,801	235
Blount	429	
Bullock	5,425	6
Butler	6,024	805
Calhoun	8,304	1,800
Chambers	7,175	649
Cherokee	736	250
Chilten	2,027	350
Chectaw	4,822	112
Clarke	6,434	700
Clay	1,010	
Cleburne	380	60
Coffee	3,114	600
Colbert	4,519	921
Conecuh	4,435	960
Coosa	1,828	450
Covington	3,157	175
Crenshaw	2,801	600
Cullman	249	81
Dale	2,454	380
Dallas	18,145	275
DeKalb	443	
Elmore	5,543	226
Escambia	5,425	1,606
Etowah	7,672	2,000
Fayette	1,497	326
Franklin	700	200
Geneva	1,686	300
Green	6,628	157
Hale	7,041	130
Henry	3,929	600
Houston	7,211	1,700
Jackson	1,242	
Jefferson	121,667	7,000
Lamar	1,204	100
Lauderdale	4,022	495
Lawrence	3,010	408
Lee	8,954	500
Limestone	4,013	800
Lowndes	6,512	00
Macon	14,539	1,100
Madison	10,333	1,500
Marengo	10,226	170
Marion	384	200
Marshall	604	
Mobile	45,493	6,400
Monree	5,914	140
Montgomery	34,079	2,176
Morgan	4,641	
Perry	6,351	300
Pickens	5,547	600
Pike	6,866	720
Randolph	2,728	1,171
Russell	10,135	560
Shelby	3,356	375
St. Clair	2,363	750
Sumter	8,700	295
Talladega	9,318	1,134
Tallapoosa	5,083	
Tuscaloosa	14,157	5,500
Walker	3,850	2,800
Washington	2,835	600
Wilcox	8,218	
Winston	63	

*NOTE: NOT FOR PUBLICATION

GEORGIA

County	Potential Negro Voters	No of Neg. Registered	County	Potential Negro Voters	No of Neg. Registered
Appling	1356	1068	Elbert	3371	986
Atkinson	897	408	Emanuel	3597	1657
Bacon	558	8	Evans	1340	494
Baker	1819	0	Fannin	47	63
Baldwin	8461	2487	Fayette	1261	11
Banks	229	32	Floyd	6046	2730
Barrow	1235	413	Forsyth	25	20
Bartow	2404	702	Franklin	970	300
Ben Hill	2659	918	Fulton	99347	24441
Berrien	1107	738	Gilmer	14	6
Bibb	25993	5140	Glascock	470	21
Bleckley	1588	39	Glynn	6069	2185
Brantley	451	175	Gordon	641	348
Brooks	4693	707	Grady	3442	527
Bryan	1269	885	Greene	3548	2586
Bulloch	4755	1795	Gwinnett	1751	1000
Burke	8797	399	Habersham	381	300
Butts	2168	1414	Hall	2357	1421
Calhoun	3232	126	Hancock	4094	1850
Camden	2062	1556	Haralson	721	319
Candler	1494	1174	Harris	3380	275
Carroll	3578	939	Hart	1803	327
Catoosa	183	129	Heard	867	388
Charlton	772	12	Henry	3657	1529
Chatham	38272	9720	Houston	3835	443
Chattahoochee	1510	8	Irwin	2171	800
Chattooga	1030	1020	Jackson	1571	436
Cherokee	473	320	Jasper	2327	570
Clarke	6249	2866	Jeff Davis	1034	42
Clay	2148	97	Jefferson	5588	237
Clayton	2070	275	Jenkins	2899	891
Clinch	1222	422	Johnson	1717	416
Cobb	3935	1948	Jones L	2223	536
Coffee	3133	980	Lamar	2230	673
Colquitt	4409	1047	Lanier	926	473
Columbia	2451	487	Laurens	7298	3537
Cook	1861	750	Lee	2456	29
Coweta	5788	1348	Liberty	2825	2453
Crawford	1806	125	Lincoln	1617	3
Crisp	4390	835	Long	695	1061
Dade	72	45	Lowndes	8350	2767
Dawson	0	0	Lumpkin	82	73
Decatur	6231	895	Macon	2914	141
Dekalb	8694	2650	Madison	2056	126
Dodge	2863	2068	Marion	4821	54
Dooly	3887	1008	McDuffie	1158	356
Dougherty	11773	2130	McIntosh	1879	1197
Douglas	1020	730	Meriwether	5727	1207
Early	4790	226	Miller	1372	6
Echols	379	15	Mitchell	5955	345
Effingham	1838	211	Monroe	2885	737
		986			

GEORGIA cont.

County	Potential Negro Voters	No. of Neg. Registered
Montgomery	1613	887
Morgan	3264	738
Murray	96	28
Muscogee	20031	9987
Newton	3860	1539
Oconee	932	446
Oglethorpe	2201	229
Paulding	602	418
Peach	4270	640
Pickens	225	80
Pierce	1295	425
Pike	1915	372
Polk	2795	
Pulaski	2371	248
Putnam	2295	531
Quitman	1005	45
Rabun	71	17
Randolph	4971	473
Richamond	23694	5372
Rockdale	1322	563
Schley	1184	134
Creven	5146	729
Seminole	1631	22
Spalding	5075	1151
Stephens	1268	514
Stewart	4363	68
Sumter	7441	485
Talbot	2757	210
Taliaferro	1575	888
Tattnall	2384	1681
Taylor	2233	325
Telfair	2375	101
Terrell	5054	105
Thomas	8246	1700
Tift	3576	913
Toombs	2631	155
Towns	3	0
Treutlen	1041	18
Troup	9423	2036
Turner	2009	418
Twiggs	2593	354
Union	0	0
Upson	3822	542
Walker	1389	1136
Walton	3236	598
Ware	4979	1298
Warren	2836	200
Washington	6387	1363
Wayne	1644	1448
Webster	1313	0
Wheeler	1101	476
	192	

County	Potential Negro Voters	No. Of Neg. Registered
White	192	189
Whitfield	859	951
Wilcox	1841	258
Wilkes	3748	263
Wilkinson	2621	327
Worth	4837	322

**NOTE: NOT FOR PUBLICATION

FLORIDA

County	(1950) Potential Negro Voters	(1956) No of Neg. Registered
Alachua	9,430	3,153
Baker	818	361
Bay	4,028	2,012
Bradford	1,408	859
Brevard	3,544	2,160
Broward	12,234	6,958
Calhoun	594	231
Charlotte	469	268
Citrus	879	580
Clay	1,230	1,193
Collier	1,402	741
Columbia	3,357	1,645
Dade	42,682	19,048
DeSoto	1,229	807
Dixie	387	181
Duval	55,832	27,368
Escambia	14,521	6,733
Flayler	872	64
Franklin	904	521
Gadsden	10,930	5
Gilchrist	203	29
Glades	584	262
Gulf	1,129	481
Hamilton	1,983	507
Hardee	404	375
Hendry	1,034	135
Hernando	869	622
Highlands	2,054	1,243
Hillsborough	24,941	8,856
Holmes	326	130
Indian River	1,764	427
Jackson	5,843	3,430
Jefferson	3,272	183
Lafayette	176	-0-
Lake	5,110	1,363
Lee	3,017	1,818
Leon	11,213	4,046
Leva	2,107	603
Liberty	333	1
Madison	3,153	1,010
Manatee	4,425	1,686
Marion	8,387	4,324
Martin	1,374	706
Monroe	2,043	1,652
Nassau	2,123	1,223
Okaloosa	1,177	606
Okeechobee	406	348
Orange	14,321	3,137
Osceola	958	358
Palm Beach	22,253	6,520
Pasco	1,713	624
Pinellas	12,118	3,477
Polk	15,492	4,989
Putnam	5,199	1,770
St. Johns	5,053	2,051
St. Lucie	3,732	1,813
Santa Rosa	928	730
Sarasota	2,896	783
Seminole	6,881	2,242
Sumter	1,703	790
Swannee	2,606	565
Taylor	1,945	91
Union	2,453	6
Volusia	10,415	5,761
Wakulla	833	345
Walton	1,051	954
Washington	1,056	743

*NOTE: NOT FOR PUBLICATION

KENTUCKY

County	Potential Negro Voters	No. of Negroes Registered	County	Potential Negro Voters	No. of Negroes Reg
Adair	657	550	Hopkins	2654	1800
Allen	187	125	Jackson	2	---
Anderson	313	250	Jefferson	49000	25000
Ballard	398	380	Jessamine	818	450
Barren	1505	867	Johnson	2	---
Bath		300	Kenton	3238	2100
Bell	1173	845	Knott	110	225
Boone	135	69	Knox	383	200
Bourbon	1976	1000	Larue	366	400
Boyd	720	300	Laurel	189	220
Boyle	1920	705	Lawrence	57	30
Bracken	98	363	Lee	24	15
Breathitt	56	13	Leslie	9	5
Breckinridge	463	451	Letcher	772	805
Bullitt	202	72	Lewis	25	15
Butler	111	41	Lincoln	777	515
Caldwell	763	250	Livingston	82	41
Calloway	575	350	Logan	1769	1200
Campbell	1043	829	Lyon	624	150
Carlisle	82	50	Madison	2048	1650
Carroll	187	160	Marion	1021	700
Carter	29	10	Marshall	14	4
Casey	42	15	Martin	---	---
Christian	7072	3759	Mason	1350	1000
Clark	1343	851	McCracken	4450	2036
Clay	306	87	McCreary	24	15
Clinton	40	20	McLean	78	28
Crittendon	98	81	Meade	212	159
Cumberland	408	304	Menifee	12	5
Daviess	2141	1125	Mercer	731	590
Edmonson	84	45	Metcalf	304	302
Elliot	---	---	Monroe	271	310
Estill	64	45	Montgomery	937	540
Fayette	12719	5622	Morgan	2	---
Fleming	255	260	Mohlenberg	1140	900
Floyd	427	350	Nelson	1095	700
Franklin	2022	851	Nickolas	210	168
Fulton	1578	1100	Ohio	284	180
Gallatin	64	40	Oldham	967	500
Garrard	759	525	Owen	284	100
Grant	64	40	Owsley	45	15
Graves	1293	1006	Pendelton	71	50
Grayson	62	42	Perry	990	700
Green	509	275	Pike	837	500
Greenup	115	262	Powell	93	140
Hancock	114	27	Pulaski	565	500
Hardin	2441	450	Robertson	24	15
Harlan	3620	3500	Rockcastle	13	10
Harrison	478	150	Rowan	11	4
Hart	923	500	Russell	99	40
Henderson	2562	1478	Scott	1283	900
Henry	608	400	Shelby	1573	1000
Hickman	602	450	Simpson	1042	350

LOUISIANNA

County	Potential Negro Voters	No. of Neg. Registered
Acadia	4500	3448
Allen	2470	1811
Ascension	4180	1926
Assumption	3380	1992
Avoyelles	4810	1960
Reauregard	1940	1120
Bienville	3980	587
Bossier	8020	495
Caddo	43770	5500
Calcasieu	14990	6244
Caldwell	2430	450
Cameron	250	236
Catahoula	2070	330
Claiborne	5980	17
Concordia	4560	587
De Soto	6480	762
East Baton Rouge	40700	8629
East Carroll	5150	0
East Feliciana	6390	1361
Evangeline	3290	3262
Franklin	5070	650
Grant	1680	864
Iberia	7130	4225
Iberville	7110	2411
Jackson	2240	1113
Jeffe son	13690	6097
Jefferson Davis	2890	1690
Lafayette	8980	4549
La Fourche	2950	1572
La Salle	860	742
Lincoln	5420	1166
Livingston	1630	1162
Madison	6100	0
Morehouse	8590	935
Natchitoches	8350	2954
Orleans	124600	31880
Ouachita	16400	5782
Plaquemines	2840	49
Pointe Coupee	5580	1319
Rapides	20500	3160
Red River	2600	1512
Richland	5230	740
Sabine	2190	1385
Saint Bernard	1140	802
Saint Charles	2350	1949
Saint Helena	2170	1694
Saint James	3740	2117
Saint John The Baptist	3730)	2426)
Saint Landry	16500	13050
Saint Martin	7820	2668
Saint Mary	4400	2583
Saint Tammany	4450	1997
Tangipahoa	9550	3749
Tensas	4500	0
Terrebonne	5880	980
Union	3160	1600
Vermillion	2390	1916
Vernon	1470	891
Washington	6520	1806
Webster	6940	1769
West Baton Rouge	3530	1017
West Carroll	1420	292
West Feliciana	4000	0
Winn	2480	1430

** NOT FOR PUBLICATION

MISSISSIPPI

County	Potential Negro Voters	No. of Neg. Registered
Adams	9338	641
Alcorn	2225	78
Amite	4598	3
Attala	5179	34
Benton	1749	35
Bolivar	21805	511
Calhoun	1893	6
Carroll	3958	0
Chickasaw	4016	0
Choctaw	1412	19
Claiborne	4728	111
Clark	3849	0
Clay	4922	12
Coahoma	19136	1070
Copiah	7841	16
Covington	2354	419
De Soto	8013	1
Forrest	7406	16
Franklin	2294	70
George	618	0
Greene	758	38
Grenada	4980	39
Hancock	1131	449
Harrison	7858	1569
Hinds	35021	4089
Holmes	11468	45
Humphreys	7712	37
Issaquena	1790	0
Itawamba	470	42
Jackson	3752	900
Jasper	4313	9
Jefferson	4304	0
Jefferson Davis	3923	1038
Jones	8046	872
Kenper	4023	20
Lafayette	3844	105
Lamar	1118	0
Lauderdale	12965	1039
Lawrence	2229	268
Leake	3835	66
Lee	5331	97
Leflore	17893	297
Lincoln	4507	516
Lowndes	9177	117
Madison	11586	431
Marion	4103	331
Marshall	8210	15
Monroe	6734	18
Montgomery	2978	0
Neshoba	2984	8
Newton	3687	52
Noxubee	6764	0
Oktibbeha	5409	128
Panola	8628	1
Pearl River	2454	0
Perry	1136	58
Pike	7608	137
Pontotoc	1847	6
Prentiss	1170	18
Quitman	7844	234
Rankin	7295	33
Scott	4329	15
Sharkey	4533	1
Simpson	3351	61
Smith	1400	6
Stone	746	25
Sunflower	18949	114
Tallahatchie	9235	0
Tate	2989	0
Tippah	1603	144
Tishomingo	463	17
Tunica	9123	27
Union	1904	67
Walthall	3017	0
Warren	12312	1099
Washington	27823	1464
Wayne	2857	0
Webster	1243	3
Wilkinson	4558	40
Winston	4162	30
Yalobusha	3142	9
Yazoo	11126	81

** NOTE: NOT FOR PUBLICATION

NORTH CAROLINA

County	Potential Negro Voters	No. of Negs. Registered	County	Potential Negro Voters	No. of Neg.
Alamance	6897	3300	Iredell	5387	1100
Alexander	516		Jackson	732	
Alleghany	147		Johnston	6686	1200
Anson	6143	1560	Jones	2238	165
Ashe	154		Lee	3214	585
Avery	151		Lenoir	10266	2050
Beaufort	7066	200	Lincoln	1593	500
Bertie	7016	400	McDowell	796	400
Bladen	5496	600	Macon	198	
Brunswick	3322	550	Madison	105	50
Buncombe	9950	4200	Martin	6117	1500
Burke	1824		Meckenburg	29472	8075
Cabarrus	5169		Mitchell	35	
Caldwell	1574		Montgomery	1960	945
Camden	991		Moore	8900	1002
Carteret	1599		Nash	11712	2400
Caswell	4383	950	New Hanover	11675	5445
Catawba	2878	100	Northampton	8206	500
Chatham	3963		Onslow	3316	500
Cherokee	172	50	Orange	4385	
Chowan	2681		Pamlico	1549	100
Clay	44		Pasquotank	4961	
Cleveland	6652		Pender	4180	
Columbus	7897	350	Perquimans	2290	
Craven	8446		Person	4118	1400
Cumberland	14275	1200	Pitt	14057	500
Currituck	1102		Polk	799	400
Dare	241		Randolph	2273	600
Davidson	3563	2000	Richmond	6065	1252
Davie	1143	325	Robeson	22062	4000
Duplin	7336		Rockingham	6966	1700
Durham	20101	9050	Rowan	7080	2500
Edgecombe	12845	600	Rutherford	2828	
Forsyth	25027	13000	Sampson	8660	
Franklin	6643		Scotland	5791	488
Gaston	8163		Stanly	2329	
Gates	2344		Stokes	932	
Graham	113		Surry	1372	
Granville	7179		Swain	706	
Green	3690		Transylvania	385	
Guilford	22309	8000	Tyrell	939	
Halifax	14350	950	Union	4666	1095
Harnett	5924	900	Vance	7179	1000
Haywood	488	125	Wake	21902	5000
Henderson	1319		Warren	6908	800
Hertford	6210	700	Washington	2730	
Hoke	4201	385	Watauga	129	
Hyde	1207	50			

NORTH CAROLINA cont.

County	Potential Negro Voters	No. of Neg. Registered
Wayne	15141	1500
Wilkes	1482	
Wilson	10964	1500
Yadkin	576	200
Yancey	116	80

**NOTE: NOT FOR PUBLICATION

SOUTH CAROLINA

County	Potential Negro Voters	No. of Neg. Registered	County	Potential Negro Voters	No. of Neg Voters Reg.
Abbeyville	3678	15			
Aiken	9896	1500			
Allendale	3891	350			
Anderson	9993	3000			
Bamberg	4485	500			
Barnwell	4776	750			
Beaufort	7624	2000			
Berkeley	8125	3200			
Calhoun	4437	0			
Charleston	34111	6000			
Cherokee	3692	1000			
Chester	6788	650			
Chesterfield	6059	35000			
Clarendon	9279	1200			
Colleton	6768	1200			
Darlington	10455	9000			
Dillon	6520	4000			
Dorchester	5772	800			
Edgefield	4312	800			
Fairfield	5931	550			
Florence	16650	1600			
Georgetown	7321	2100			
Greenville	17150	9000			
Greenwood	6782	2500			
Hampton	4607	350			
Hoory	6969	2700			
Jasper	3281	1100			
Kershaw	7065	1000			
Lancaster	5111	1500			
Laurens	7313	700			
Lee	6246	1500			
Lexington	4698	150			
McCormick	2625	0			
Marion	8668	1500			
Marlboro	7460	200			
Newberry	5896	775			
Oconee	2457	2000			
Orangeburg	19158	2200			
Pickens	2364	900			
Richland	28383	12500			
Saluda	2971	500			
Spartanburg	17546	7000			
Sumter	14807	1800			
Union	4879	1500			
Williamsburg	12121	900			
York	10904	2900			

** NOTE: NOT FOR PUBLICATION

TEXAS

County	Potential Negro Voters	No of Neg. Registered
Anderson	6,235	1,488
Angeline	4,143	2,336
Austin	1,875	112
Bailey	150	78
Bastrop	3,261	1,103
Bell	8,968	1,264
Bexar	51,144	15,497
Bowie	16,467	3,012
Brazoria	9,900	2,765
Brazos	8,795	2,504
Burleson	3,625	835
Caldwell	1,855	481
Camp	1,866	779
Cass	4,332	947
Chambers	1,105	339
Cherokee	6,772	986
Collin	1,642	350
Colorado	3,852	1,139
Dallas	108,900	15,626
Dawson	1,330	62
Denton	2,623	231
Dewitt	1,923	349
Ector	2,243	260
Ellis	7,090	1,711
El Paso	16,276	1,433
Falls	6,190	1,934
Fannin	3,399	638
Fayette	2,762	1,244
Fort Bend	6,461	858
Freestone	4,487	1,495
Galveston	26,806	6,490
Gonzales	3,572	896
Grayson	6,845	1,117
Gregg	16,042	2,398
Grimes	4,730	767
Guadalupe	2,875	699
Hardin	3,572	827
Harris	163,604	36,654
Harrison	12,872	3,914
Hays	817	210
Henderson	2,980	1,403
Hill	1,977	738
Hopkins	1,275	374
Houston	6,685	2,023
Hunt	3,715	1,157
Jackson	1,165	557
Jasper	5,563	1,273
Jefferson	47,916	10,567
Johnson	1,335	370
Jones	581	144
Kaufman	5,333	1,274

County	No. of Neg. Registered	Potential Negro Voters
Lamar	1,721	4,972
Lavaca	674	2,941
Lee	616	1,535
Leon	1,426	2,946
Liberty	1,626	5,734
Limestone	1,894	5,192
Lubbock	2,016	17,136
McLennan	6,038	25,371
Madison	561	1,359
Marion	913	2,541
Matagorda	1,174	5,179
Midland	1,023	7,195
Milam	1,182	4,177
Montgomery	1,361	5,342
Morris	422	1,483
Nacogdoches	2,015	6,782
Navarro	1,513	6,990
Newton	1,081	3,552
Nueces	2,684	13,814
Orange	1,536	6,618
Panola	1,264	4,821
Polk	913	2,368
Petter	712	6,344
Red River	533	3,297
Robertson	1,114	3,812
Rockwall	283	695
Rusk	3,163	8,182
Sabine	361	1,576
San Augustine	601	1,263
San Jacinto	572	2,146
Shelby	615	3,924
Smith	3,713	18,698
Tarrant	8,571	71,826
Taylor	739	4,634
Travis	5,268	27,855
Trinity	1,023	1,449
Upshur	1,369	2,772
Victoria	1,898	5,451
Walker	1,406	6,924
Waller	1,063	2,908
Washington	3,750	4,606
Wharton	1,963	4,937
Wichita	1,006	9,514
Willaimson	813	3,336

*NOTE: NOT FOR PUBLICATION

Texas has 254 counties. More than 90% of the Negro population resides in the 95 counties listed here.

VIRGINIA

County	Potential Negro Voters	No of Neg. Registered
Accomac	6,591	220
Albemarle	2,840	350
Alleghany	1,193	168
Amelia	1,999	555
Amherst	2,854	546
Appomattox	1,107	202
Arlington	4,248	1,185
Augusta	956	179
Bath	480	21
Bedford	2,916	1,066
Bland	79	12
Botetourt	891	—
Brunswick	5,503	705
Buchanan	6	—
Buckingham	2,493	290
Campbell	3,357	955
Carolina	3,086	406
Carroll	200	11
Charles City	1,930	704
Charlotte	2,702	284
Chesterfield	4,489	1,150
Clarke	746	255
Craig	13	—
Culpeper	1,907	452
Cumberland	1,996	340
Dickenson	163	57
Dinwiddie	7,879	395
Elizabeth City	6,973	inc. with Hampton
Essex	1,594	126
Fairfax	6,563	1,115
Fauquier	2,913	106
Floyd	236	104
Fluvanna	1,301	82
Franklin	1,750	307
Frederick	214	48
Giles	265	140
Gloucester	1,960	513
Goochland	2,515	657
Grayson	462	53
Green	357	87
Greensville	4,506	790
Halifax	8,675	521
Hanover	3,388	764
Henrico	3,253	814
Henry	3,474	400
Highland	103	11
Isle of Wight	3,957	735
James City	1,590	330
King & Queen	1,795	205
King George	987	325
King William	1,888	1,146
Lancaster	2,015	415
Lee	257	97
Loudoun	2,098	531
Louisa	2,602	361
Lunenburg	2,905	500
Madison	976	79
Mathews	1,139	150
Mecklenburg	7,655	335
Middlesex	1,568	212
Montgomery	959	465
Nansemond	8,931	1,148
Nelson	1,882	352
New Kent	1,150	240
Norfolk	8,898	1,426
Northampton	5,105	529
Northumberland	2,118	716
Nottoway	3,607	655
Orange	1,791	247
Page	313	110
Patrick	626	80
Pittsylvania	9,271	502
Powhatan	1,349	329
Prince Edward	3,468	725
Prince George	3,129	175
Prince William	5,724	
Princess Anne	1,524	1,800
Pulaski	1,165	695
Rappahannock	617	330
Richmond	1,077	235
Roanoke	2,321	539
Rockbridge	1,211	345
Rockingham	409	78
Russell	370	75
Scott	187	36
Shenandoah	231	75
Smyth	289	82
Southampton	7,972	575
Spotsylvania	1,470	335
Stafford	800	350
Surry	1,941	310
Sussex	4,034	540
Tazewell	1,667	267
Warren	663	137
Warwick	7,129	
Washington	741	148
Westmoreland	2,285	331
Wise	1,376	207
Wythe	663	169
York	1,699	607

VIRGINIA (Con't).

Independent City	Potential Negro Voters	No. of Negroes Registered
Va. Beach City		100
Warrick City		868
Alexandria City	5,129	1,640
Bristol City	704	110
Buena Vista	148	29
Charlottesville	3,079	2,110
Clifton Forge	645	171
Danville	6,517	1,448
Fredricksburg	1,224	357
Hampton	1,644	2,087
Harrisonburg	433	185
Hopewell	917	350
Lynchburg	6,506	2,506
Martinsville	2,825	352
Newport, News	11,754	3,341
Norfolk	42,028	9,328
Petersburg	9,399	1,407
Portsmouth	19,196	3,444
Radford	369	144
Richmond	48,257	11,569
Roanoke	9,420	2,408
South Norfolk	1,434	868
Staunton	1,397	285
Suffolk	3,004	476
Williamsburg	569	93
Winchester	722	91
Galax		15
Colonial H eights	7	—
Chesterfield Court House		
Fall Church	90	42
Waynesboro	564	130
Covington		310
Norton		135

*NOTE: NOT FOR PUBLICATION

THE SEARCH FOR PEACE

6th Century B. C.	Promises and Prophesies ancient Israel's alliances Lycean League -- Asia Minor Amphictyonic League -- Greece
2nd Century B. C.	Archaen League -- Greece
1st Century A. D.	Birth of Christ John's Vision of Patmos Early Church
14th Century A. D.	Proposed Federation of States By Dante, Marcellius -- Italy Abbe Honore -- France
15th Century	Proposed - European Empire By George of Podie brad of Bohemia Proposed by Congress of Kings by William Coerura and John Sylevagires of Burgundy
16th Century	A Kingdom of Europe -- By Erasumus and Cardinal Woolsey
17th Century	Congress of Ambassadors -- By Emeric Cruce of France The Grand Design - by (Duke Cully - Henry IV) France -- A Society of Sovereigns -- by Ernest Landgrave -- Germany
18th Century	Alliance of European States By Abbe St. Pierre Reduction of Armament -- A Common Legislature By Rentham -- England Federation of All People By Emanuel Kant -- Germany European Deit - Parliment of State -- William Penn - England
19th Century	American Plan. William Ladd Monroe Doctrine Peace Literature - David Dodge - U. S. The Holy Alliance Austria, Prussia, Russia
1899	1st Hague Peace Conference
20th Century 1890 - 1914	Peace Organizations
1907	2nd Hague Conference
1915	League to Enforce Peace
1918	League of Nations
	War

STEPS TO THE U. N. CHARTER

I. London Declaration

Signed on June 12, 1941, at St. James's Palace by the representatives of Great Britain, Canada, Australia, New Zealand and the Union of South Africa, and of the exiled Governments of Belgium, Czechoslovakia, Greece, Luxembourg, the Netherlands, Norway, Poland, Yugoslavia and of General de Gaulle of France, and states:

"The only true basis of enduring peace is the willing cooperation of free peoples in a world in which, relieved of the menance of aggression, all may enjoy economic and social security;

"It is our intention to work together, and with other free peoples, both in war and peace, to this end."

II. Atlantic Charter

Signed on August 14, 1941, by President Roosevelt and Prime Minister Winston Churchill. Clause 8 reads:

"They believe that all of the nations of the world, for realistic as well as spiritual reasons, must come to the abandonment of the use of force. Since no future peace can be maintained if land, sea, or air armaments continue to be employed by nations which threaten, or may threaten, agression outside of their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise aid and encourage all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

III. United Nations Declaration

Signed by the representatives of 26 states on January 1, 1942, at Washington, D. C. The Declaration reads:

"(i) Each Government pledges itself to employ its full resources, military or economic, against those members of the Tripartite Pact and its adherents with which such government is at war.

"(ii) Each Government pledges itself to cooperate with the Governments signatory hereto and not to make a separate armistice or peace with the enemies.

"The foregoing declaration may be adhered to by other nations which are, or may be, rendering material assistance and contributions in the struggle for victory over Hitlerism."

IV. Moscow and Teheran Conferences

On October 30, 1943, a declaration was signed in Moscow by Vyacheslav Molotov, Anthony Eden, Cordell Hull, and Foo Ping Shen, the Chinese Ambassador to the Soviet Union. Clause 4 of the Moscow Declaration on General Security proclaims that:

"they (the four Governments) recognize the necessity of establishing at the earliest practicable date a general international organization, based on the principle of the sovereign equality of all peace-loving states, and open to membership by all such states, large and small, for the maintenance of international peace and security."

In December of the same year, Roosevelt, Stalin and Churchill, meeting at Teheran, declared:

"We are sure that our concord will win an enduring peace. We recognize fully the supreme responsibility resting upon us and all the United Nations to make a peace which will command the goodwill of the overwhelming mass of the peoples of the world and banish the scourge and terror of war for many generations."

V. Dumbarton Oaks and Yalta Conferences

According to the Dumbarton Oaks proposals, the key body in the United Nations for preserving world peace was to be the Security Council on which the "Big Five"--China, France, the U.S.S.R., the United Kingdom and the United States--were to be permanently represented. However, the proposlas did not specify the voting procedure in the Council. This was discussed at Yalta at a conference between Roosevelt, Churchill and Stalin. On February 11, 1945 the conference announced that this point had been settled.

VI. The United Nations Confernce on International Organization

Delegates of 50 nations met at San Francisco between April 25 and June 26, 1945. Working on the Dumbarton Oaks proposals, the Yalta agreement, and amendments proposed by various governments, the Conference hammered out the Charter of the United Nations and the Statute of the new International Court of Justice. The Charter was passed unanimously and signed by all the representatives.

It came into force on October 24, 1945, when China, France, the U. S. S. R., the United Kingdom and the United States and a majority of the other signatories had filed their instruments of ratification. October 24 is now observed as United Nations Day.

IN THE WATCHES OF THE NIGHT - Rabbi David Polish - Christian Advocate-

As with this season of the year, there are times in human destiny when darkness falls early remain late. We seem to be insuch a period now, As dwellers of the night, we must learn to live in it, wrest ~~from it~~ its awesome secrets from it & above all face its perils as well as its blessings.

If we must live in such a world, we may be sure we do not walk thw highways alone or without signs that tell us much. There are three watches of the night the Talmud tells-
The 1st is marked by the braying of ~~the~~ an ass,
the 2nd by the barking of dogs.
the 3rd by the weeping of an infant at its mother's breat & a woman talking with her husband -- they all speak of great expectations.

One of the conditions of our night time is symbolized by the braying of an ass. National destiny rest upon the amassing of deadly weapons - the spirit of man to be ~~[illegible]~~ cast & recast until it conforms to the gospel of salvation through power. (Chester Bowles does not advocate disarmament - but reminds it will take --more - spirit of the Lord - mercy, undestanding)

Sandburg Hot Time & elr

To those who are attuned to the night, this watch of the braying of the ass presents a challenge to those who will respond -
Religion they recall has attained its sublimes hours in the nights of human destiny. In the 5th century when Rome was dying beneath the weight of impregnable armament, Augustine wrote his city of God illuminating the darkness for Christians & to the Talmud ~~a pillar~~ and a pillar of flame for Jewry.

The barking of the dog is predicated in the idea that force is the only way of dealing with one anation's adversaries - It is doubly effective in dealing with a nation's own citizehs.

The barking of the dog is the symbol of intimidation . This is a challenge that demands a response. The danger of the time is not the barking but the terror that fills men's hearts

Glenn Clark nursery rhymes - she later calls

Before God evil has its fleeting moment and comes to grif upon the rock of eternity.

God has given ius a ~~[illegible]~~ sacred task to sow trust & confidence; to speak the truth where it is perverted ; to live by reason not passion.

There is no night without its third watch - when hungry babies are heard to weep & wives converse with their husbands. The imagery of the waking household - while it is yet dark is fraught with hope & confidence.

Out of the need for men to communicate with each other to exchange their hopes & to articulate even in whispers, God's kingdom emerges.

The voice of God speaks thro the frightened hungry children. It cannot be st[illegible] at international barriers nor jammed on the highways of humanity where men mu[illegible] speak to each other - Peace will come through the children - A little child s[illegible]

CITIZENS COUNCIL PRAISES LAW ENFORCEMENT BODIES.

The Board of Directors of the Montgomery Citizens Council unanimously passed a resolution commending Alabama law enforcement officers for their "highly intelligent" handling of racial incidents during 1960. The resolution re-affirmed confidence in - State Safety Director Floyd Mann, M. S. Butler, Montgomery County Sheriff, and L. B. Sullivan, - City of Montgomery Safety Commissioner.

Council Chairman, G. M. Lancaster, Jr., said, "We have investigated and know of no organization which does not concur in the racial polices being exhibited by our State, County, and City law enforcement departments

Early this year the Montgomery Citizens Council held a "Salute to Law and Order", meeting in which State, County and City law enforcement departments were honored. The open meeting was covered by reporters from the extreme left wing publication, "The Nation". These reporters, starry eyed Northern Teenagers were accompanied by young Virginia Durr, local extremist. Dan Wakefield, one of the teenage reporters wrote a lengthy article published in "The Nation" covering his extensive (two day) stay in the South. In the article, he lambasted Safety Commissioner L. B. Sullivan and Council Publicity Director Don Hallmark for their segregation stands and related a fantastic story of an attempt being made to abduct him. Wakefield has since written a book published in October, in which he further expounds upon his vast knowledge of the South's racial problems,Alabma law enforcement and Hallmark's segregation propaganda.

Council Chairman Lancaster in a statement concerning the New Orleans situation stated that " it is obvious that someone high up in the New Orleans Police and Fire Department is in sympathy with their integrationist Mayor and School Board Directors. I believe we can safely say that our local law enforcement departments would not, as in the New Orleans situation, exhibit unfair and zealous efforts to prevent the mothers from voicing their objections to Federally enforced mixing."

BEST COPY AVAILABLE

List of people to whom announcement regarding the meeting of the Fellowship of the Concerned is to be sent:

Mrs. Harwell G. Davis, President YWCA, Birmingham, Alabama
Home address: 925 Essex Road
(Information just received from N. Y. that mail be sent to Mrs. Davis at Linville Falls, N. C.)

Miss Lucille Crabtree, Executive Director, YWCA, Birmingham, Alabama
309 North 23rd Street

Mrs. S. D. Taylor, Executive Director YWCA, Montgomery, Ala.
204 South Lawrence Street

Mrs. Gaynor St. John Turner, President, YWCA, Montgomery
Home add: 425 Thorn Place

Mrs. Mildred Ridgely, Ex. Dir. YWCA, Augusta, Ga.
924-938 Greene Street

Mrs. William D. Harden, President YWCA, Augusta, Ga.
2737 Walton Way - Home address

Miss Metta May Mitchell, Ex. Dir. YWCA, Savannah, Ga.
105 West Oglethorpe Avenue - Home

Mrs. J. F. Strozier, President YWCA, Savannah, Georgia
102 East 53rd Street - Home address

Miss Jean MacGillivray, Ex. Dir. YWCA, Jackson, Mississippi
226 North State Street

Mrs. L. Cowen Gooch, Jr., President YWCA, Jackson, Mississippi
1216 Linden Place - Home address

Mrs. Mary Kate Duskin, Ex. Dir. YWCA, Atlanta, Georgia
72 Edgewood Avenue, N. E.

Mrs. Mamie K. Taylor, President YWCA, Atlanta, Georgia
1137 Briarcliff Road, N. E. - Home address

Mrs. Alida Bassett Cory, Ex. Dir. YWCA, New Orleans, Louisiana
929 Gravier Street

Mrs. William T. Griffith, President, YWCA, New Orleans, Louisiana
360 Audubon Street - Home address

Miss Mary J. Haynes, Executive Director, YWCA, Mississippi District, Jackson
212 Millsaps Building

Mrs. Martin L. Riley, President, YWCA - Mississippi District, Jackson, Miss.
305 Sewanee Drive - Home address

Miss Eunice Adams, Executive Director, YWCA, Asheville, N, C.
13 Grove Street

Mrs. Eloise George, President YWCA, Asheville, N. C.
Send mail to YWCA, 13 Grove Street

Miss Mary Frances Lacey, Executive Director, YWCA, Greensboro, N. C.
314 North Davie Street

Mrs. David Brown, President, YWCA, Greensboro, N. C.
804 Dever Road - Home address

Miss Lillian Hunt, Ex. Director YWCA, Columbia, South Carolina
1505 Blanding Street

Mrs. Harold S. Willson, President YWCA, Columbia, South Carolina
4808 Citadel Avenue

Miss Ethel Simpson, Ex. Dir., Greenville, South Carolina
112-118 West North Street

Mrs. Forrest Abbott, Jr., President YWCA, Greenville, South Carolina
Paris Mountain, Greenville, S.C.

Announcement also sent to members of the National Board of the YWCA resident in the Southern Region. (See attached list)

5830 Creola Road
Charlotte 7, N.C.

Dear Mrs. Tilley,

Just wanted to say another "thank you" to you and the Southern Regional Council for the opportunity you gave to me to attend the Workshop in Atlanta. It was my first workshop of that type and I gained a great deal from the speeches, discussion and fellowship. Thank you very much for that opportunity and for the many things you are doing.

Sincerely yours,
Lurlene G. Barnhardt
(Mrs. Leslie E.)

Mrs. B. A. Stringer
" M. P. Hughes
Clara Culp
Mrs Chas L Hill
Mrs. John Stam
Mrs. E. M. Lindsay
Mrs. Robert O. Smith
" Hewson M Franklin
Mrs C F Cross.
" Luke Thornton
" G. P. Ledyard
Mrs. Albert Blanscomb
" Morris Ford
" Robert O. Smith
" J. O. Finney
" Geo. Allen Smith
" Eugene Loveman

Mrs. Howard Waldrep
Mrs Joseph Lewis
Mrs Gilbert Erwin Sr.
Mrs. Carl Sturdivant
Mrs. H. L. Benefield

KNOW YOUR COURTS AS YOU KNOW YOUR SCHOOLS

I , as a church woman, am concerned that our Constitutional Freedoms are not shared by all of our people; my religion convinces me they must be and gives me courage to study, work and lead others to the fuldillment of equal justice under the law

I am willing to sit in the courts and to visit police and other law enforcement agencies to learn how law is administered in my community. I will work with others in times of tension to see that the rights of all are protected.

NALE	ADDRESS	COUNTY
Mrs. S. T. Slaton	850 - Walnut St.	Etowah Co
Mrs. J. R. Hamilton	Rt 1, Gadsden,	Etowah Co.
Mrs. L. D. Moss	539 Hanalson	
Mrs C. W. Rollins	Rt 3 —	
Mrs. N. M. Blakey	835 Crown Point	Etowah
Miss Geddie Bromfield	3002 Scenic Drive	
Mrs. Harry Cooper		
Mrs. Duncan Franklin		
Miss Olivia Prewett		
Mrs Fleo L Hice		
Mrs. R. H. Copeland	Ala. Power Circle	
Mrs L. K. Cochran		
Mrs. B. R. Wennerstrom		

NAME OF CHURCH.....DISTRICT.....CONF.....

SENT IN BY _____ ADDRESS _____

Return to - SOUTHERN REGIONAL COUNCIL
63 AUBURN AVE., N.E.,
ATLANTA, GA.

KNOW YOUR COURTS AS YOU KNOW YOUR SCHOOLS

I, as a church woman, am concerned that our Constitutional Freedoms are not shared by all of our people; my religion convinces me they must be and gives me courage to study, work and lead others to the fulfillment of equal justice under the law.

I am willing to sit in the courts and to visit police and other law enforcement agencies to learn how law is administered in my community. I will work with others in times of tension to see that the rights of all are protected.

NAME	ADDRESS	COUNTY
Mrs. J.C. Garner	Weldon, N.C.	Halifax
Mrs. Overton Sinter	Weldon, N.C.	Halifax
Miss Alma Coleman	Weldon, N.C	Halifax
Mrs. F.H. Clark	Weldon	Halifax
Mrs. J-Allen Buck	Weldon	Halifax
Hazel Deville	Weldon	Halifax
Mrs. Jesse Boseman	Weldon	Halifax
Mrs. N.B. Joyner	Weldon	Halifax
Mrs. J.W. Brown	Weldon	Halifax
Mrs. H.W. Seifert	Weldon	Halifax
Mrs. E.B. Clark	Weldon	Halifax

NAME OF CHURCH Weldon Methodist DISTRICT ..... CONF. .....

SENT IN BY Mrs. H.W. Seifert ADDRESS Weldon N.C.

Return to your District Secretary of Christian Social Relations who will send it to your Conference Secretary

KNOW YOUR COURTS AS YOU KNOW YOUR SCHOOLS

I, as a church woman, am concerned that our Constitutional Freedoms are not shared by all of our people; my religion convinces me they must be and gives me courage to study, work and lead others to the fulfillment of equal justice under the law.

I am willing to sit in the courts and to visit police and other law enforcement agencies to learn how law is administered in my community. I will work with others in times of tension to see that the rights of all are protected.

NAME	ADDRESS	COUNTY
		N. Hampton
Mrs. L. L. Stephenson	Garysburg	N.C.
Mrs. Philip Hughes	Jackson	N.C.
Mrs. C. L. Boone	Seaboard	N.C.
Mrs. H. L. Stephenson	Garysburg	N.C.
Mrs. P. P. Barrett	Jackson	N.C.
Mrs. Woodie Boone	Seaboard	N.C.
Mrs. C. C. Barrett	Jackson	N.C.

NAME OF CHURCH Pleasant Grove DISTRICT Rocky Mt. CONF. Northampton

SENT IN BY Mrs. C. C. Barrett ADDRESS Jackson N.C.

Return to your District Secretary of Christian Social Relations who will send it to your Conference Secretary

IF
(With apologies to Kipling)

If you can keep your head when all about you
UNESCO seeks to muddle and deceive;
If you can trust yourself when"pinkies"doubt you
Because you love your Country and believe
Its Constitution is the best that ever
Was drawn to guard the liberties of man,
And that Americans must all endeavor
To keep it safe and solid if they can ....

If you won't let the UN be your master,
If you won't make world government your aim;
If you can fight the sinister disaster
Of letting spies and traitors win the game
If you are loyal to the land that gave you
Your freedom and the chance to fight and win,
And count upon its Bill of Rights to save you
From tyranny and slavery and sin ....

If you respect your Flag and love your Maker
And pray that He will guide you to do right,
And do not let the first high-sounding faker
Convince you white is black and black is white
If you stand up and say you love Old Glory
And show that you're an American with guts ....
Baby, you'd better get yourself a lawyer,
For "Mental Health" is out to prove you're NUTS!

--- author unknown

A Look Into The Heart of A Negro Mother-

GOD VERSUS SEGREGATION

I was born in the South and I know segregation for all its scorning hate and sin. I was a child of poor parents who used their day of rest going to Sunday School and church services to thank God for what He had given them. I never heard my parents discuss segregation - to them it didn't seem to have any meaning one way or the other, for they adopted the habit of thinking that some white people just didn't like them and they were friendly with the ones who did.

Our neighbors, white and colored alike, were poor and among the children there was no segregation. We played together until we were segregated, and when that happened, all the children were hurt and sometimes the hurt was so deep that it never healed. Children who believe in segregation are taught segregation, and to teach them you must plant a seed of hate in their little hearts. This is dangerous, because that seed will produce roots and branches - roots that grow so deep and branches that reach out so far that seeds of love and kindness and humbleness and understanding - our inheritance from God - cannot grow.

And now, as a mother, I know why my parents never discussed segregation. They had no words to tell their children; no words that would take away the hurt, and the scorning sting they had to endure from it. But I knew that I would have to discuss segregation because my children would ask it of me. I had to have something to tell them. Words? Yes, it would have to be words, but words that would win a victory over segregation, words so great that segregation would be spoken of with shame.

I knew that there was only one place to find these words - in the Bible, where God's words were found. And so I prayed and read, chapter after chapter, verse after verse, seeking the words of God, fearful of the day when my children would be hit with the full meaning of the word segregation, when they would begin to choose their own friends, and to meet all the things that come between good men and women and the things they want to do.

My prayers and my reading gave me faith; a faith greater than I had ever known, a faith that taught me patience and love, so deep in my heart that every mother's child is a son or daughter to me. I found that, like God, death disease and worry are not respectors of persons, for I have shed tears with white mothers who lost their children in war and I have helped them pray for their sick. And yet I could not find the words I wanted so much.

I have watched kindness and disregard for race or color in times of disaster when I have seen God's love shine in the eyes of one human being for another. And I have asked myself, "Must that love shine only when there is disaster, can it not be with us always?"

And I have answered, with the many others who may have asked themselves that same question, "Yes, when we live together in that Heaven that God has prepared for us." And yet I always had the hope that God would bring us together here on earth and that segregation would be abolished, and with this hope burning deep within me I watched my children and their playmates closely and told them the things God wanted them to know.

. . . . . .

This inspiring story was written by Mrs. William Cottles, Sr. of New Orleans, Louisiana, who sent it to the Southern Regional Council and who has given us permission to make copies available for you.

So the time passed, too full to drag or to be dull, and as days went on, that day I knew would come was upon me. It came with the showing of a movie, one of the children's favorite fairy tales. The picture was being shown at a downtown theater where the colored sat upstairs and the white downstairs.

The picture was the topic of the neighborhood. Every child wanted to see it and it was all they talked about for a whole week. I tried to suggest that they wait until the picture came to a neighborhood movie but they drowned my voice so that I couldn't tell them anything. They just had to see it now! So, on that beautiful afternoon the children all went - some with their parents, some in groups. My children went with their close friends.

My home is a straight-back house with one room going into the other and there was a long alley which needed cleaning. This kept me busy for the greater part of the time they were gone. I tried to make every minute count, and was so intense in my work that I didn't realize how late it was until I heard the children coming up the alley. I stopped still, for the usual noisy chatter was missing. I stood in the door of the house, waiting.

I heard one of them say, "Aw man, what d'you care, we seen the picture, didn't we?"

I heard no answer and when they entered the house the look on their faces told me why there was no noise. Something was wrong. I didn't move, waiting until they walked up to me. From the look on their faces I knew they were puzzled but I knew also that they were hurt. I tried to think what could have robbed them of that happy, God-given, carefree look with which they had left but now had lost.

It was one of my sons who broke through my wondering thoughts by asking, "Mama, why are we treated so bad?"

I found my voice to say, "In what way, son?"

"All ways, Mama," he replied, giving way to his pent-up emotions, "First on the street car, we had to sit in the back of a piece of wood. You see, we didn't know, Mama, and we sat any place and the motorman hollored at us."

He stopped. Now I was shocked. I felt every pain of the humiliation he must have felt and I couldn't say a word.

One little fellow said, "Oh, we could have beat up that motorman. He was a little old man."

Paying no attention to his friend, my son continued, "Then, when we got to the show we couldn't sit downstairs; we had to climb a lot of steps and the picture was so small it looked like it was a mile away. Why, Mama, does God let people do things like that?"

I looked at him and I knew that this was not simply a child's question. It would be asked by my children until they were eighty-three years old or until segregation ceases to exist. I had to find the words now and they had to be the right ones.

As I stood there the words came, those words that I had searched for for years, only to remember that they were planted into my heart at the age of eight. And thought it seemed that I prayed for hours, it all came to me in a minute.

Seating myself, I called the children to me and said,

"Children, you wanted to see a fairy story in the movies, so you won't mind if I tell you one, one I learned as a little girl."

"Do you," I asked, and they nodded their heads in assent.

"You see, I continued, "I know just how you feel, for once upon a time I was a little girl of eight and I was hurt as you were today, only it wasn't a piece of wood in a streetcar or climbing stairs in a theater. It was a playground - a playground I watched men build with a happy heart and never did I think that I wouldn't be allowed to play in it. Oh, I heard my Papa and Mama say something about a "white" park, but it didn't mean anything to me. Because, like you children, in our neighborhood all the children played together. When that playground was finished it was the most beautiful thing I had ever seen. It had beautiful green grass, cut close to the ground, that felt like cotton under my bare feet, and swings, hanging on newly painted posts, and see-saws! I had never seen anything like it. The see-saw we had before was a wide plank across a tree stump and these new ones and the sliding boards were things that my child's heart longed to enjoy.

"One day I stood outside, looking in, denied the opportunity to use the park. And as I looked with longing, I gazed upward and, blowing in all its glory was my flag, our flag, the one I had been taught to love, that stood for my country, my America. The tears, salty as brine, streamed down my cheeks, and I sucked in my bottom lip and the salt taste made my whole trembling mouth wince and I wondered why I was ever born or the world was ever made.

"Something made me look higher and above the flag my eyes fell on a large, white cloud, that looked like the side of a house, with small patches of blue that were like small windowpanes in a large window.

"Then I remembered the story I had been told. And like the child in that story, in my imagination I saw the hands of God. In one hand He held a box full of paint - all colors, and in the other He held a brush. And on an easel, tilted back, lay three babies. One of them He had not painted at all, the second He had painted brown, and the third a lighter brown.

"With the brown paint left on His brush, He painted the eyes of all the babies. Then, dipping the brush in black paint, He painted the hair, eye-brows and lashes of all the babies. And with what was left on the brush He put a black dot in the center of each baby's eyes.

"When He had finished, I saw Him gently place each baby in a three-cornered piece of cloth and hook them on the bills of storks that stood waiting to do God's delivering. My heart gave a thump of gladness for I knew that God had colored all of us with the same colors. God Almighty had placed the colors where he wanted them and no one could hate my color and not want to touch it, for they had the same dark color closer to them than I could ever get.

"I also knew that others were no better than I, for their were no white, black, brown, or yellow people, when all were colored by the hand of God.

"My heart was filled with gladness, and as I raised my hand to touch my wet cheek I realized that there were no more salt tears and my lips broadened into a big smile for I knew that God loved me.

"I was just about to turn and go home when the policeman who watched the playground (and the same one who had told us to keep out) touched me on the shoulder saying,

"Little girl, don't cry, because I am going to walk to the other side of the playground and you can swing and slide as much as you want to and I am going to stay there until you are finished.'

"I looked up at the big policeman and gave him a bigger smile. And looking up at my big, white cloud with its big open window, I clasped my hands together as I was taught to do when saying my prayers and said, 'Thank you, God' to let Him know that I understood. Then I turned to the big, kind policeman, who loved me also, and said,

'No thank you. We have a big swing on a big acorn tree in our yard and a good slide down the hill at the corner.'

Then I saw tears well up in his eyes and I knew in my child's heart that I was the one who was happy. I felt sorry for the policeman because he wanted to be good and see God at work and he could not.

"I threw a kiss at Old Glory, my flag, saying, 'You are wonderful', and I left the policeman, scratching his head and looking from me to the flag.

"And, I concluded, "never since has the sign "White Only" hurt me because I know it is only an insult to God, the first and greatest creator of art and the only artist who gave his creation life. Children, when you are men and women and stop to admire the colors in the rainbow across the heavens, or to look at a beautiful sunset, or to admire flowers in all their radiant colors, or when you see the trees stretching forth their beautiful branches in thanks, remember that God in His heaven is admiring your color too."

"You see, children, colors are beautiful and they form a picture of everything God has made."

One little fellow who was nicknamed Turk, stepped out from among the others and with his large, brown eyes shining happily, said slowly,

"An' they tan' tall me black, huh?" I knelt down beside him hugging him closely, and thanking God, for I knew that they understood.

And as I looked at the others I saw the same happy look on their faces and I heard one of my own children say,

"And Mama, if all the people saw God at work like we did, they would be God's people and everybody would be happy."

And smiling, I replied, "Yes son, if they truly believed in God, for only a believing soul can see God's works and I want you to know that there are plenty of believing souls in America."

America is a nation of people serving God, each in his own fashion. And having one God among them, the American people are the real judges in this case of God Versus Segregation, and for true Americans with the Godly spirit, there is but one decision.

"MENTAL HEALTH"--A MARXIST WEAPON

By MERWIN K. HART

In the ideological war being waged for the minds of free men, a technique for compelling conformity in an individual's political beliefs, social attitudes and personal tastes has been worked out by the social scientists and "human engineers" and is already in operation. It masquerades under the misnomer "mental health" — not "mental illness' which is a more demonstrable term. A significant number of its proponents have extreme radical records (records of subversive affiliations as defined in government reports), or have taken the Fifth Amendment rather than discuss their Communist Party membership.

This Marxist apparatus is now entrenched in every state of the Union with separate units in many counties and even municipalities (some 400 separate entities at this writing). It is backed by powerful influences in the U. S. Department of Health, Education and Welfare and the latter's National Institute of Mental Health at Bethesda, Md. It is supplemented by an impressive array of national and international anthropologists, psychologists, psychiatrists and social planners in general, cooperating with a world-wide organization within which other dedicated Marxists are at work.

As with so many groups which have lent themselves in the past to propaganda activities of doubtful value or even of detriment to United States citizens, the mental health movement has drawn in dozens of big names in the advertising and business fields. By using such names, the mental health groups proceed to run state and national campaigns for financial support from the average unsuspecting contributor. With this money the mental health elite then proceed to press for the state and federal legislation necessary for the accomplishment of their goals.

A Definition

What indeed is the definition of "mental health"? Edith M. Stern, writing in *Mental Illness — A Guide for the Family* makes this admission: "The legal definition of 'insanity' does not accord with modern medical conceptions of mental illness. . . . Scientifically there is no such thing as absolute mental health; there are degrees of physical health and physical illness."

Or as Henry A. Bowman says in *The Nature of Mental Health*: "Mental health is also a matter of degree. There is no hard and fast line between health and illness."

In other words, mental health is a moving target. As used today by the professional propagandists, the definition is loosely designed so that they may extend their field to limitless operations. In fact one large, expensive brochure on *The Meaning of Mental Health* actually lists the aims of the organization which publishes it as: "To improve mental health of the people including treatment, rehabilitation, prevention and education."

In establishing the norms for "mental health," what kind of persons are in key positions? The names appearing on letterheads and publications of some of the leading mental health organizations provide a clue. They range from persons involved in Communist Party activities to leaders in the United World Federalists and Americans for Democratic Action. For example, the letterhead of the National Mental Health Committee, 1129 Vermont Avenue, N.W., Washington 5, D. C., carries a paragraph:

> "Through a broad educational campaign, to create understanding and support of the 10-point Bill of Rights for the mentally ill adopted by the 1954 National Governors' Conference on Mental Health. To convince the American people to actively support federal, state and local preventive mental health programs emphasizing research, training and expanded clinic and community services designed to treat and cure mental illness in its early stages."

Transmission Belt

Obviously the intent is not to prevent mental *health* but to prevent mental *illness*. But behind the confusion in terms it may well be suspected is a powerful transmission belt by which dedicated Marxists are already feeding their propaganda to the Governors of all our States. As to Marxist influences at work, the letterhead lists the name of Dr. Julius Schreiber. Dr. Schreiber was questioned before the Senate Internal Security Sub-committee in 1954 during its investigation into Subversive Influences in Government to explain his role as Chief of the Army T I and E program (Troop Information and Education) during World War II. He refused to state whether he was a communist and took the Fifth Amendment more than ten times. However, he admitted he was born in Gordok, Russia, and stated under oath that he had set up the Institute for Social Relations which was underwritten by the American Jewish Committee. An examination of the material recommended in *Talk It Over*, published by his National Institute for Social Relations, revealed numerous Communists as the authors of this material.

Dr. Schreiber also said he was then head of the Washington Mental Health Association and hoped to affiliate with the National Association for Mental Health. He admitted he had given a talk on mental health and social environment at the Scientific and Cultural Conference for World Peace at the Waldorf-Astoria. This meeting was the subject of a detailed study by the House Committee on Un-American Activities, dated April 19, 1949.

Associated with Dr. Schreiber's Institute of Social Relations, according to the Washington *Sunday Star*, August 31, 1947, were Dr. George S. Stevenson, consultant to the National Association for Mental Health and the following who have one to twenty-eight citations in reports of the House Committee on Un-American Activities: Manchester Boddy, Col. Evans F. Carlson, Dr. Everett R. Clinchy of the National Conference of Christians and Jews; Dr. Donald DuShane, Dr. Frank P. Graham, Dr. Mordecai W. Johnson, Miss Katherine Lenroot, Philip Murray, Bishop G. Bromley Oxnam, Channing H. Tobias and Walter Wanger. Then there are Mrs. Max Ascoli, whose husband publishes the radical *Reporter* magazine; Barry Bingham and John Gunther of Americans for Democratic Action and Albert Deutsch, another sponsor of the Cultural Conference at the Waldorf.

The Web

To show how the web is interwoven among the various leading mental health groups, Dr. George S. Stevenson (on the letterhead of the National Mental Health Committee and on Schreiber's Institute of Social Relations) was treasurer of the World Federation for Mental Health and is consultant to the National Association for Mental Health, which includes on its 1957 revised reading list *Durham Decision — A Beacon in the Dark* by Dr. Schreiber.

The National Association for Mental Health also includes in its reading list such authors as Dr. Roma Gans, Ashley Montagu, Justine Wise Polier, Franz Alexander and Sidonie M. Gruenberg. Mrs. Gruenberg was a founder and for 30 years head of the Child Study Association of America. She also helped found the Congress of American Women, which is on the Attorney General's list of subversive organizations and which is described as the leading Communist women's front in this country. In addition Mrs. Gruenberg was a sponsor of the Cultural Conference at the Waldorf described in the House study as a "supermobilization of the inveterate wheel-horses and supporters of the Communist Party and its auxiliary organizations."

Then there is another publication of the National Association for Mental Health, *Mental Health and the World Today*, by the late Dr. Thomas A. C. Rennie, who came to this country at the age of seven from Scotland and seemed not to value our form of government too highly. He says in this pamphlet that "if our free enterprise system is to function adequately" we must have guaranteed employment. And he chides nations as being motivated by considerations of their sovereignty. He refers frequently and deferentially to Dr. Julius Schreiber and the latter's articles on the "inter-dependence of democracy and mental health." Specifically he quotes from Schreiber's "interesting series of pamphlets," the same *Talk It Over* articles which were the subject of the Senate investigation. Dr. Rennie also recommends Dr. Goodwin Watson, one of the three men dropped from government service by a special Act of Congress which stopped the appropriations for their salaries.

The National Association for Mental Health recommends *The Mentally Ill in America* by Albert Deutsch, with introduction to the second edition by Dr. Robert H. Felix of the National Institute of Mental Health at Bethesda.

CONTINUED REVERSE SIDE.

In the 1957 film list published by the National Association for Mental Health, "A Child Went Forth" is described as a poetic expression of a child's day. The information is not given that the musical score to this film was written by Hanns Eisler (brother of Gerhardt Eisler of Communist fame, who is now Minister of Information in the Communist government of East Germany) and that the film was produced by Brandon Films, which used to advertise in *The Daily Worker*. Another film recommended is "The High Wall," produced by the Anti-Defamation League and narrated by Irving Pichel who has eight citations in the 1948 Report of the California Legislature on subversive activities.

Plays on mental health themes are recommended by the National Association for Mental Health in arrangement with the American Theatre Wing in which such prominent World Federalists as Oscar Hammerstein II and Russell Crouse are active.

Leftist Orientation

If further proof of leftist orientation is necessary, there are the numerous pamphlets of the Public Affairs Committee which are recommended by the National Association for Mental Health. Maxwell S. Stewart, editor of these pamphlets, has one of the longest records of subversive activities in government annals, in addition to his record revealed in the investigation of the Institute of Pacific Relations by the Senate Internal Security Subcommittee. This insensitivity to radical influence in mental health circles may be accounted for by the viewpoint expressed, for instance, by Dr. George S. Stevenson in his little booklet, *Education for Mental Health*. There he describes a person as mentally ill who is "suspicious of others and sees an enemy, perhaps a communist, lurking behind every acquaintance, etc."

The most important publication in which the concealed purpose of the mental health movement is subtly outlined is *Mental Health and World Citizenship*, distributed by the National Association for Mental Health. This document says: "Principles of mental health cannot be successfully furthered in any society unless there is progressive acceptance of the concept of world citizenship." *The Saturday Evening Post* in an editorial dated January 11, 1958 caught the implications of this statement. Under such an assumption, the *Post* said, skepticism on foreign aid, for example, is supposed by the sociological fringe on the psychiatric sector to suggest "basic insecurity." And the *Post* continued that until the One-Worlders take over, we might as well stay crazy.

What the *Post* failed to detect and what makes the affair less humorous is the fact that the statement was not made by a sociological fringe but was the considered opinion of the world's leading exponents of mental health, drafted for the international conference on mental health held in London in 1948. If accepted, this "norm for mental health" could establish international socialism.

Propaganda Mixture

The statement that mental health is based upon an acceptance of world citizenship was drafted by Dr. George S. Stevenson, Dr. Otto Klineberg, Dr. Margaret Mead and Lawrence K. Frank, among others. Additional confirmation of the orientation of the mental health movement is found in the association of Dr. Mead and Lawrence K. Frank with Mark Zborowski whom Dr. Mead in fact placed in the Department of Anthropology at Columbia University. Dr. Zborowski's activities made headlines when Mrs. David Dallin testified about him before the Senate Internal Security Subcommittee during its probe of the Scope of Soviet Activity in the United States. Mrs. Dallin identified Zborowski as an NKVD agent involved in the kidnapping of Trotsky's son. She mentioned seeing him at parties with Dr. Mead. In the spring of 1958, Zborowski was picked up by the FBI as a member of the Soviet espionage system in this country.

Zborowski himself testified that he was born in Russia; had worked at a veteran's hospital in this country on a "project on pain" under a grant by the U. S. Public Health Administration; and had previously worked for the American Jewish Committee and Yivo Scientific Institute. As late as July 1955, *Commentary*, a monthly magazine underwritten by the American Jewish Committee, ran an announcement of a symposium on Majority-Minority Interaction in America, which included an article by Zborowski.

At the top of the mental health pyramid in this country is the National Institute of Mental Health at Bethesda, Md. Its film list includes "Passion for Life," distributed by Brandon Films which has been widely recommended by the American Jewish Committee. Its Reference Guide 6, revised as late as March 1958, recommends *Mental Hygiene in Review* by Albert Deutsch; Reference Guide 2 recommends a Public Affairs Pamphlet by Justine Wise Polier; and material of the New York State Department of Mental Hygiene whose deputy commissioner, Hyman Forstenzer was named in sworn testimony as a communist by Dr. Bella Dodd on December 31, 1956.

There are some weird practitioners of mental health, as items in the metropolitan press reveal: The 33-year-old assistant to Dr. Rennie at Cornell-Medical Center who robbed a summer home of antiques with which to furnish his apartment for his impending second marriage (and to whose defense Dr. Rennie came); the Vienna-born psychologist, 31 years of age, who was jailed for molesting young girls in Flushing, Queens; the psychiatrist in New Jersey whose wife claimed he sat on her chest and then would run to barricade himself in his "shock" room; the head of the psychology department at Roosevelt University in Chicago who hanged himself; the New York psychiatrist who left a million dollars to the woman with whom he lived and who was not his wife; and the more recent story of the doctor who went under two names because he had been confined in a mental institution himself and who was tripped up by a traffic violation. Surely such obviously unbalanced persons should not have a hand in determining the definition of "mental health." And it is anyone's guess how many psychiatrists have managed to conceal their own symptoms.

Growing Resistance

Successful as the psychiatric elite have been in securing the passage of enabling legislation that has brought their goals almost within reach, yet a growing awareness and resistance on the part of the public may block the full accomplishment of the mental health movement. A proposed Act which established the direction of the mental health movement, has been widely publicized. It was revised in September 1952 with introductory remarks by Dr. George S. Stevenson. The Act provided for quicker commitment procedures upon the application of a friend, relative, spouse, guardian, public welfare officer or a health officer — thus "avoiding undesirable publicity." The patient would not have to appear in court; no jury would be necessary and the court would not be bound by the rules of evidence. These provisions have aroused some intelligent opposition and criticism.

Subsequently the Alaska Mental Health Act has been enacted into law, providing that persons can be transported out of their own states and put in insane asylums in remote areas of the United States. Only 35 members were present in the House when this bill was passed by voice vote; only 15 members of the Senate when again it passed by voice vote, June 7, 1956. It is now Public Law 830, 84th Congress, 2nd Session. Numerous states were then maneuvered into passing laws to "modernize" their mental health procedures. But the patriotic societies began to analyse the full meaning of this legislation and to urge caution all along the line. It now remains to be seen if the mental health movement can be checked, challenged and corrected.

Iron Curtain Formula

Opposition to the widening power of the mental health elite is based on several factors. The definition of mental health is unsatisfactory so long as it has political implications. The techniques for handling mental cases are becoming too brutal (shock treatment was introduced into the United States by Dr. Joseph Wortis, a pupil of Sigmund Freud's, and a documented Communist according to *Counterattack*, April 8, 1955). Drug therapy is compulsive and an invasion of the person. Psychosurgery, such as lobotomies, can create permanent docility. Drug therapy and shock treatment have been used on political prisoners of communist regimes in Europe and in Asia where they are already an accepted technique to be used on persons of "unreconstructed" attitudes. Charges of "mental instability" are increasingly being made in cases where the victim disagrees with policy in which he becomes involved.

Thus Fletcher Bartholomew, an American citizen, was put under observation in a psychiatric ward in Germany after having revealed shocking conditions in Radio Free Europe and was sent, practically as a prisoner, to the United States. And within the past few weeks Povl Bang-Jensen, who refused to turn over to the UN confidential information given him by some Hungarian refugees in strict confidence, was accused of "psychotic conduct" by a UN investigating committee, and was dismissed.

"Mental health" is an inaccurate label for what is really a weapon being skillfully used by communist propagandists to bring about conformity to the Marxist ideology. The aim is unmistakable: non-conformists will be in actual peril of being adjudged insane.

Fantastic? Yes. But if the American people value their freedom of thought and expression, they will do well to regard as suspect every legislative proposal bearing the "mental health" label.

To resist this enveloping "mental health" threat is vital to American liberty. To delay invites disaster.

U.S. KLANS KNIGHTS OF THE
KU KLUX KLAN INC.
STATE OFFICE, P.O. BOX 768
TUSCALOOSA, ALABAMA.

Board of Social and Economic Relations

The Methodist Church

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740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

DECEMBER 28, 1954

TO: THE EDITORS OF METHODIST PUBLICATIONS

FROM: THE BOARD OF WORLD PEACE
CHARLES F. BOSS, JR., EXECUTIVE SECRETARY

THE BOARD OF SOCIAL AND ECONOMIC RELATIONS
A. DUDLEY WARD, EXECUTIVE SECRETARY

A PRINTING OF THE BISHOPS' STATEMENT FROM THE MEETING OF THE COUNCIL OF BISHOPS, NOVEMBER 18-21, 1954, CHICAGO, IS NOW AVAILABLE FROM THE BOARDS OF WORLD PEACE AND SOCIAL AND ECONOMIC RELATIONS, WHO HAVE COOPERATED IN MAKING THE STATEMENT AVAILABLE TO THE CHURCH.

SINGLE COPIES ARE FREE ON WRITTEN REQUEST. ADDITIONAL COPIES AT $1.00 PER HUNDRED, POSTAGE PREPAID, CASH WITH ORDER, MAY BE SECURED BY WRITING EITHER OF THE BOARDS AT 740 RUSH STREET, CHICAGO, ILLINOIS.

Charles F. Boss, Jr.

CHARLES F. BOSS, JR.

A. Dudley Ward

A. DUDLEY WARD

THE BISHOPS' STATEMENT

THE Council of Bishops of The Methodist Church, meeting in Chicago, Nov. 18-21, 1954, sends greetings to the church and affirms the following convictions:

I The historic decision of the Supreme Court abolishing segregation in the public-school system is in keeping with the attitude of The Methodist Church. In our official pronouncements, including the Social Creed and the Episcopal Address adopted by the 1952 General Conference, our position has been clearly stated.

The Supreme Court recognized that such a ruling brought with it difficulties of enforcement, and therefore, made provision for sufficient time to implement its decision. The declaration of the decision was made in the magnificent home of the Supreme Court in Washington, but the ultimate success of the ruling will be determined in the hearts of the people of the nation. Thus the church is furnished with an unequaled opportunity to provide leadership during this period in support of the principles involved in the action of the court.

We accept this responsibility, for one of the foundation stones of our faith is the belief that all men are brothers, equal in the sight of God. In that faith, we declare our support of the ruling of the Supreme Court.

II The Evanston assembly of the World Council of Churches has rejoiced our hearts and strengthened our faith. This living symbol of our Christian heritage and unity is the best hope of our time. We delight to be a part of the world-wide church and pledge to the fellowship our prayers, our loyalty, and our support. The unity of men through diversity, so wonderfully symbolized by the Christian churches, is the sign pointing to the healing of the nations.

III The proposal of universal military training threatens to rise again. Yet within our own lifetime, those who were the first to take the sword have perished by it. Nazi Germany and Imperial Japan were not saved by military training. Their very domination by the military way of life evoked a false sense of security and a disregard for spiritual values. The church is concerned with our survival as a democracy penetrated by Christian values. Militarism as a way of life is a foe of democracy and our forefathers fled to these shores to escape it. We call upon our people to prevent any attempt to fasten peacetime conscription on the American people.

IV To create and foster a climate in which men may dwell together as brothers is our business. We commend heartily the efforts of President Eisenhower to create a more effective framework of international co-operation and understanding. Upon another occasion, we applauded his offer to share atoms for peaceful, humanitarian purposes. We believe that the urgency in such co-operation is a signal need of our time.

V We endorse the refugee resettlement program now being sponsored by the Methodist Committee for Overseas Relief. We appeal to our Methodist people to provide sufficient sponsorships to care for the 5,000 refugees who constitute our responsibility out of the 209,000 people who are anticipated as seeking homes in the United States under the 1953 Refugee Relief Act. We believe that the sponsoring of these families by a church or individual Methodists becomes a privilege and a source of spiritual joy.

VI Finally, we who are the inheritors of the Wesleyan tradition feel the power of a great evangelistic passion. We remember that with a revolution flaming across the channel, John Wesley felt his primary responsibility to be the proclaiming of the good news of God in Christ. This has been and is now the supreme goal of all our endeavors.

Since Methodist Union in 1939 the church has grown by nearly 2,000,000 members. In all our history, there has never been a time that our evangelistic programs have been more widespread than just now. Yet we take no undue satisfaction in our statistical victories but we seek the commitment and devotion which will give us more spiritual power. Let us humbly pray that the spiritual children of John Wesley—the ministers and laymen of The Methodist Church—may make their rightful contribution to a dark time which longs for the light of Jesus Christ.

Distributed by the
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740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707
A. DUDLEY WARD
EXECUTIVE SECRETARY

March 3, 1955

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I deeply regret my inability to get to your meeting on February 24/25. I had a long chat with Thelma Stevens in New York, and she was going to represent us and to report next week when we are together.

I would like to have your minutes of the meeting and a specific suggestion as to how the Methodist Church can cooperate through this Board.

Sincerely yours,

A. Dudley Ward

A. Dudley Ward

ADW:hb

She didn't could you give me a report

Board of Social and Economic Relations

The Methodist Church

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MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

FEBRUARY 18, 1955

MRS. M. E. TILLY
SOUTHERN REGIONAL COUNCIL, INC.
63 AUBURN AVENUE, N. E.
ATLANTA 3, GEORGIA

DEAR MRS. TILLY:

THANK YOU FOR SENDING ME THE PROGRAM. IF IT WOULDN'T BE TOO MUCH TROUBLE, COULD YOU RESERVE A SINGLE ROOM WITH BATH FOR ME FOR THE NIGHT OF FEBRUARY 24TH AT A HOTEL CLOSE TO THE CHURCH? THANKS A LOT.

VERY SINCERELY YOURS,

A. Dudley Ward

A. DUDLEY WARD

ADW:NW

DICTATED BY MR. WARD
SIGNED IN HIS ABSENCE

January 29, 1955

Mr. A. Dudley Ward
740 Rush Street
Chicago 11, Illinois

Dear Mr. Ward:

We will be delighted to have you on February 25, though we wish you could be with us on the 24th when we will get the real picture of the terrible things that are happening in Mississippi, Alabama and Georgia, as economic pressure has been brought to bear upon the Negroes because of the Supreme Court school decision.

Attached you will find a sheet which will give you ~~some~~ information.

Sincerely yours,

Mrs. M. E. Tilly

MET:MR

Board of Social and Economic Relations
The Methodist Church

PRESIDENT
BISHOP LLOYD C. WICKE
VICE-PRESIDENT
HINES H. BAKER
RECORDING SECRETARY
JAMES P. BRAWLEY
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MRS. EDWARD R. BARTLETT

740 RUSH STREET
CHICAGO 11, ILLINOIS
MICHIGAN 2-3707

A. DUDLEY WARD
EXECUTIVE SECRETARY

January 25, 1955

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am glad to get yours of January tenth. I do have a meeting on February twenty-fourth in Nashville but could be with you on the twenty-fifth and would like to be. Please advise if this would be of value.

With best regards, I am

Yours very truly,

A. D. Ward

A. Dudley Ward

ADW:jm

January 10, 1955

Dr. A. Dudley Ward, Ex. Sec.
Board of Social and Economic Relations
The Methodist Church
740 Rush Street
Chicago 11, Illinois

Dear Dr. Ward:

Because of the growing tensions and the increase in the number of Citizens Councils - economic Klux-ers - we are calling together the women leadership of the three faiths and the two races in the South for a two-day conference on February 24th and 25th to work out a program of action to ease the tensions and give strength and courage to those who must be leaders in the social changes we must face in our region.

We would like very much to have you be with us and if you have any suggestions for this conference we would appreciate having them. We would like very much to have an early reply from you, and we hope a favorable one.

Yours sincerely,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET/rnf

P.S. Enclosed find $1.00. Please send us 100 copies of "The Bishop's Statement."

March 31, 1955

Dr. A. Dudley Ward
Board of Social and
Economic Relations
748 Rush Street
Chicago 11, Illinois

Dear Dr. Ward:

I received your letter of March 29th and I regret you have not received a copy of the gleanings from our conference of the church women.

Under separate cover, we are sending you another copy and also some excerpts from letters we've received from the women. We're doing our best to have similar conferences in every state.

I hope you will be able to attend some of them.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

THE General Board of Education
The Methodist Church

THE DIVISION OF THE LOCAL CHURCH
JOHN Q. SCHISLER, EXECUTIVE SECRETARY • NATHANIEL F. FORSYTH, ASSOCIATE SECRETARY
1001 NINETEENTH AVENUE SOUTH
TELEPHONE NUMBER: 7-8400

CHURCH AND PUBLIC SCHOOL RELATIONS
THOMAS J. VAN LOON, DIRECTOR

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

February 9, 1956

rec'd
ack

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, NE
Atlanta, Georgia

Dear Mrs. Tilly:

It was mighty good to have you with us today and to look together at some of the matters confronting us in the thorny matter of desegregation.

My suggestions for next steps included the following ideas.

1. We ought all of us to proceed on the assumption that no one's motives are completely pure and without alloy; that all of us on both sides of the issue have sinned and fallen far short of what we could and ought to do.

2. We should take the offensive on the idea level by getting people of status and recognized scholarship to prepare simply-written, forthright statements on the authentic Bible teachings about race, etc. The Christian doctrine of man should also be treated in connection with the Fatherhood of God. Here, let attention be given to the idea that men who reject others of God's created children on the basis of their own man-made tastes and preferences for color, etc., are really blasphemous in their rebellion against the wisdom of God.

3. Develop a structure, technique or guidance device to help people lift this current social problem from the present level of emotional, fear reaction to a level where in can be dealt with with some degree of rationality. Can we help people perceive this as a complex problem to be solved rather than a cause to be defended or a crusade to be launched. Perhaps we could begin in small groups to understand three basic approaches to difference. One, is the way of conflict; second, is the way of compromise; and third, the way of conciliation.

4. At every point in this process we should be seeking to try to alleviate fear and anxieties of those caught in the process. And aid in this might be the steady feeding in to individuals and conflict situations success stories, brief "for instances" in which desegregation has proceeded without the dire consequences predicted and feared.

Special attention should be given to case studies or items in which people have found new and deeper satisfactions in working through the problem.

This is pretty much the essence of my impromptu statement at the close of today's session. I hope it may be of some value.

This goes with all good wishes.

Most sincerely yours,

Tom Van Loon

Thomas J. Van Loon

TJVL/vs

December 14, 1956

Mr. Dudley Ward
740 Rush Street
Chicago 11, Illinois

Dear Mr. Ward:

Under separate cover I am enclosing a copy of the workbook and the gleanings from the recent Workshop of the Fellowship of the Concerned — Southern Church women concerned about their South. We had 109 women from the ten southeastern states, Jewish, Catholic, and Protestant, and of both races.

Dr. A. C. Miller of the Southern Baptist Board was our spiritual leader. Father Shean of the Catholic Committee of the South, Mr. Arthur Levin of the Anti-Defamation League, and Miss Thelma Stevens of New York, were our workshop leaders.

I am glad you are coming to Atlanta to meet with the Methodist group. I am so distressed over the silence of the Church in the South. I wish it might be heroic and lead us in the right way, and surely it could if there was just enough courage.

With the best of wishes to you, I remain

Yours sincerely,

Mrs. M. E. Tilly

MET:fc

Memorandum

from
FLORENCE TEAGUE

February 14, 1956

Dear Mrs. Tilly:

I would like very much to have the wording of the prayer of your governor that you quoted to me. I am to be on a panel discussing prayer at West End Church next Sunday evening, and would like to have it before then. I would not identify it. My chief purpose in using it would be to say that although this strikes us as funny it is all too similar to the attitudes all of us have.

If you don't have the exact quotation, write down what you told me--it was so cute!

All of us enjoyed your visit and I hope and believe good will come of it.

With love,

Florence

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POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

May 14, 1956

Mrs. M. E. Tilly
63 Amburn Avenue, N. E.
Atlanta, Ga.

Dear Mrs. Tilly:

Notice came to me today that you are scheduled to teach YOUTH IN A RESPONSIBLE SOCIETY - A CHRISTIAN'S CONCERN at Gulfside Assembly, Waveland, Mississippi, June 18-23, 1956.

It is our policy to issue a certificate without the submitting of a teaching plan when an instructor holds a certificate for at least three courses in the area of missions. I notice from our records that you hold a certificate for THE CITY, HOME MISSIONS AND HUMAN RIGHTS, CHRISTIAN AND RACE and CHURCHES FOR OUR COUNTRY'S NEEDS. On the basis of your previous certifications in the area of missions, therefore, I am glad to recommend that you be issued a certificate for YOUTH IN A RESPONSIBLE SOCIETY - A CHRISTIAN'S CONCERN without asking you to submit a teaching plan. Your card of certification is enclosed.

The textbook and leader's guide for this course, which have been in the process of preparation in the New York office of the WSCS, will be ready for distribution, according to information which I received recently, about June 1. Near that date, therefore, your order for both the guide and the textbook should be sent to Woman's Division Literature Headquarters, 7820 Reading Road, Cincinnati, Ohio. The price of the textbook is 65¢ and that of the guide is 35¢.

Sincerely yours,

J. Irvin McDonough

J. Irvin McDonough

JIM:jrh

Enclosure

cc: Rev. Arthur Gilmore

Longwood Ave
at Plymouth, 15
Robt Roland Gilleleson

INSTRUCTOR'S CERTIFICATE

Mrs. M. E. Tilly 63 Auburn Avenue, N. E. Atlanta, Georgia

is hereby certified to teach:

YOUTH IN A RESPONSIBLE SOCIETY - A CHRISTIAN/S CONCERN

For the period ending December 31, 1956

General Board of Education of The Methodist Church
Division of the Local Church

John Q. Schisler
EXECUTIVE SECRETARY

W. Earl Cunningham
DIRECTOR OF LEADERSHIP EDUCATION

THE General Board of Education
The Methodist Church
THE DIVISION OF THE LOCAL CHURCH
1001 NINETEENTH AVENUE SOUTH

LEON M. ADKINS, EXECUTIVE SECRETARY
FLORENCE TEAGUE, ADMINISTRATIVE ASSISTANT

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

January 3, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

It was so good of you to send me the workbook and the "gleanings" from your workshop. I have looked through them with a great deal of interest, and shall keep them for future reference, both for myself and for others who are interested in the same problems. I am glad you had such a successful meeting.

Dr. Miller has been one of the moving spirits in our Nashville Community Relations Conference; we find him a very fine person to work with. I met him through Louise Young, who also is a moving spirit.

It looks as though we are going to integrate our buses without any special pressure and without fanfare. A news notice the other day said that the Transit Authority would act on it at its next meeting; that the lawyer for the Authority was going to present a proposal that desegregation take place in the near future. From all accounts, it will go through without any difficulty whatever. I hope so.

Happy New Year to you, dear lady!

With love,

Florence Teague

January 9, 1957

Mr. R. Delbert Byrum
The General Board of Education
The Methodist Church
1001 Nineteenth Avenue, South
Nashville 2, Tennessee

Dear Mr. Byrum:

Your letter of January 4th was received by me with a good deal of interest. I am delighted that you will have a course on THE CHRISTIAN AND RACE and I am glad that my schedule is such that I can be with you at M. & I. College, July 15-19.

Thanking you for the privilege and with best wishes for your new work, I remain

Sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mm

THE General Board of Education
The Methodist Church

THE DIVISION OF THE LOCAL CHURCH
LEON M. ADKINS, GENERAL SECRETARY
1001 NINETEENTH AVENUE SOUTH

DEPARTMENT OF LEADERSHIP EDUCATION
M. EARL CUNNINGHAM, DIRECTOR
JESSIE MAE BECK
R. DELBERT BYRUM
J. IRVIN McDONOUGH
AILEEN M. SANBORN
JENNIE YOUNGBLOOD

TELEPHONE: BROADWAY 7-6400
POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

January 4, 1957

Mrs. M.E. Tilley
1013 Highland View, N.E.
Atlanta, Georgia

Dear Mrs. Tilley:

I am writing to invite you to offer one of the courses in the Tennessee Conference School of Missions and Christian Education which will be held here in Nashville at A. & I. College, July 15-19, 1957. The course to which I make reference is THE CHRISTIAN AND RACE.

I have talked with Rev. Julius C. Johnson, executive secretary of the Tennessee Conference (CJ), and he is most anxious that you be secured to teach this course. If it is possible for you to accept this invitation, I shall appreciate hearing from you to this effect at your earliest convenience. Your travel, room and board, as well as an honorarium for $50.00 for this service will be provided.

Thanking you for your attention to this matter and looking forward to hearing from you, I am

Sincerely yours,

R. Delbert Byrum

RDB-b

R. Delbert Byrum

cc- Rev. Julius C. Johnson

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS, THE METHODIST CHURCH

THE METHODIST WOMAN
MRS. C. A. MEEKER, EDITOR

150 FIFTH AVENUE
NEW YORK 11, NEW YORK

June 14, 1956

Rec'd 6/18/56

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for your letter of June 11 in which you tell Mrs. Meeker you will not be able to provide the article which she requested. I am sure she will understand the situation, and will look forward to having something from you when the time is right. We shall hold your letter for her return next week and perhaps you will be hearing from her then.

Sincerely yours,

Dorothy L. Brown

Secretary to Mrs. Meeker

db

June 11, 1956

Mrs. C. A. Meeker, Editor
The Methodist Woman
150 Fifth Avenue
New York 11, New York

Dear Mrs. Meeker:

I did promise to have you an article on what the Southern Church women are doing to allay the tensions of the South. At the present state of affairs, I believe it is not possible to give publicity to what they are doing. Since my conversation with you the tensions have grown greater. The women are still meeting and working but are giving no publicity to what they are doing. They are very bravely trying to work, in spite of opposition so great that it might affect their husbands' business - and in some instances, it has already affected their standing in the community.

When we get a little stronger I think it would be well to give wide publicity to what they are doing, but that time has not come.

In many respects this is a sad letter. I know you will understand and appreciate the conditions we are facing in our section.

Sincerely yours,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mef

Encl.

T. 1/5

March 20, 1957

THE METHODIST WOMAN
7820 Reading Road
Cincinnati 37, Ohio

Mesdames:

I am wondering if you have reprints of the March Number that gives our U. N. Credo. I could use 200 copies of them if they are available.

Please send me 200 copies with charges following.

This inside cover with the Creed on it is very valuable.

Thank you.

Sincerely yours,

(Mrs.) M. E. Tilly,
Director of Women's Work

MET:cj

LENTEN SERVICE - Adapted from Methodist Women
(Meeting first as three Prayer Groups - and afterwards coming together for corporate prayer and meditation - closing with Communion Commemoration)

To Be Used in the Prayer Groups -

1 2 3
Copies

QUIET VOICE -- Spirit of God, descend upon my heart;
Wean it from earth; through all its pulses move;
Stoop to my weakness, mighty as Thou art,
And make me love Thee as I ought to love.

READER -- THE INWARD SEA -
There is in every person an inland sea, and in that sea there is an island and on that island there is an altar and standing guard before that altar is the "angel with a flaming sword".
Nothing can get by that angel to be placed upon that altar unless it has the mark of your inner authority. Nothing passed the "angel with the flaming sword" to be placed upon your altar unless it be a part of "the inner fluid area of your consent". This is your crucial link with the Eternal.

Dr. Howard Thurman continues: A beautiful and significant phrase, "The Island of Peace within one's own soul". The individual lives his life in the midst of a wide variety of stresses and strains. . . No one is ever free from the peculiar pressures of his own life. . We are all of us deeply involved in the throes of our own weaknesses and strengths, expressed often in the profoundest conflicts within our own souls. The only hope for surcease .. is to establish an Island of Peace within one's own soul. Here one brings for review the purposes and dreams to which one's life is tied.

This is the place where there is no pretense, no dishonesty, no adulteration. What one really thinks and feels about one's own life stands revealed; what one really thinks and feels about other people far and near is seen with every nuance honestly labeled; love is love, hate is hate, fear is fear. Well within the island is the Temple where God dwells - not the God of the creed, the church, the family, but the God of one's heart .. how terrible, if you have not found your island of Peace within your own soul.

QUESTIONS FOR DISCUSSION LEADER --
1st - What do I want most in life? (Members could be given a pencil and paper and write the answers for themselves alone to see or there could be open discussion).

Have I lost my life in Him - His guidance, His work? (Leader can ask if they understand losing one's life in Him - she herself must be ready with explanation)
This is - "the Spirit of Self-Denial or Renunciation"
Whosoever would save his life will lose it; but whoever loses his life for My sake, he will save it.

The Spirit of Forgiveness -- "For if you forgive men their trespasses, your Heavenly Father will also forgive you"

Discuss -- Forgiveness - the harboring of a grudge - what it does to one physically, mentally and spiritually.

2nd - The Spirit of Compassion -- (Perhaps to be led by 2nd person)
When Jesus moved along the lanes of Galilee and the streets of Jerusalem the eyes of His body sought out human need, His ears heard and reported the cry for help, His feet bore Him upon errands of mercy, and His hands reached out to lift, to heal and bless -- (Paul's Letters to Local Churches)
Read Matthew 25:34-36. -- This is the entrance requirement into heaven.

QUESTIONS TO FACE --- Discussion - Let each speak -

In my busy days, do I know those in my community who need what which a disciple Of Christ can share?
List what group has done about the Revival -
Own prayer - own attendance - own concern, etc.

3rd DISCUSSION --- The Spirit of Peace

Read John 14:27; 16:33

QUESTIONS: When strain and stress are my daily experience, do I seek the companionship of Jesus Christ? (Get experiences of the group).

4th DISCUSSION --- Take No Thought of Your Life.

LEADER: Take no thought. This day I shall desert my anxieties. I shall forsake them - cut them off from the food supply of my spirit. Confident that if I do not feed them, they cannot long survive. . . Into God's hands do I yield myself this day, with all that it involves for me, with the faith that I can take complete refuge in the knowledge and the love of God. For me this will not be easy, nor do I lightly undertake it. Take no thought for your life.

QUESTIONS: What does it mean to me to believe that Jesus is the Christ?
Do I witness daily to this faith through my words, my deeds, even the "atmosphere" of my personality?
Is my faith contagious?

5th DISCUSSION -- The Spirit of Love.

LEADER READS: Matthew 22:35-39 and John 14:15

LEADER: Anyone who who loves God finds ample time to share God's concern each day. We should always recall that God is always completely for all, and that we cannot pray to Him aright unless we are completely surrendered to the common good. . . . We know that we do God's work when we truly strive for the common good, not as pleasers of men, but unto God. "Love is so important, so great, so mighty", said Thomas a' Kempis, "that whatever we do in love is never lost."

QUESTIONS: Am I content to love Christ with my heart, and refuse to love Him with my mind?
Does the acid test, "If you love Me, you will keep my commandments", cause me to take account of my daily life?
In the light of this test, do I really love Jesus Christ?

August 21, 1953

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

I have conferred with Mrs. E. U. Robinson and some others. The week of October 19-23 seems to be the earliest date we can get. If these dates do not suit you, may be we had better go on without Mrs. Robinson. However, I have little hope of Mrs. Ralph Wilson.

The matter seems to grow more serious from day to day as governors and legislators as well as our Congressman Davis are spouting [illegible]ance.

You know that while the Presbyterians and other groups meet with us on these matters, it rests largely with Methodists to really do anything. We feel, therefore, that your persuasive voice is most necessary at this Conference.

Let me know as soon as possible.

Love from

Mrs. M. E. Tilly

MET:MR

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

March 30, 1955

DEPARTMENT OF CHRISTIAN
SOCIAL RELATIONS AND
LOCAL CHURCH ACTIVITIES

CHAIRMAN
MRS. J. FOUNT TILLMAN
PALMETTO FARM
LEWISBURG, TENN.

STAFF
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ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN
OF COMMITTEES:
MRS. H. C. LEONARD
645 ELLET STREET
PHILADELPHIA, PA.
MRS. A. R. HENRY
806 SO. BARSTOW STREET
EAU CLAIRE, WIS.

Mrs. M. E. Tilly
63 Auburn Avenue N.E.,
Atlanta, Ga.

Dear Mrs. Tilly:

Thank you so much for the copy of the gleanings from the Conference which was held in Atlanta, February 24-25. The person who took notes on this conference did a very wonderful job. I would like to express my gratitude for the very fine summary which appeared in the report sent to all of us.

May I say again how grateful I am to you and to all who made possible this getting-together of representatives from various church groups. I think the two days were very profitably spent and I am grateful for the privilege of being a part of the whole process.

Please give my love to Mr. Tilly and Miriam. I hope all of you are well; at least, I hope Miriam is greatly improved. Take care of yourself.

With love and good wishes, I am

Hurriedly yours,

Thelma

TS-f

70

Phone WA 9-7530

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES

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CHAIRMEN OF COMMITTEES:
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645 ELLET STREET
PHILADELPHIA, PA.
MRS. A. R. HENRY
806 SO. BARSTOW STREET
EAU CLAIRE, WIS.

April 15, 1955

Mrs. M. E. Tilly
63 Auburn Avenue, North East
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thanks again for all you do. I read with great interest the compilation of excerpts which you sent. I believe that we are in a crisis now and the result will determine the direction in which we are going to move in the years ahead. I have been discouraged at many points as I have read reports in the New York Times, from day to day, on what is transpiring in Washington at the hearings of the Supreme Court on plans for desegregation. I have probably been more optimistic than I might have been if I had been closer to the matter. But somehow, surely, this will iron itself out and we will move forward, the way people ought to. Anyway, so many of us are so grateful to you for all you do.

My dear love and gratitude to you. Please remember me to Mr. Tilly and Miriam.

Sincerely yours,

Thelma

TS:ea

70

May 6, 1955

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

Your suggestion to our women's meeting here in February that state councils of church women should take the lead in state meetings similar to the Southwide meeting has proven to be of great help to us.

Noreen had the Alabama meeting on May 3rd with good representation from the denominations and towns of Alabama. The women were most appreciative of the meeting and asked to have another in the Fall. It was not possible to get the Georgia Council to take the leadership because both the president and the chairman of Christian Social Relations had just come into office. But we did have a good Georgia meeting and I believe a better discussion at it than we had at the larger meeting in February.

There is one thing I'd like to tell you about both of these meetings. Georgia needed better representation from Methodist women from the south of Georgia, and the Alabama meeting was lacking in representation from the Alabama Conference. I suppose you would be aware of this anyway.

The Lousiana meeting will be on the 19th of May. We are bearing the expenses of these meetings and find it good use of money. As soon as we can get together the gleanings from these meetings, we'll send you copies.

With all the best.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

December 19, 1955

Mrs. Thelma Stevens
150 Fifth Avenue
New York, N. Y.

Dear Mrs. Stevens:

I know you are aware of some of the things that are happening in Georgia and elsewhere concerning the Southern Regional Council. Following the Supreme Court decision, you would naturally expect attacks from pro-segregationists but in the dilemma of those who are opposed to the decision, they have found it convenient to be vicious towards us, especially here in the state of Georgia. One, Roy Harris, known as "the king-maker" of Georgia issues a weekly sheet and we wonder how he would find material for it if he didn't fill the pages with attacks on us and the Ford Foundation. He had proposed a bill, which I understand had been written, that the State of Georgia, itself, would purchase no Ford cars and thereby hangs the tale.

Now has come the Ford Foundation grant. Georgia hospitals, even small ones, and our colleges came into a gift of $4,679,900. You can imagine this has changed the temper of Georgia toward the Ford Foundation, and perhaps, will weaken any attack on the Southern Regional Council by the legislature in January. I am sure the proposed bill against the purchase of Ford cars by the State of Georgia now has been torn up.

Our Governor Griffin, inaugurated in January, elected by one third of the total votes cast in a twelve man candidacy, swore to uphold the constitution of the United States and his next sentence was "Segregated schools will exist as long as I am governor of Georgia."

Now comes the Tech story. Georgia Tech won a game over the University of Georgia and in the midst of it the Coach received a bid for them to play a game against Pittsburgh. The Pittsburgh Team happened to have a Negro substitute player. The bid was accepted and about a week later the Governor gave to the press and sent to all members of the Board of Regents the following: "The South stands at armageddon. The battle is joined. We cannot make the slightest concession to the enemy in this dark and lamentable struggle. There is no more difference in compromising the integrity of race on the playing field than in doing so in the classrooms. One break in the dike and the relentless seas will rush in and destroy us." The Tech boys

joined by the Emory boys took over, burning Governor Griffin in effigy on the Tech grounds and at the state capitol. They marched 1000 strong out to the Governor's mansion -- bearing banners that said "Griff's sitting on his mind. Let's hang segregation." The governor's own son is a student at Tech. It is understood that he asked his father to come out and speak to the students, which he refused to do. The upshot of it was that the Board of Regents, meeting at the call of Griffin, were rather angry over the Governor's action and passed two statements: "No team representing any school in the University System can participate in an athletic contest in the State of Georgia unless they observe our rule and custom." And "Any team representing any institution in the University System can participate, must comply with the laws, customs and traditions of the state in which the game is to be played."

I happened to be in a Retreat with 100 of the North Georgia leading young people during the weekend. They came out with news items to the group such as "Marvin Griffin has been elected Queen of the Homecoming at Georgia Tech. He has been seen hanging around the Campus.--(he was hung in effigy in several spots on the campus)"

I would like to add, newspapers in various sections of the state protested Griffin's efforts to prevent Tech from playing Pittsburgh. I am not sure they were concerned about the interracial aspect at all but foot ball is very much in esteem in Georgia where our state institutions are concerned. But it was good for Georgia really that it happened. One of our Constitution Columnists had this to say "All the hullabaloo about the sugar ball game obviously started out as a play for national publicity by Governor Griffin--a bid which blew up in his face."

All this has let our governor know our whole state is not with him as he hurls defiance to the Supreme Court. This gives us some ray of hope.

Sincerely,

Mrs. M. E. Tilly,
In Charge of Women's Work.

MET:mf

cc: Mrs. J. A. Burt
Mrs. Paul Arrington
Mrs. E. U. Robinson
Mrs. J. Fount Tillman

May 7, 1956

Miss Dorothy Nyland
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Dorothy:

The playtime I had with you when I was in New York was a delightful experience. I need such interludes in this life of mine in a South that doesn't like the Supreme Court, and keeps me busy trying to make it love it. In your language, thanks a million.

Sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mef

In a few days the picture of the award and the 1500-word article will be in to the Methodist Woman.

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

FX-1201

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1956 MAY 8 AM 8 40

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A CDU139 PD=FAX CD NEW YORK NY 8 819P ME= TU ATLANTA

MRS M E TILLY=

=63 AUBURN AVE NORTHEAST ATLA=

AM RESERVING SEPTEMBER 27-28 FOR YOUR ATLANTA MEETING LOVE

=THELMA STEVENS=

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

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WESTERN UNION

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Send the following message, subject to the terms on back hereof, which are hereby agreed to

May 7, 1956

Miss Thelma Stevens, Executive Secretary
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Accepting dates September 27-28. Wire if still possible to you.

Mrs. M. E. Tilly
Southern Regional Council

SEND HER YOUR LOVE THIS SPECIAL WAY
ON Mother's Day MAY 13
NEW SCENTED TELEGRAMS
A MESSAGE... THAT CARRIES ITS OWN Bouquet
6149(56)

WESTERN UNION
TELEGRAM

W. P. MARSHALL, PRESIDENT

1201

SYMBOLS
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M LLG022 NL PD=MINNEAPOLIS MINN 3= 1956 MAY 4 AM 1 53

MRS M E TILLY=

ROOM 432 63 AUBURN AVE NORTHEAST ATLA=

LETTER JUST RECEIVED POSSIBLE SEPTEMBER DATES ARE SEPTEMBER 3 TO 8 OR SEPTEMBER 27TH AND 28TH. POSSIBLE OCTOBER DATES ARE PENDING MY RETURN TO THE OFFICE FOR FINAL CLEARANCE I HOPE VERY MUCH I CAN BE WITH YOU FOR THE MEETING AM SURE YOU HAVE SEEN NEWSPAPER REPORTS OF GENERAL CONFERENCE ACTION IT IS VERY INTERESTING WILL TELL YOU MORE WHEN I SEE YOU MUCH LOVE=

THELMA STEVENS=.

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

August 6, 1956

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

Since the first of the year, some of the Conferences have had election of officers. Have there been any changes in the Secretaries of Christian Social Relations? If so, please give us the names, as they should be here October 30 and 31.

We do know that Mrs. B. M. Howard, of Augusta, is our North Georgia Secretary and we are very happy over this selection.

Love and best wishes, and

Yours sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mef

P. S. I am mailing you a copy of The Southern Reposure. I hope you will enjoy the irony and ridicule in this paper.

July 31, 1956

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

Please put your thinking cap on and send suggestions to me for our meeting, October 30-31.

Please answer these questions:

1. Do we need to spend any time on resistance movements, or would you just put in a short summary of their activities in each state?

2. Do you think this should be an intense workshop, facing such questions as what could be done by a community when a law has declared segregation must end in a particular institution (such as the college at Tuscaloosa)?

3. Techniques for working quietly in a community with Church groups, P-TA's, etc.

4. Do we need a speaker on support of the Supreme Court? Mr. Ralph McGill, of the Atlanta Constitution, speaks very forthrightly for the Supreme Court.

5. Dr. Miller, of Nashville, Tennessee and the Southern Baptist Board, is to be with us. Should we give him plenty of time to build up our courage and strengthen our conviction that we have a definite responsibility?

6. Should we spend any time on the study of propaganda?

Please give these matters consideration and make suggestions, and we will do our best to see that they are carried out.

Our general purpose, I believe, will be to divide the women into several groups, and bring them back for reports.

John Griffin, of Emory, is our best leader in this section in adult education, and would be a good leader of the reports of the discussion groups. We also have hope that Father Shean, of the Committee of the South of the Catholic Church, will be with us.

Yours sincerely,

(Mrs.) M. E. Tilly,
Director of Women's Work

MET:mcf

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

July 23, 1956

Mrs. M. E. Tilly
Room 432 - 63 Auburn Avenue N.E.,
Atlanta 3, Ga.

Dear Mrs. Tilly:

This is just a note to thank you for the letter that came dated July 2, and for the (duplicate) refund check which came today for the subsidies not used at the Gulfside School of Missions. I heard good reports of your contribution to that school. I wish that I might have been there with you.

I am looking forward to our meeting in late October. Both Esther Stamats and I feel that it is one of the most important meetings that we have on our calendar for the fall months.

With my love and gratitude for you always, I am

Hurriedly yours,

TS-f

Thelma

July 2, 1956

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

October 30-31 will be the best days, so we will settle on them.

Enclosed you will find a check for sixty dollars, as I used only sixty of the one hundred twenty dollars, giving each of the following ten dollars:

Mary Lena Wischart, Kentucky Conference
Lucille Samuels, Texas Conference
H. B. Williams - Sub., Emma L. Smith
E. D. Willis, Tennessee Conference Secretary
Mrs. I. C. McAlister, West Texas Conference
Mrs. G. H. Rumph, Southwest Conference

The School of Missions at Gulfside was a great experience.

I am writing a note to Miss Stamts.

With love and best wishes, I remain,

Sincerely yours,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mmf

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

June 12, 1956

Mrs. M. E. Tilly
63 Auburn Avenue, N.E.
Atlanta, Ga.

Dear Mrs. Tilly:

I am sending you this hurried note to tell you that a matter has come up, over which I have no control, that makes it necessary for me to leave Atlanta the night of the 27th on some night plane that will get me into Washington, D.C., at least by 9:00 or 9:30 on the morning of the 28th. That means I can be with you for your meeting all day the 27th. I do not know whether you are having morning, afternoon and evening sessions or whether you are having just afternoon and evening sessions; but in any case I shall get my plane reservation out so that it will not interfere with an evening session. This is a great disappointment to me, but it is something that I cannot help.

The Committee on Program and Field Operations of the National Council of Churches is an overall committee of which I am a member, and I have missed the last two meetings and some special things are coming up for which I have some major responsibility, and the dates for that meeting have been set for the 27, 28 and 29th of September in Washington. I shall miss the meetings on the 27th and tell them that I will arrive in time for the morning session on the 28th. That will give me the day of the 27th with you. Please know how deeply sorry I am for this unavoidable conflict. If there is any way that I can work it out so that I will not have to leave to come back to this meeting, you can rest assured that I will do it. I am writing you this now so that you will not schedule me for anything on the 28th that might mean that I would need to cancel it, if I am unable to work out this conflict.

How I would love to sit down and talk with you about many things.

With my love and gratitude, I am

Sincerely yours,

Thelma

Executive Secretary
Department of Christian Social Relations

TS-f

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

Friday pm.

Dear Mrs Tilly -

I've finally contacted Esther Stamats. We have 3 dates to suggest — and have checked to hold all three on our calendars until we hear from you —

Oct. 12 — 13
Oct. 18 — 19
Oct. 29 — 30 — 31.

Much love,

Thelma —

October 24, 1956

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

I am more than glad that you will be with us October 30 and 31, as neither Mrs. Robinson nor Mrs. Wilson will be here.

We want you to speak on the evening of the 30th. So much of our time will be spent within the "Bounds of the South", that we must bring in the "World Import" of all of it. There will be questions after you speak. Perhaps then, we will have some time in the workshop groups before the evening is over.

Things are shaping up very well, but I do grieve that so far, no officers of the South East Jurisdiction W.S.C.S. will be with us; although most of the Secretaries of Christian Social Relations will be with us.

Love and best wishes.

I remain,

Mrs. M. E. Tilly
Director of Women's Work

MET/bsc

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

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MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

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ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

November 5, 1956

Mrs. M. E. Tilly
63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

This is just a little note for the privilege of sharing in ~~your~~ the meeting in Atlanta. As always, you did a superb job and all of us are grateful for your wise and creative leadership. Blessings on you in all you do. I hope very much that you will have opportunity for some real and much needed rest. I hope Mr. Tilly has put his foot down and told you you must rest. Please give my love to Mr. Tilly and Miriam.

Much love and gratitude always,

Sincerely yours,

Thelma

Thelma Stevens

TS:mb

May 5, 1957

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma,

I am to lead the Workshop on, "Techniques of Group Discussion and Action on Current Events or Issues."

If you have anything special on this that you can send me, I would appreciate it.

Sincerely yours,

Mrs. M. E. Tilly,
Director of Women's Work

MET:cj

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE — May 15, 1957 — NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

Mrs. M. E. Tilly
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Your note of May 5 was on my desk when I returned to the office after some days away. I have just checked with Elizabeth Stinson's office, and they have promised to mail to you the guide which is being suggested for use in the Workshops on "Techniques of Group Discussion and Action on Current Events or Issues". This guide was prepared in the Department of Christian Social Relations and it may offer some suggestions which will be useful to you. In any case, you should receive it in a very few days.

I am so glad you are to lead this Workshop. I wish I could sit in your group.

It was wonderful to have the brief visit with you when you were in New York not too many weeks ago. I hope you will come again.

With my love and good wishes always, I am

Hurriedly yours,

Thelma Stevens

Thelma Stevens

TS:vp
Dictated but not read

June 11, 1957

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma,

I understand that you are to be in Jamaluska for a day or so during our School of Missions. I am anxious to see you and if you can tell me what day and what time of day I can see you for a conference, I would certainly appreciate it.

Incidentally, I was responsible for the Long Distance call that came to you from the Secretary of Christian Social Relations of Atlanta, East District. She read me your letter and I think you cleared up many things for us. Christian Social Relations had become bogged down completely with key women for the various organizations of the Church and the city. There was no time for any special concern for the evils of our community, either State or National politics, housing, etc.

Now there is one other request. We are having our South-wide Meeting sometime in September or October, avoiding the Jewish Holidays, which are September 26, 27 and October 5, 10, 11, 17 and 18. Look at these dates and let me know when it will be the freest time for you to be with us. We really need to put more hard work into this meeting than we have done at anytime before. Legislation against liberal organizations as well as threats makes it necessary for us to strengthen our forces.

Hoping I may hear from you soon, I remain, yours with love,

Mrs. M. E. Tilly

MET:cj

June 17, 1957

Mrs. Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

Please hold the week of October 21 and October 28 and 29 for me a few days longer. Some of us have some ideals that it would be well to bring Mrs. Roosevelt with us for the meeting. As it stands now I can be at Lake Junaluska on July 5.

With best wishes, I am

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.

MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

June 14, 1957

RECEIVED JUN 17 1957

Mrs. M. E. Tilly
Room 432 - 63 Auburn Avenue N.E.,
Atlanta 3, Ga.

Dear Mrs. Tilly:

Thanks so much for your good letter which came to my desk yesterday. This is a hurried note in reply.

1. I have checked with Esther Stamats and we have indicated some possible dates which both of us will be holding on our calendar until we hear further from you. Esther is writing you today relative to these dates. As I recall them in our conversation over the telephone last night, we are holding the week of October 21 and October the 28th and 29th. I am taking for granted that the meeting will take two days out of whatever block of time you may eventually evolve. I am holding this full week and the extra two days until I hear from you. I am so eager to come to this important meeting. I believe it can have tremendous significance. I believe that Margaret Wilcox, our jurisdiction secretary, will be glad to come too. I am very hopeful that after our Lake Junaluska workshop and clinic this summer that she will push forward with more understanding.

2. Now with reference to Lake Junaluska. I shall be delighted to see you. I expect to arrive there on July 4 and will be there until about 11:00 o'clock on the 11th. I do not know the exact schedule of the afternoon sessions. I know that I teach a class in the morning from 8:30 or thereabouts until 10:30, approximately. I would imagine that if you were there around noon on some of the days that we could have a couple of hours if necessary at that time. I will be there the full time and will be so glad to see you. I was not sure from your letter whether or not you intended to be there yourself for the full time. I am teaching a course and, of course, will be a resource person in the clinic.

I am leaving my office tomorrow morning and any communication you send to me relative to these two matters will be forwarded to me on the way.

I am so glad to know that you and Mr. Tilly actually took a little vacation. I hope it did something to give you the bit of rest you so desperately need always. I am sure it meant a lot to Mr. Tilly. He is a wonderful man to wait so patiently while you do so many wonderful things! Of course, I know he does wonderful things too, but possibly his greatest joy is in contributing to the kind of thing that means so much to you. Please give my love and deep gratitude to him.

With much love to you, I am

Sincerely yours,

Thelma

TS-f

July 1, 1957

Miss Thelma Stevens
Lake Junaluska, North Carolina

Dear Thelma:

I regret that I will have to break my engagement to see you Friday. I may have told you that in May, I had the second operation on my foot and it is not doing very well. After this last week teaching in Camden, South Carolina and with three more schools ahead of me I cannot take the trip to Lake Junaluska. However, I will be all right after a while.

The definite dates for the workshop are the 28th and 29th. Please put them on your calender. If you have time please send me the list of the secretaries of the Christian Social Relations of the Southeastern Jurisdiction.

To say that I am disappointed and can't see you explains my need to have a conference with you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

DOMESTIC SERVICE	
Check the class of service desired; otherwise this message will be sent as a full rate telegram	
FULL RATE TELEGRAM	X
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WESTERN UNION

W. P. MARSHALL, PRESIDENT

1206 10-51

INTERNATIONAL SERVICE	
Check the class of service desired; otherwise the message will be sent at the full rate	
FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			Southern Regional Council, Inc.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

January 20th, 1958.

Miss Thelma Stevens
150 Fifth Avenue
New York 11
New York.

Impossible for Mr. McGill. Mr. Fleming will lead discussion after address by Morris Abram.

Mrs. M. E. Tilly.

February 4, 1958

Miss Thelma Stevens, Secretary
Woman's Division of Christian Service
Board of Missions of The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

I do not think any of us could thank you enough for the workshop at Clark. My one regret was that I had to spend some time with the United Church Women and make the trip to Augusta. I feel I lost some very fine chapters.

I have much more hope in the United Church Women than I do in either of our conference societies. Neither president is very much concerned with social evils. Mrs. W. R. Bragg of the South Georgia Conference is a more hopeful person than our Mrs. Howard. All of this makes me rather sad.

Mary Colley helped the women in Christian Social Relations and also Mrs. Trimble did.

We are glad Mrs. Bender is going to be with us in our workshop the last days of February. Mattie told me that she had asked Dr. Thompson and I have seen Harold Fleming and Morris Abram. We have asked Morris to speak at night so we may be certain he will be with us.

I received a letter from you yesterday and deeply appreciate what you had to say, so did Mr. Tilly. Yes you will receive, before the 15th, the registration and voting potential of Negroes county by county for Louisiana, Mississippi, Alabama, Georgia, Florida, South Carolina, Arkansas and Virginia.

(continued)

I hope you have had some rest, as you need and deserve it.

Best wishes.

Sincerely,

MET:lcc

Mrs. M. E. Tilly

February 10, 1958

Miss Thelma Stevens
150 Fifth Avenue
New York 11, New York

Dear Thelma:

After we mailed the packet to you of the voting and registration requirements we found we had left out Louisiana, but I hope it reached your office before your packets was made up. As for the sheet of the Fellowship of the Concerned attached to the voting requirements bill, this plan was made in the meeting in which both Mrs. Curry and Mrs. Wilcox were present.

Be assured we are not trying to use the Woman's Division to propagandize the Fellowship of the Concerned.

I will be in New York on Friday of this week and will call your office.

Sincerely,

Mrs. M.E. Tilly
Director of Women's Work

MET:lec

150 Fifth Avenue- Room 637
New York 11, N.Y.
February 11, 1958

To Conference Secretaries of
Christian Social Relations and
Wesleyan Service Guilds:

Dear Friends:

This is an S.O.S!

Note the following excerpt from a letter just sent to Conference and District Directors of Temperance by The Board of Temperance. You may wish to contact your own Senators concerning this matter especially if he is a member of the Senate Interstate and Foreign Commerce Committee. (See attached list of members.)

"The Aviation Subcommittee of the U.S.Senate Interstate and Foreign Commerce Committee has just reported S. 4 to the full Committee. Introduced by Senator Strom Thurmond, the bill would ban the service or consumption of alcoholic beverages aboard all domestic aircraft, commercial or military. (See CONTACT, January 27, 1958)

"S. 4 was reported neither favorably or unfavorably by the Subcommittee. It was merely passed to the full Committee for further action -- to be defeated in Committee, or sent to the floor of the Senate.

"THE FULL SENATE INTERSTATE AND FOREIGN COMMERCE COMMITTEE WILL VOTE ON S. 4 ON WEDNESDAY, FEBRUARY 19.

"Many amendments have been offered to the basic bill. Some would strengthen the original purpose of the legislation - to halt liquor service and consumption aboard airliners because it is a public safety hazard and a social problem.

"However, it is believed that other amendments proposed would result in defeat of the basic bill because of increased opposition due to the inclusion of one or another objectionable amendment.

"... It is very important that your Senator know how Methodists and others throughout the state feel about S. 4.

"Now is the time for all who are concerned about alcoholic beverage service on airlines to write, wire, or call their Senator stating their position.

"Many people are interested in this legislation and will contact Washington if they know the urgency of the present situation. You are in a position to let those interested in acting know that right now is the time for action.

"Will you please pass this information on to those who are looking to you for leadership in this matter? All together, we can get the job done."

Sincerely yours,

Thelma Stevens

TS-f
encl.

ROSTER OF MEMBERSHIP

INTERSTATE AND FOREIGN
COMMERCE COMMITTEES

85th CONGRESS

Senate Interstate and Foreign Commerce Committee

Warren G. Magnuson, Washington
Chairman
John O. Pastore, Rhode Island
A. S. Mike Monroney, Oklahoma
George A. Smathers, Florida
Alan Bible, Nevada
Strom Thurmond, South Carolina
Ralph Yarborough, Texas

Frank J. Lausche, Ohio
John W. Bricker, Ohio
Andrew F. Schoeppel, Kansas
John Marshall Butler, Maryland
Charles E. Potter, Michigan
William A. Purtell, Connecticut
Frederick G. Payne, Maine
Norris Cotton, New Hampshire

House Interstate and Foreign Commerce Committee

Oren Harris, Arkansas
Chairman
John Bell Williams, Mississippi
Peter F. Mack, Jr., Illinois
Kenneth A. Roberts, Alabama
Morgan M. Moulder, Missouri
Harley O. Staggers, West Va.
Isidore Dollinger, New York
Walter Rogers, Texas
Martin Dies, Texas
John James Flynt, Jr., Georgia
Samuel N. Friedel, Maryland
Torbert H. Macdonald, Mass.
George M. Rhodes, Pennsylvania
John Jarman, Oklahoma
Leo W. O'Brien, New York
John D. Dingell, Michigan

Charles A. Wolverton, New Jersey
Joseph P. O'Hara, Minnesota
Robert Hales, Maine
John W. Heselton, Mass.
John B. Bennett, Michigan
John V. Beamer, Indiana
William L. Springer, Ilinois
Alvin R. Bush, Pennsylvania
Paul F. Schenck, Ohio
Joseph L. Carrigg, Pennsylvania
Steven B. Derounian, New York
J. Arthur Younger, California
William H. Avery, Kansas
Bruce Alger, Texas
Will E. Neal, West Virginia
John E. Moss, California
J. Carlton Loser, Tennessee

ADDRESSES

Senators:

The Honorable .....
Senate Office Building
Washington 25, D.C.

My dear Senator .....:

Members of the House of Representatives:

The Honorable .....
House of Representatives Office Building
Washington 25, D. C.

My dear Mr. .....:

April 26, 1956

Miss Thelma Stevens, Executive Secretary
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

I know you are in Minneapolis, but I am not sure what hotel so I am sending this to your office and hoping it will be forwarded to you.

It is absolutely necessary that we have a South-wide meeting of the Churchwoman's leadership as we did last year. Before you get your calendar filled up let me know two or three possible dates in September or early October. I am sure you know the importance of this and I hope you will give it priority on your calendar. I will not make any definite arrangements until I hear from you. The report of the overseas trip will tie in very definitely with this program. In fact I think you ought to have the evening hour.

I suppose you knew we followed up the South-wide meeting with State meetings and several of the State meetings has been held again this year. If you can possibly do so I wish you would give me open dates before you leave Minneapolis.

I hope you know something about the agony of the South right now and also of the courage that has been shown by Church women in spite of the silence of the overall Southern Churches. Please know that we need you more than any other call that will come to you.

With love and best wishes,

(Mrs.) M.E. Tilly,
Director of Women's Work

MET:mef

Same letter sent to Esther Stamats

May 10, 1956

Miss Thelma Stevens, Executive Secretary
Woman's Division of Christian Service
Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

I will be in New York Monday and Tuesday, May 14 and 15, at the Prince George Hotel. I hope it may be possible for you to give me a few minutes, and I promise not to take too much of your time.

Love,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mef

April 18, 1957

Mrs. Robert L. Wilcox,
Woman's Society of Christian Service,
The Methodist Church
5317 Green Valley Road,
Box 6082
Knoxville, Tennessee

Dear Mrs. Wilcox:

Mrs. Tilly is out of the city and will not return to the Office before Monday, April 22nd, thus the delay in replying to your letter of April 11th. However, I have been in touch with her by telephone this morning and she has asked me to write to you and ask that by all means, please continue with your plans for sending a delegate to the Institute on Human Relations to be held in Nashville, Tennessee, April 22-24. She is looking forward to seeing a representative from Holston Conference there.

Again, accept our apologies for the delay in answering your letter.

Sincerely yours,

Carmenceita P. Jones,
Secretary to:
Mrs. M. E. Tilly

c;

Copy to:

Mrs. Robert H. Duncan

Replied 4/19/57

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
5317 GREEN VALLEY ROAD, BOX 6082, KNOXVILLE, TENN.

April 11, 1957

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

We are wondering if Holston Conference Woman's Society of Christian Service might be permitted a representative at the Institute on Human Relations in Nashville, Tenn., April 23-24, 1957? I noticed your name on one of the sponsoring lists mailed to my husband.

The Holston Conference Executive Committee has approved the expense for a delegate. If this request might be granted, please inform Mrs. Robert N. Duncan, Conference Secretary of Christian Social Relations 1021 West Hokanica Circle, Knoxville, Tennessee.

I am looking forward to working with you and my interest and prayers are with the outstanding program of the Southern Regional Council.

Sincerely yours,
Mrs. Robert L. Wilcox

Tr. 2-2951
Mrs. W. A. Whitmire
Polomah
26181

yes, Indeed, under

May 3, 1957

Mrs. E. D. Willis
430 E. State Street
Murfreesboro, Tennessee

Dear Mrs. Willis:

I, too, am looking forward to being with you for you School of Missions. The delay in answering your letter of May 23rd is due to many things. I am wiring you today, hoping you will get it in time for your Program Committee meeting May 4th.

Is there any reason why I could not stay out at the University with all of you? I think we would all do better work if this were possible. You know better the rules and regulations that I do so I leave this up to you to decide.

With best wishes, I remain,

Sincerely yours,

Mrs. M. E. Tilly,
Director of Women's Work

MET:cj

May 28, 1957

Mrs. E.U. Robinson
P. O. Box 516
Gallatin, Tennessee

Dear Ruth,

I wish you might have been with us when we had our Lenten Service. You did a remarkable job of preparing the Service. When I looked at it, I knew with a big society, like ours, we wouldn't become very personal with the questions if I kept them all together. So, I divided them into three groups and had a splendid discussion leader with each group and then gave them two hours. I wish you could have heard the reports that were brought in when we met together. Since then, women have said to me that those two hours were the most "soul-searching" ones our Church has ever had. We had Claude Thompson from Emory for our speaker after the reports were given and closed with a communion service. Our worship setting was an enlarged fruited cross which I had drawn from the cover of the handbook on Spiritual Life Groups. I put the fruit in with silver dust.

I have taken the job for another year. Below, I will give you a few highlights on some of the things we did last year.

The week before our first Conference Sunday, we sent letters to every member of the Church urging them to be present and pray throughout the service on the first Sunday of our Conference year. I wish you could have been with us that day--it did something for all of us.

At our revival, just over, we gave out slips of paper to every member of the Woman's society asking the following questions: (1) What do you expect for yourself out of the revival? (2) For your Church? (3) What are you going to put into it?

We gave them a few minutes to sign these slips; then they were told to put their slips in their pocketbooks. We had no morning service but each morning, various circles met in the chapel and had a prayer service.

Under separate cover, I am mailing you copies of our program of our special day of our prayer and one of our Christmas preparation services.

Of course, we carry out the other things such as, ministering to the sick and those in sorrow. When a call comes in from one in need, all twelve chairmen of the Spiritual Life Circle are called and there is an immediate chain of prayer. There are a thousand and one things that I know I need to do and long to do. But this does give you a little idea of what we are doing.

I must say that I feel that you are in the right place to direct all of this for the Methodist Women.

By the way, we had a wonderful Judicial Study on Paul's Letters to the Local Churches. Our special study in the Spiritual Life Group is on Human Relations. I feel if this group can't face all that we should face in the racial stituaion of the world, no one in our Church will.

With a heartful of love to you, I remain,

Sincerely yours,

Mrs. M. E. Tilly

MET:cj

enclosures:

May 30, 1957

Mrs. Robert Wilcox
Box 6082
Knoxville, Tennessee

Dear Mrs. Wilcox:

It was wonderful to be with you the last First Sunday.

The Trial at Clinton, Tennessee begins on July 8th. Can you come with me there? I hope you have the time open for both of us certainly need to hear that trial.

Let me know as quickly as possible.

The best of wishes to you and I hope the Bishop will not move you.

Sincerely yours,

Dorothy Tilly

DT:cj

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
5317 GREEN VALLEY ROAD, BOX 6082, KNOXVILLE, TENN.

June 3, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

RECEIVED JUN 4 1957

Dear Mrs. Tilly:

It was a real pleasure for me to get to see you again and to have the privilege of the sharing of ideas concerning our mutual problems and opportunities for the task to which we have dedicated ourselves.

Checking the summer schedule, I find that I will be at the Jurisdiction School of Missions at Lake Junaluska, July 2-11 1957; therefore it will be impossible for me to attend the trial on July 8,1957. I hope that you will be present.

I am looking forward to working with you and I am willing to help in anyway that I can to promote the on-going program of the Southern Regional Council.

May God's richest blessings be upon you and the work which you seek to do.

Sincerely yours,
Margaret Wilcox
Margaret Wilcox

→ I mean by this – that your sensitivity is highly accented.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

RECEIVED JUN 5 1957

150 FIFTH AVENUE Ballatui Tenn. NEW YORK 11, N. Y.

June 3, 1957

Dear Dorothy,

With a desk piled high with work – I can not "attack" it before I write to you. I returned from N. Y. Sat. nite, 9:30 – yesterday was once flowing. I have re-read your letter, and I can not tell you the great joy it brings to me. → When you find something of spiritual value – I know, Dorothy, it does have some aspects of helpfulness. I have received many letters of appreciation – but somehow yours really speaks to me! A heart full of gratitude.

And, how grateful I am for the enumeration of tried plans – plans that were fruitful. These will be passed on to others. And, I know I shall find the services of help. Thank you for them – when they come.

Now, will you do something

else for me, please? After suggesting the names of several people to write the Worship Service the used in Societies around the world during opening ~~before~~ of meeting Assembly, May 6-9, 1958, St. Louis, the Assembly Com. noted the responsibility upon me! I was overwhelmed - but set about upon details of it. I am asking some Nationals, some Missionaries and a few others to formulate a statement of what each understands "The Message of Christ for To-day" means. (This is the theme.) Some way, I want to weave these convictions into the Service. My dead line is Nov. 1st. and no plan has come to mind yet and the summer is over-flowing! But, some how, before time - I am sure I will have the guidance.

Dorothy, some of your undertakings would afford excellent help thru the Meth. W.

I will teach at Emory, July 22 - Aug. 16 - I will get in touch with you.

With sincere appreciation for your friendship for 20 yrs - Sincerely, Ruth

June 10, 1957

Mrs. Robert L. Wilcox
5317 Green Valley Road
Box 6082
Knoxville, Tennessee

Dear Mrs. Wilcox:

Thank you so much for your lovely letter and also, for the list of the Secretaries of Christian Social Relations of our Jurisdiction. I am just back from a meeting of the National Council, Southeastern area at Junaluska. It was more than stimulating.

I think I will go to Clinton to the Trial. At this time, I have some complications in my schedule but I am hoping to work it out.

With love and best wishes to you always.

Sincerely yours,

Mrs. M. E. Tilly

MET:cj

June 12, 1957

Mrs. E. U. Robinson
P. O. Box 516
Gallatin, Tennessee

Dear Ruth,

I have just found out that the appropriation for $1,200 to the Southern Regional Council from the Town & Country Section of the Women's Division was not made for this year. This certainly brings consternation and real hurt, especially to me.

Of course, the Council needs the money but that is not the serious thing. Since the Women's Division was organized in 1940, this appropriation has been made every year and paid in July. This has been a moral support to all of us. I do not know how this happened. Do you? Is there any way that you can get it restored for this year?

I do not need to tell you anything about the work of the Southern Regional Council and its task here in the South. You know it all yourself. Please see what you can do about this.

With love and best wishes, I remain,

Sincerely yours,

Mrs. M. E. Tilly,
Director of Women's Work

MET:cj

July 1, 1957

Miss Cornelia Russell
Woman's Division of Christian Service
150 Fifth Avenue
New York 11, New York

Dear Miss Russell:

Thank you so much for your letter of June 17. I had already heard that the money had been appropriated and the check was received last week.

The dates for our workshop for the Fellowship of the Concerned - Southern Women About their South - will be here in Atlanta October 28 and 29.

If you can find a way to get your rural workers of the Southeastern Jurisdiction here, I believe it would be helpful to them. They are at work where opposition to integration is most severe. Three years ago, we did have several of them with us.

I hope you may find it possible to be with us also.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Mrs. Tilly - Grand! HCF

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE **NEW YORK 11, N. Y.**

CORNELIA RUSSELL
EXECUTIVE SECRETARY
TOWN AND COUNTRY WORK

June 17, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Thank you for your letter of June 12th. We are happy to inform you that the appropriation for the Southern Regional Council in the amount of $1,200. has not been discontinued. A check in this amount will be sent out some time after July 1st. The appropriation year begins June 1, but the treasurer's office is busy with many details and so these checks are sent out some five or six weeks after June 1st.

Probably Mrs. Trimble looked in the Appropriation book under the Town and Country listing. This appropriation, however, is listed under Cooperative Work for the Home Department and it is on page 12 of the 1957-1958 Appropriation book.

We are interested in the work that the Council is doing, and we want to continue to support it in every way that we can. I know the Rural Church and Community workers in Georgia particularly are interested in the work and its program.

Sincerely yours,

Cornelia Russell

Cornelia Ruasell

CR:rep

cc: Mrs. H. B. Trimble

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE **NEW YORK 11, N. Y.**

JUANITA BROWN
EDITOR OF LITERATURE

August 13, 1957

Mrs. M. E. Tilly
Southern Regional Council, Inc.
Room 432, 63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I am sure that you knew ~~that if~~ when you did not hear from me in the spring, you concluded, that I had received the manuscript, Actions Speak Louder, from you. Much more than I can say, I appreciate the care with which you read Miss Ruth Bartholomew's book. You made a real contribution to the accuracy of some of our statements, and I was indeed glad to see, and have in my hand, a copy of The Interracial Commission Comes of Age.

The library and I would like very much to keep this little booklet, if we may. Thinking that this may be possible, I am not returning it herewith; but I will send it to you immediately if you would like me to return it. It really helped us set some things straight.

I hope that you are well and that the summer is not too hot for you. My thanks again for your helpfulness and promptness and my sincere appreciation of all that you are and stand for in our day.

Sincerely yours,

Juanita Brown

Juanita Brown

JB:ls

Ruth's book to date is not off the press, but we expect to have copies soon.

November 18, 1957

Mrs. J. F. Tillman
Board of Missions
150 Fifth Avenue
New York, New York

Dear Sadie:

I regret that I failed to enclose two things that you should have had, the statement of Myles Horton and Fred Routh.

You may be interested to know definitely that two pictures in the Georgia Commission on Education paper are made up pictures. They have been analyzed by two of the best photographers in the city of Atlanta.

I will call Mrs. Robinson tonight and ask her if she can be here Wednesday of this week.

Thank you for your interest and understanding.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

METilec

Encls.

SARVIS BIRDSONG
R. R. 3 BOX 412
ORLANDO, FLA.

Jan. 21st, 1958

Dear Mrs. Tilly;

As chairman of the Social Action Comm. of the Womens Society of our church, I am very anxious to explore the matter of the treatment our Negroes recieve in our courts. I have already heard some very disturbing things. Ofcourse this is a project that requires the coperation of Negroes themselves, and I have already spoken to two or three of the leading citizens of that community. I had thought of having a small--(at first, and probably always-small?) group get together to talk this over and listen to any testimony that might come out. I'd like to have not only members of my own committee meet with our colored friends, but my pastor and some of the men of the church. Our church has never had an active comm. on social action, and this might be a means of stiumulating some effort on the part of the men, or the church as a whole.

Ofcourse one thing I am working towards is to get people interested in being observers when Negroes are in court, as you "incited" some of us in Macon to do.

Are you going to be in Fla. anytime in the next few months? If so won't you plan to stop off at Orlando long enuf for me to get a group together for you to talk to on this subject? We'd love to have you with us again too.

What a change it has made in the thinking of my old old friend, Fred Fillmore Toll of Ky., to

attend the meeting of the SRC! Fred had always had the easy-going, noblesse oblige attitude toward colored people, good as could be to her personal friends and employees, but called them "Darkies", repeated funny stories about them, simply never dreamed of the aspirations and frustrations that possess the best of them. My mild talking over the years failed ever to do what that one meeting did, and what meeting YOU did. Now she is making speeches wherever she gets a chance, about that meeting! She is at her sisters at Vero Beach for the winter and we are going for the day with them next week.

Best of everything to you and to your blessed work always. I am just so proud of how Fla. United Church Women have become dedicatedly interracial in the last year or two!

Affectionately,

Maude Lawler Sarris

February 4, 1958

Mrs. Ralph T. Wilson
Laurens, South Carolina

Dear Inez:

This is to thank you for the registration blanks of South Carolina and for the observation you have made in your own county.

Mattie sent her letter to the office and we got it out yesterday. You will receive a copy of it. I have seen Morris Abram and Harold Fleming. Mr. McGill will be attending a meeting of the Georgia Press Association.

Looking forward to being with you February 27 - March 1, I remain

Sincerely,

MET:lec

Mrs. M. E. Tilly

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
ETHEL L. WATKINS

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

Laurens, S.C.
Feb. 3, 1958

Dear Mrs. Tilly,

Enclosed are the blanks you asked for - I had no trouble getting them -

You will be interested to know that I have observed the present registration system (in my county) and that every person is asked the same questions and must sign the blank and certificate themselves - I can't speak for any other groups.

You will also be interested to know that in Laurens county Negroes have not only been drawn to serve as jurors, but have actually served on the jury -

We're glad you can be with us during the Consultation Feb. 27 - Mar. 1 -

Sincerely,
(Mrs. Ralph T.) Ivy Wilson

February 4, 1958

Mrs. W. F. Bates
125 Atkins
Little Rock, Arkansas

Dear Mrs. Bates:

Only somebody connected with the Methodist Church and as many organizations as are a part of your life could understand why I have delayed answering your letter.

I want you to know I was delighted to see that you can do so much in the Children's Work in the South Central Jurisdiction. We could never do it in the South Eastern Jurisdiction.

Mr. McGill in writing a review of Neither Black Nor White, stated this, "The Stokelys, unlike Bunyan in his Pilgrims Progress, did not find the shining gate but they did find hope." Then he said, "The history of the next few years may show Little Rock to have been the shining gate at the end of the long pilgrimage in this day of America's search, not for social equality as the demogogues say, but for full and equal human and social rights."

With best wishes, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

Woman's Society of Christian Service

SOUTH CENTRAL JURISDICTION
THE METHODIST CHURCH

MRS. A. R. MARQUARDT
Foreign Work
825 S. 37th Street
Lincoln 8, Nebraska

MRS. M. L. NORRIS
Home Work
1201 Sheldon Street
Clovis, New Mexico

MRS. EARL D. COTTON
Christian Social Relations
2023 Schiller Street
Little Rock, Arkansas

MRS. LEE TIDWELL
Promotion
655 Robinson Place
Shreveport, La.

MRS. E. L. REID
Missionary Education
301 Bellevue
Cleburne, Texas

MRS. H. C. PLETZ
Wesleyan Service Guild
Box 8192
San Antonio, Texas

MRS. FORREST A. FIELDS
Student Work
2321 N. W. 21st Street
Oklahoma City, Oklahoma

MRS. W. E. HORTON, JR.
President
3655 Piping Rock Lane
Houston 19, Texas

MRS. W. E. FORD
Vice-President
1324 Ash Street
Lawton, Oklahoma

MISS MARY ELIZABETH KLINGNER
Recording Secretary
1529 East Elm
Springfield, Missouri

MRS. WAYNE HARRINGTON
Treasurer
40 Arbor Heights
York, Nebraska

MRS. GORDON BENNETT
Youth Work
1632 Sayles Blvd.
Abilene, Texas

MRS. W. F. BATES
Children's Work
125 Atkins
Little Rock, Arkansas

MRS. W. F. COOLEY
Literature and Publications
301 S. Boulder
Russellville, Arkansas

MRS. SAM DUNBAR
Supply Work
7272 Canal Blvd.
New Orleans 24, Louisiana

MRS. FOREST E. DUDLEY
Spiritual Life
Box 556
Pittsburg, Texas

MRS. JACK SIMMS
Status of Women
6319 Richmond
Dallas 14, Texas

MRS. KENNETH McGILL
Missionary Personnel
Box 373
Canton, Kansas

December 28,1957.

Mrs. M.E.Tilly
63 Auburn, N.E.
Atlanta, Ga.

Dear Mrs. Tilly:

I deeply regretted my absence from the Annual Meeting of the Southern Regional Council. I wanted to be there so very much but the conflict with the executive meeting of our Jurisdiction, made it impossible.

Thank you for giving me so much of your time while I was in Atlanta. Your wonderful spirit was a source of real encouragement to me at a time when I needed it so much. And I appreciated the suggestions for future work here in the state. I am hoping that we can go forward with a state-wide meeting for the women on something of the same basis as the one you held in Atlanta.If you have a package of the program materials left from your Atlanta meeting I would like so much to have it.You had said there might be a package available for me.

As you probably know, we continue in a state of emergency here. Our Arkansas Council has had to file according to the so-called "Bennett Ordinance." However we did not file our list of members, and I am quite sure that we will not do so. We don't know just what the outcome will be, and financially we are still on uncertain ground. But there is a small group of us who feel that the Council has met a real need, and will continue to be most useful in the critical days ahead and we are determined to carry on.

I wish that I could have been a more useful member of the Southern Regional Council. But it seems that I have been kept so busy trying to help keep alive our state organization until there has not been much time left. Perhaps I can be of more use in the future, I sincerely hope so.

Sincerely,

Mrs. W. F. Bates

Copy Mrs. Tilly

November 28, 1957

Dear Secretaries of Children's Work:

Thank you for being so prompt with your reports. Each time that I read your reports I marvel at the amount of work you are doing.

Two important events have just taken place. The Executive Council of the Jurisdiction met in Houston, November 11-13, and the Standing Committee on Children's Work met in New York, November 18-20. Many problems that were discussed in our Clinic last summer were considered, and recommendations made--more about some of those later. The following suggestions were made for immediate action:

1. That the Secretary of Children's Work work closely with the Secretary of Christian Social Relations on all matters that concern children, and that wherever requested, the Secretary serve on the Christian Social Relations Committee.

2. That the Conference Secretary of Children's Work talk with the conference treasurer regarding THE CHILDREN'S SERVICE FUND. Answer any questions that the treasurer may have, and check with him as to the need for sending out further information to local church treasurers regarding this fund.

3. Urge all local secretaries to see that their church follows the plan for the missionary education of children, and that all funds given in additional sessions be channeled through the Children's Service Fund. The amounts reported for this Fund in our Jurisdiction during the past three periods have decreased. Our children will give if they understand that certain of our institutions are depending on their gifts.

The following recommendations were made to the Executive Council of the South Central Jurisdiction, and permission was given me to send them to you:

" Because of rapidly mounting racial tensions in many sections of the Jurisdiction there seems to be a lessoning of goodwill between certain racial groups. Ill-will fostered in the home and in the community will have a disastrous effect on children who may be involved, therefore, Secretaries of Children's Work should feel an urgent need to immediately strengthen the program of missionary education in every way possible. They should work in the communities in which they live and wherever possible in wider areas to help bring about goodwill and a better understanding between all racial groups. The following specific suggestions are made, and it is expected that secretaries (on all levels) will find it possible to carry out one or more of the suggestions:

1. In many local communities a logical first step would be a joint meeting of children's workers of the Central and the South Central Jurisdictions to plan some phase of work with children.

2. Many sub-district, district and conference meetings of children's workers should include workers from both jurisdictions within a given geographical area.

3. Conference and District Secretaries seek to contact parents groups meeting in their areas and urge them to study ways of promoting inter-racial goodwill in the Home.

4. Wherever possible that Junior Camps be open to Methodist Juniors living in the area served by the camp, regardless of race.

Secretaries of Children's Work are not alone responsible for planning the above activities, but they may work through local, district or conference Councils of Children's Work to carry out the above suggestions. "

I would like to have a report of work done in this area added to future reports.

Miss Pearl McCain has written stating that the little books, that several of you ordered, have been sent and you should receive them by Christmas. She wished to be remembered to each of you.

m

Sincerely,

(Mrs. W.F.) Joy Bates

Dear Mrs. Tilly-

I am finding a wonderful opportunity for service opening up before me as a jurisdiction officer. I thought you might be interested in these directives which I have sent out all over our jurisdiction (South ~~West~~ Central) Please pass on to Mr. Fleming to read. — Joy Bates

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

MRS. J. FOUNT TILLMAN, PRESIDENT
PALMETTO FARM
LEWISBURG, TENN.

May 6, 1958

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E. - Room 432
Atlanta 3, Georgia

Dear Mrs. Tilly:

This will acknowledge your notice regarding the October meeting of The Fellowship of the Concerned in Atlanta, Georgia.

My schedule this fall is unusually crowded, and will follow a two-months trip to Africa. I am sure you will understand how much I regret not being able to attend.

With highest regards and best wishes,

Yours sincerely,

Sadie W. Tillman

Mrs. J. Fount Tillman

SWT:rd

May 12, 1958

Miss Elizabeth Stinson
150 Fifth Avenue
New York 11, New York

Dear Miss Stinson:

We had our study on Mark during March, ending April 3, Thursday before Easter.

Much we had in the class at Emory, we gave to our women at Haygood Memorial, my local church.

I am enclosing something of the class--and you can see how much we owe to you.

I regret that I did not see you amid the 10,000 at St. Louis. I would have loved seeing you.

Sincerely,

Dorothy Tilly
Director of Women's Work

DT:lec
Encls.

May 15, 1958

Mrs. E. U. Robinson
Post Office Box 516
Gallatin, Tennessee

Dear Ruth:

I appreciated your coming to the platform at St. Louis and greeting me. The recognition given the Southern Regional Council by Sadie Tilman was a lovely gesture and we here appreciated it.

I wanted to talk to you about several things that disturb me. It seems that our Methodist churches along with the other churches in Prince Edward County have agreed to let the public schools for white children be operated in their buildings. A sum of money has been raised in the county for the operation of these schools for the coming year. This is, of course, to circumvent the order of the Supreme Court.

The Presbyterian U. S. took action at their recent meeting against their churches being used in such manner. (See this week's Christian Century.)

I am enclosing something on our study of Mark. You may be sure it was easy to bring in much of Liston Pope's book all along the way. Many had been in a class on it and from them much was added to the study of Dr. Barnett's book.

Lest you have not seen it, I am enclosing thermo-fax copies of Concern on the Millsaps incident.

I met with the Mississippi Board of Social and Economic Relations (Central Jurisdiction) just before I went to St. Louis, and came back heart-sick over Mississippi. Incidentally, the Board meeting was splendid.

(continued)

Maybe you will have time to read these enclosures.

Best wishes to you and Dr. Robinson.

From,

Dorothy Tilly
Director of Women's Work

DT:lec
Enclosures

Phone no.
WA 9-7530

JOINT SECTION OF EDUCATION AND CULTIVATION
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE — WOMAN'S SECTION — NEW YORK 11, N. Y.

ELIZABETH STINSON
SECRETARY OF MISSIONARY EDUCATION

MRS. CHESTER B. KNAPP
ASSISTANT TO THE SECRETARY OF
MISSIONARY EDUCATION

May 21 1958.

Mrs. M. E. Tilly
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Miss Stinson is ebroute to Japan and other stops but I want you to know that we received the material on the study of The Gospel According to Mark which you sent a few days ago.

It certainly shows the splendid leadership and also the work which you put into this class. We greatly appreciated this and I know it will help many groups study this course.

Thank you for sending us a copy.

Sincerely yours,

Bonnie Knapp.

K/c

Mrs. Chester B. Knapp

May 27, 1958

Miss Thelma Stevens
Woman's Division of Christian Service
Board of Missions of The Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Thelma:

I want you to know that I deeply appreciate your letter of May 22. I know so well that you had no time to see anyone at the Assembly. To me the Assembly was one of the greatest meetings I have ever attended. It made me so uncomfortable and disturbed. It certainly made you weigh your own church programs and your own purposes.

My local church has already had some echoes from the meeting and they too are thinking very seriously about how much in earnest we are over conditions of the world. I am sure all persons who attended the meeting returned home with an uncomfortable feeling after hearing the challenges hurled at us. I know you had a large part in building this program and I am deeply grateful.

Now as to your question, as to my "pitching in some of the big issues" in the discussion, you may well know I tried and my group was receptive. They came from such different sections of the country, not many of them had ideas to suggest. Maybe I "took over too much." I am praying the Reciprocal Trade Agreement will go through. It is sad to me that Carl Vinson was Georgia's only House member to vote for its renewal.

I will most certainly come to Junaluska. We could spend the night at some motel near by. Mr. Tilly loves to do this. You can think through this and let me know what day will be best for you.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
THERESSA HOOVER

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

May 22, 1958

Mrs. M. E. Tilly
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

I cannot let this day go by without dictating this very brief note to say what a disappointment it was not to have a chance to visit with you while we were in St. Louis. There was literally not a time -- even for breakfast! I even had to get up and rush down early to get someplace else, or else have a meeting at breakfast time. The whole Assembly period was a sort of nightmare to me, as you can well know. In any case, it was wonderful having you with us.

I hope there will be some opportunity to see you before too long. I expect to be in Lake Junaluska for the School of Missions again this year. Maybe you will be driving through that direction sometime during that week. In any case, please know that always I am grateful for your leadership. I am still wondering if you had opportunity to pitch in some of the big issues of so much concern to all of us as you participated in the group at the Assembly.

With my love and gratitude always, I am

Hurriedly yours,

Thelma

Thelma Stevens

TS:v

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
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110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

Junw 3, 1958

Mrs. M. E. Tilly
Room 432 - 63 Auburn Avenue N.E.,
Atlanta 3, Georgia.

Dear Mrs. Tilly:

Just a hurried note. I have not seen the schedule for Lunaluska, but I suggest sometime between July 9-11 that is best for you and Mr. Tilly.

My love -

Thelma

TS-f

July 9, 1958

Miss Thelma Stevens
Mrs. E. U Robinson
Mission Inn
Lake Junaluska, North Carolina

Dear girls:

There is something that is very much on my heart and I think it is very vital that we find someway to provide help. I am sure you already know this, but I do want to call it to your attention and ask your help and advice.

Alabama, South Georgia, and South Carolina are griped with fear--intense and real to the people. In these states there has been no change in the convictions of the good people relative to justice and equality, but they are so paralyzed with fear they no longer dare to express their convictions, in fact there is "trembling hush hush." All of this is so great, you can but say, "The Church is afraid."

Here are some samples:

While at Junaluska, Monday, Dess Jones told me that no longer, anywhere in Columbia could be held an interracial meeting. Even the "YW" had closed its doors to any such meetings, except ones that pertained to the "Y" itself. Miss Bessie Oliver, also on Monday, told me that on her furloughs she had always spoken in the Negro churches in her home town of McRae. This time she has been warned by members of her church that she must not.

This fear is not confined to white people. In fact it is frightfully real to the Negroes. In Birmingham, Noreen Dunn, put one of the neighborhood meetings of the World Day of Prayer in a Negro church. When the day came, the white women were there

(continued)

but the only Negroes were the Pastor's wife and the president of the women's work of the church. There is much more I could tell you. There is real fear in high places that unless we keep quiet we will "hurt" our church. I do not need to enlarge on this to you two.

Now surely it is time for us to face this serious problem and find ways to free ourselves. I traced this morning the "Fear Nots" in the Bible and truly it was good devotional experience. On the bus home from Junaluska I read again our study book on Isaish and there is so much in Isaish to help us in this crisis, if it could be pointed up, but unless it is, it will not be recognized.

I am wondering if in the clinics this week on Christian Social Relations and Spiritual Life, this fear psychosis could be studied. I hope you'll find a way. It is such a burden and a hurt and a hindrance to "the facing of these days" as Christians should.

Over and over again, there comes to me the words of President Roosevelt, "We have nothing to fear but fear itself."

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
copy/ Mrs. Robert Wilcox

JUL 21 1958

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

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110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
ROUTE 3,
LAURENS, S. C.

July 18, 1958

Mrs. M. E. Tilly
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Mrs. Tilly:

How good it was to see you, and thank you so much for the special delivery letter which came soon after you left. You may be sure that we plugged in every way on this whole issue. This little note brings my love and deep appreciation. I will write you further at a later date.

With every good wish, I am

Hurriedly yours,

Thelma

Thelma Stevens

TS:ra

347

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. E. V. ENNIS
Secretary of Wesleyan Service Guild
1536 HOLLAND AVE., NORFOLK 9, VA.

July 24, 1958

Mrs. M. E. Tilley
Atlanta 3, Goergia

Dear Mrs. Tilley:

I have been so concerned about conditions in Norfolk and am very distressed that I missed your telegram and the meeting. I feel it would have helped me to know how to approach and attack tension that is near the reaking point.

However, I was away and will be away much of the summer but will keep in close touch with my special friend, Nancy Holt, retired missionary, who is a great worker for integration. She also belongs to League of Women Voters and through that organization she can have a good group that will be recognized.

I also have written to two or three people in Charlottesville who might help or who might notify me if I could help in any tense situation.

If I can have time will call you as I pass through Atlanta Friday on my way to Alabama Guild weekend in Montgomery.

I am enclosing some clippings from Norfolk paper. The last one looks worse but I think I had better keep if for reference.

All good wishes to you.

Yours iu prayer for peace,

Katherine Ennis

MRS. E. V. ENNIS

I willbe in the mountains of Virginia for some weeks yet and can be reached by letter: Elk Creek, Virginia, or by phone: Galax: RI-verside 4-5175. Telegrams can alsoe be phoned from Galax.

August 14, 1958

Mrs. Robert L. Wilcox
Secretary Christian Social Relations
Women's Society of Christian Service
The Methodist Church
2205 Old Knoxville Highway
Lincoln Park, Maryville, Tennessee

Dear Mrs. Wilcox:

Thank you so much for sending me the list of women to whom to send registration blanks. The order was filled some days ago.

We are hearing distressing reports that in one section, particularly Shelby County, the Negroes were prevented from voting, and this aided in the defeat of a liberal government of Tennessee. Please find out all you can about this and let us know.

You are doing grand work and I am deeply appreciative.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/lec

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary of Christian Social Relations
2205 OLD KNOXVILLE HY., LINCOLN PARK
MARYVILLE, TENNESSEE

September 2, 1958

To Conference Secretaries of Christian
Social Relations:

Dear Mrs. _____:

Let each of us join in prayer for some of our friends who are facing moments of indecision concerning the integration of public schools in the Southeastern Jurisdiction. May we remember the Governors, members of the United States Supreme Court, local leaders and the people of these tension areas. Let us pray that the presence of the Holy Spirit may be felt as decisions are being made and may the principles and teachings of Jesus be put into practice. For ourselves may we offer our prayers asking for guidance and the power to witness as we should without fear and may our faith be strengthened so that we may act boldly in the name of Jesus.

There are some things to which I feel we need to give our immediate attention and may I remind you of the following items:

1. Complete our voting questionnaires on voting practices in the local communities.

2. Encourage attendance at the United Nations Seminars; especially remembering the one for local women.

3. Have a World Trade Workshop in at least one local church.

4. Send registrations to The Conference on Industrial Relations for October 30 - November 2, 1958, Cincinnati, Ohio.

5. Register for the Southeastern Regional Briefing Conference for Temperance Leaders at Lake Junaluska, N.C., September 23-25, 1958.

6. Plan now for an effective United Nations Day observance in each local community.

7. Please inform Mrs. Tilly whether or not you plan to be present for the Fellowship of the Concerned meeting in Atlanta, Ga., October 16-17, 1958. Maybe you would like to stay at Clark College. Mrs. Margaret Bender will be one of the speakers and resource persons at this meeting.

Many will be attending Family Life Conf. beginning Oct. 17th in Chicago, Ill.

8. Please encourage attendance at the National Methodist Conference on Family Life, Chicago, Ill., October 17-19, 1958.

A special "thank you" to those of you who have mailed me copies of your Conference Annual Report. The copies that I have received are so fine and I am enjoying your past labors as reported and the ideals and challenging programs which you have presented for this coming year.

BEST COPY AVAILABLE

I trust that each of you had a wonderful School of Missions and that the C.S.R. Clinic was of great value to all who attended. Any suggestions or new ideas from your Clinic would be most helpful and could be a part of our discussion at the C.S.R. Standing Committee Meeting in Atlanta, Ga. in October.

I close asking God's richest blessing upon your every endeavor as you seek to make His way known upon the earth.

Our special prayer comes from an M.Y.F. Senior Class in Arkansas as given to us June 19, 1958 in POWER:

"Father of all of us, glory be to You that You have made us as we are. We acknowledge Your all knowing and loving power.

You have taught us, through Christ, that all are brothers. We ask Your divine guidance to help us to do Your will when facing the problems of race relations.

May Your love shine into our hearts to give us the understanding to face the ever increasing problems of race relations. We all, colored and white, want to further our education. In doing so we hope to help others find Christ. May we all seek Your guidance and be willing to do Your will rather than follow evil influences so often present.

Forgive us that so many times we allow petty prejudices to influence our actions more than Your teachings. As we are willing to forgive and help others we ask that You do so for us.

Guide us and give us strength to overcome the temptation to act hastily and with no regard for Your will. Bless all teenagers and may no group desire to do evil to any other group.

For yours is everything, God. We can do nothing without You; and everything with You." AMEN.

Sincerely,

Margaret Wilcox (Mrs. Robert L.)

BEST COPY AVAILABLE

FBR good!

MET

Fine HET

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. E. V. ENNIS
Secretary of Wesleyan Service Guild
1536 HOLLAND AVENUE, NORFOLK 9, VIRGINIA

Written from
Elk Creek, Virginia

September 8, 1958

The Honorable J. Lindsay Almond,
Governor of Virginia
State Office Building
Richmond, Virginia

Honorable Sir:

As I have, during these recent weeks, watched our Norfolk papers in a distant village I have become alarmed and sincerely concerned about the school situation in our City.

I am proud to be a Virginian and I am proud of the history of our great State but I fear that Virginia's historic record is being brought low in 1958 with threats of closing schools and in future years there will be Democrats other than myself who will be ashamed of the 1958 record of this State.

It seems to me, you, as the leader, have a great opportunity to direct destiny in a Christian, honest, fair and statesmanlike way. Right now people are emotionally frustrated and they are waiting for a leader unafraid to do the right thing. I hope you are such a leader. With a firm, right attitude to follow I do believe there would be no trouble and no bloodshed in Virginia over integration.

Enough crack-pot laws have been tried and found wanting to convince some of us that the only way to meet the situation is to obey the law of the land and in order to do that to create a climate of acceptance on the part of the people. But, instead of that these years have been wasted in creating a climate of frustration and misunderstanding. Why prolong the agony and the tension?

My prayers will be that you will rise to the occasion and be a really Christian Governor of the State of Virginia because you are the Governor of the Black as well as the White. May God give you courage to be fair to the Federal Law and to all the citizens of our Sovereign State.

Respectfully yours,

Special Delivery

MRS. E. V. ENNIS

September 23, 1958

Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

ATTENTION: Mrs. M. E. Tilley

Dear Mrs. Tilley:

Under separate cover I am mailing clippings that will bring you up to date on the school situation in Norfolk.

There are two groups working for re-opening of schools. All those who are specifically for integration and another group that is for a middle-of-the-road attitude just for opening schools for the benefit of education itself. For the latter group I have a copy of the circulation which must be signed by individuals. The list should be published within the next two days. I am very glad that I got back in time to help work on these two projects. The other group is circulating a petition that reads very much like the following:

> "We, the undersigned, believe that public school education is vital for the preservation of civil and religious liberty in the United States of America.
>
> We are prepared to commit ourselves to non-violent means to insure a peaceable transition to de-segregated education."

This has been circulating for about ten days ans should have about 1500 names by now. The officers are very high-type persons:

Rev. James Brewer, Unitarian Mininster
503 Massachusetts Avenue
Mr. Irving Truitt, Jr., (Epworth Methodist) 1st Vice.
7420 Hampton Blvd.,

Miss Mary Kidd (PTA Officer) 2nd Vice

Mrs. Robert Thrasher(wife of physician)
7433 Flicker Point
Office: 1102 Colonial Avenue

Dr. Forrest White, Treas.
1079 Algonquin Road

Members-at-large:

Dr. Mason Andrews
1011 North Shore Road

Mr. Robert Stern
1322 Magnolia Avenue

Miss Margaret White
800 Baldwin Avenue

Mr. Ellis James
6110 Powhatan Avenue

Mrs. Joseph M. Commander (Past pres. Norfolk Jr. Woman's Club
400 Ridgeley Road won outstanding woman of year some time ago)

Miss Nancy Holt (Retired Missionary--tireless worker)
338 Freemason Street

I would also suggest Mrs. Forrest White as a tireless worker in getting signatures for the school project and in all phases of inter-racial understanding. She is an active member of the Woman's Council for Interracial Cooperation in Norfolk. Also her mother-in-law is most active, Mrs. Luther W. White, 1049 Lexan Crescent, Norfolk. Mrs. White is sister-in-law to Mrs. R. M. White in Richmond who is constantly fighting racial understanding--whose father was a Methodist Bishop.

In Portsmouth I would like to list the name of Mrs. Raymond Musser, 1801 Rodman Avenue, Portsmouth. Her daughter taught at Allen High in Asheville after graduation at Scarritt College.

In Hampton, I would like to list Mrs. J. A. Ferguson, 267 Newport News Avenue, Hampton, Virginia

I hope this list will help you somewhat to feel you have a corps of workers in this area who are now at work!

I will keep you informed.

Sincerely,

_____

Incl. Bulletin from my church--
Excellent sermon and prayer for
school situation--quiet and profound
message.

WSCG

November 14, 1958

Mrs. E. V. Ennis
1536 Holland
Norfolk 9, Virginia

Dear Mrs. Ennis:

Enclosed you will find your well deserved check, and if you will give us your account of the expenses you have incurred for stamps, travel, etc. we will send you a check.

If you have time we would appreciate it if you would let us know about affairs in Virginia. We are really beginning to work on our S. O. S. here in Atlanta. The N. A.A. C. P. case will come soon after Christmas.

There is a great deal of interest and determination that our schools shall not be closed. On Tuesday, November 18th, representatives of the League of Women Voters, P.T.A., Y.W.C.A., Church groups--Catholics and Protestants--and some lawyers will meet to really think through how we will organize and what directions we will take.

It is most interesting that the P.T.A.'s especially of our High Schools say it is not integration that bother them, but the danger of closing the schools. I am beginning to feel really proud of Atlanta.

I want you to know that we here at Southern Regional Council office appreciate the help you have given us, and for this I thank you.

With the best of wishes, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Enclosure

November 17, 1958

Mrs. J. Fount Tillman, President
Woman's Division of Christian Service
of the Board of Missions of the Methodist Church
150 Fifth Avenue
New York 11, New York

Dear Mrs. Tillman:

Your letter of the 10th came just as I was thinking of writing you. Your gracious statement provides the immediate stimulus to write.

The aftermath of our recent discussion in New York has naturally involved a careful review of all that has transpired regarding participation by the Woman's Division of Christian Service in our nurse training program. In this review I have naturally sought and enjoyed the counsel and thinking of interested persons. I am writing to share with you the consensus at which we have arrived.

Originally you will recall, I was invited to join the secretarial staff of the Woman's Division of Christian Service to work in the medical area and develop interests in nursing education. Your basic interest in nursing education has existed for some time, and I thought was made still more evident by your invitation to me. As I considered the invitation it seemed that the key to the best solution of nursing education problems lay not in New York so much as in the development of a high standard but distinctive professional program in nursing in a representative institution of higher education. With the administrative position implicit in my status as Dean of the School of Nursing in Emory University, already one of less than ten schools of comparable standards, it seemed I could offer the Woman's Division more by remaining at Emory than by accepting the invitation to join the New York secretarial staff.

Assuming that the Division's invitation to me reflected an existing interest, and having decided I could serve that interest by remaining at Emory instead of coming to New York, it appeared logical to me to suggest to the Division that it implement its own and already existing concern by helping Emory incorporate in its highly rated and nationally accepted professional program a definite religious emphasis. This involved no sponsorship of the School of Nursing or Emory University, but simply the religious emphasis. Our expectation of affirmative response was strengthened by the fact that

you now recruit and employ some nurses from professionally substandard schools having little religious interest and no apparent intention for including such interests in their curriculum and/or program.

In view of these considerations we were gratified at the favorable action taken by the Woman's Division in January in Buck Hill Falls and exceedingly disappointed at the hesitance to follow through financially because of the single consideration that Emory University is segregated in the sense that class room instruction for degree credit is not now available to all academically qualified Methodists.

The opposition that has developed can point to no institution where its ideals are actualized, which apparently means that those who opposed are willing to send nurses who are trained in professionally substandard schools of nursing to undeveloped mission fields. As a nurse educator, I am deeply concerned about the harmful effects such practice is now having in the nursing care of people in this country and around the world where ever the Woman's Division has influence. We at Emory were not offering a perfect answer but we were offering what seemed to us a better plan with the assurance that we were seriously and with the sympathetic backing of the University Administration working intelligently and vigorously toward all the goals for which Methodist women stand.

Actually the Woman's Division is currently doing at Emory and elsewhere, despite segregation, precisely what we had hoped for in the School of Nursing. I refer to the practice of several years of contributing an instructor during selected quarters to the faculty of the School of Theology to present the work of the Woman's Division. We had hoped you would regard the School of Nursing project as the opening of a comparable door of opportunity.

The School of Nursing is in fact currently a resource to the Division. Eulalia Cook from Cuba was my house guest last week. She spoke with great appreciation of the work Lois Robinson in Oriente Province, Cuba. Mrs. Robinson is one of our recent graduates. In residence now in our graduate program is, Miss Ethel Malone, who is preparing for service under your auspices. What we are eager to do is to extend this contribution and through the inclusion of Religion in our curriculum more adequately train all our graduates.

Lest I needlessly extend this communication, let me say in closing: We are grateful for the limited action the Division took in January and we will proceed within the limits of that action. On our part, we want to keep the channels of communication and cooperation open. We trust there will be no closing of doors from either side. We would prefer to hold controversial issues in abeyance rather than reach decisions all of us would later prefer reversed. In our urgent advocating of further steps,

we have scrupulously tried to avoid any sort of division among Methodist women. That will continue to be our spirit. We prefer to be regarded as a door of opportunity to you rather than as a bone of contention among you. We believe so much in you that we have coveted the privilege of collaboration with you. That is our position and we look forward to its fruition in time. Meanwhile we will go ahead with the development of our program using to the fullest the limited approval which you gave in January and hoping that the future will make possible new ways and resources for us to develop our religious program.

I hope that you will feel free to use this letter any way you wish.

Sincerely,

Ada Fort, Dean
School of Nursing
Emory University

AF:lw

cc Dr. S. Walter Martin, President Emory University
Mrs. C. P. Hardin, Vice President Woman's Division of Christian Service

COPY

May 8, 1959

Miss Thelma Stevens
Executive Secretary
Women's Division of Christian Service
150 Fifth Avenue
New York 11, New York

Dear Thelma:

First of all I want to say I am about well but still wabbly in the knees. I did not get to Dr. Peters' funeral because I felt I could not undertake it, but from all accounts it was a very lovely and satisfying service. The pastor, Dr. Drinkard, called the office here and also called Paine College and told them that any and all of Dr. Peters' friends would be welcome. There were some cars from Paine College. Mrs. Alexander from our office went to the service, also Dr. and Mrs. Mays and other of his friends. Dr. Rumble and Dr. Drinkard spoke in wonderful terms of the work of Dr. Peters.

Attached to this letter is an item from this morning's Atlanta Constitution. You can see we are making some progress. I really hope the girl came to worshop and that she and the others in the congregation really did enter into the worship service. We have some very fine young ministers of all denominations here in the city and our Negro ministers are superb in their leadership. Our mayor and chief of police, in their wise leadership, are making Atlanta an oasis in the South.

I will be in Washington, Monday at Vice-President Nixon's Conference on Government Contracts. I am sure you know about this Conference as he called church leaders. My invitation came addressed to the Fellowship of the Concerned.

With best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

July 15, 1959

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS

ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
THERESSA HOOVER

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.

MRS. RALPH T. WILSON
402 FOREST DRIVE,
LAURENS, S. C.

Mrs. M. E. Tilly
Southern Regional Council
Room 432
63 Auburn Avenue, N.E.
Atlanta 3, Ga.

Dear Mrs. Tilly:

Thanks so much for your note that was on my desk when I returned to the office this week. I was so grateful for it and also for the clippings which you attached. This is no attempt at a letter but simply to thank you for keeping me up-to-date and to assure you of my deep gratitude for you and all the things you do.

With my love and good wishes, I am

Hurriedly yours,

Thelma

Thelma Stevens

TS:ra

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

150 FIFTH AVENUE NEW YORK 11, N. Y.

Nov. 15, 1959

Dearest Dorothy -

Maybe you had better write me just what you want me to do Dec. 8 - My memory is you want a Christmas story. Right? How much time is allotted for this? Have you ever had the story, Raphael?

I am sure I shall need to arrive the evening before. Since you make my reservation at the Piedmont or wherever you think best, please.

Your Fellowship of the Concerned was the best one I've attended. You are a tremendous little person -

A heart full of love,

Ruth

RIverside 9-0700

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

475 RIVERSIDE DRIVE NEW YORK 27, N. Y.

December 10th, 1959

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARY
THELMA STEVENS
ASSOCIATE SECRETARIES
MRS. CLIFFORD A. BENDER
THERESSA HOOVER

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
110 N. CEDAR STREET,
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
402 FOREST DRIVE,
LAURENS, S. C.

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

Dear Dorothy Tilly:

What a delightful surprise to receive an autographed copy of Ralph McGill's book, A Church, A School! You were so thoughtful to send it. I shall think of you and the wonderful work that you have done as I read it. As you know, he is one of my favorite authors and this will make a wonderful combination.

It was so good to be with you in Atlanta. I think you were doing a unique job with the Fellowship of the Concerned. In fact, you are also one of my favorite people. Thanks again for the book.

Affectionately yours,

Margaret

Mrs. C. A. Bender

MRB:pm

December 31, 1959

Miss Thelma Stevens
Women's Division of Christian Service
Board of Missions, The Methodist Church
475 Riverside Drive
New York 27, New York

Dear Thelma:

I will be in New York on the 18th and 19th. I hope you will find it possible to give me a few minutes of your time, also I would like for you to let me know what hotel to use since the office has moved from 150 - 5th Avenue.

With best wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/lec

RIVERSIDE 9-0700

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

475 RIVERSIDE DRIVE NEW YORK 27, N. Y.

June 27, 1960

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

CHAIRMAN
MRS. A. R. HENRY
608 WILSON AVENUE
MENOMONIE, WIS.

STAFF
EXECUTIVE SECRETARIES
THELMA STEVENS
MRS. CLIFFORD A. BENDER
ASSOCIATE SECRETARY
THERESSA HOOVER

CHAIRMEN OF COMMITTEES:
MRS. J. RUSSELL HENDERSON
18 WINGATE DRIVE
LITTLE ROCK, ARK.
MRS. RALPH T. WILSON
402 FOREST DRIVE
LAURENS, S. C.

Mrs. Dorothy Tilly
Director of Women's Work
Southern Regional Council
Room 432 - 63 Auburn Avenue, Northeast
Atlanta 3, Georgia

Dear Dorothy Tilly:

I hope you won't mind my asking you a favor once again. I need a little information for the workshop at the Lincoln Leadership School if you have it readily at hand. I hope to use the resources of the Bennett College project in getting people registered in a predominately Negro precint as one of the things discussed in the workshop. To make it useful for Kentucky I need the figures on registrations there, and I thought you might have all or part of what I need. I would like to have 1) the proportion of the eligible Negroes registered in Kentucky and 2) the proportion this is of the eligible whites that are registered. If I had the raw figures, I could figure out the percentages, of course.

I surely would appreciate any help you can give me, as the workshop begins July 5, and I am in the Western Jurisdiction School until then. Perhaps, if you have some data, you'd send it to me in care of the Lincoln Leadership School, Berea College, Berea, Kentucky. What would we do without you!

It was good to see you momentarily at the hotel in Chicago in April. I was so confused about my child and her arrest that I probably didn't make much sense. Their trial has been postponed now until September. Evidently, the Manager of the Kress store is determined to make it tough. He has been moved to Atlanta I understand.

Affectionately always,

Margaret Bender

Margaret Bender
ob

MRB:ob

Dictated but not read.

'56 figures — 1958 survey did not include Ky.

December 8, 1960

Via Air Mail

Miss Thelma Stevens
Executive Secretary
Christian Social Relations
The Board of Missions
The Methodist Church
475 Riverside Drive
New York 27, New York

Dear Thelma:

We are late getting the report of our scribe. We are rushing to you the notes that she took on what you said. I don't know if you want to implement this, or perhaps you should send the speech in full because it has ~~im~~ many things we need to know.

I am sorry I was unable to go to San Francisco, but I could not leave Mr. Tilly. Some days he is very strong but the next day he may be very weak, so we never leave him alone.

I feel very grateful to you and all the others who made our Workshop worth while. I really am very happy about it.

I hope Christmas will be a time of rest for you. We will not go to Clayton for Christmas as Mr. Tilly cannot take the trip. We will have a quiet dinner at home and Elizabeth, Ewen and Sonny will have Christmas dinner at our house. If you get to see Dorothy please tell her I miss her here.

With the best of Christmas wishes to you, I remain

Sincerely,

Mrs. M.E. Tilly
Director of Women's Work

MET:lec

Encl.

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH

475 RIVERSIDE DRIVE NEW YORK 27, N. Y.

RIVERSIDE 9-0700

December 16, 1960

Mrs. M. E. Tilly
Southern Regional Council
5 Forsyth Street, N. W.,
Atlanta 3, Georgia

Dear Mrs. Tilly:

Here is a copy of my message as far as my notes and memory go! I am sorry it was not a better message, but I am grateful to you for giving me the privilege of this small share in your workshop. I really think this event of 1960 topped all others you have had over the years - at least those I attended.

I spent last week end with Dorothy Weber in Lake Charles. She asked about recent news from you and Mr. Tilly.

I think of you both with love and gratitude for all you mean to so many of us. Bless you at this Christmas Season.

My love to you.

Sincerely yours,

Thelma

Thelma Stevens
Executive Secretary

TS:jc
Enc.

December 29, 1960

Miss Thelma Stevens
Department of Christian Social Relations
The Methodist Church
475 Riverside Drive
New York 27, New York

Dear Thelma:

I will be at the meeting of N.O.W. in New York on the 4th and will stay over the 5th. I may not have the time to see you but I will call you. I will be on a search for more money for another Workshop.

I hope the New Year will be full of great things for you.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:Lec

WOMAN'S DIVISION OF CHRISTIAN SERVICE
OF THE
BOARD OF MISSIONS OF THE METHODIST CHURCH
DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS
475 RIVERSIDE DRIVE **NEW YORK 27, N. Y.**
RIVERSIDE 9-0700

February 3, 1961

TO: Conference Secretaries and Chairmen of
Christian Social Relations

Dear friends:

I am enclosing a copy of the major part of the report and recommendations of the Department of Christian Social Relations as adopted by the Woman's Division on January 13, 1961, during the Annual Meeting at Buck Hill Falls.

Many items in this document will be of special interest to you as you project your conference-wide plans for the year ahead. The March issue of The Methodist Woman will carry four pages of information and guidance related to these recommendations. You may wish to alert your district and local leaders to this forthcoming issue.

In addition, the new Activities for 1961-62 will give special emphasis to some of these matters as it outlines special suggestions and plans for the next program year (June 1, 1961-May 31, 1962). This new issue of Activities will not be available before May, but you will want to keep it in mind.

Possibly one of the most urgent needs is that of more joint planning between Guilds and Woman's Societies on all organizational levels!

Sincerely yours,

Thelma Stevens

Thelma Stevens
Executive Secretary

TS/jc

REPORT AND RECOMMENDATIONS
Of
THE DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

As Adopted by
THE WOMAN'S DIVISION OF CHRISTIAN SERVICE
Buck Hill Falls, Pa.
January 13, 1961

INTRODUCTION

The issues confronting the Church at the beginning of this new decade make more urgent the need for understanding the rapidly changing social order within our own nation and throughout the world. These issues are peace in the world, freedom for all mankind, and a new concept of race as a primary factor of both peace and freedom.

In a world characterized by fear and uncertainty, the new decade calls us to a prophetic witness. Too often our hushed voices and faltering steps to action have been symptoms of our failure to understand the relationship between our basic Christian beliefs and our Christian social responsibilities.

We cannot work alone. Paul's words to Timothy provide our source of power and assurance."..... For God did not give us a spirit of timidity but a spirit of power and love and self-control."

I. GENERAL RECOMMENDATIONS:

Planning Conference on Quadrennial Emphasis on Race:

The attention of the Woman's Division is called to the authorized plan for the selection of the representatives for the Regional Consultative Committees for the Quadrennial Emphasis on Race. The names have been selected by the Jurisdiction Presidents and Secretaries of Christian Social Relations from the lists of conference nominees with final clearance to be made with the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns .

It is recommended that the Jurisdiction Secretaries of Christian Social Relations attend the Orientation Conference on the Quadrennial Emphasis on Race to be held March 20-24, 1961 in Louisville, Kentucky.

It is further recommended that the Chairman of the Committee of Racial Policies of the Woman's Division, the Chairman of the Standing Committee of Christian Social Relations of the Wesleyan Service Guild and the Chairmen of the two Department Committees (Emphases and Techniques) and three additional members of the Woman's Division be included. (This would assure at least one Division member from each Jurisdiction with membership from the other two Departments taken into account.)

Briefing Conferences: It is recommended that the Department continue its present policy related to the Briefing Conference which authorized the Jurisdiction Secretaries to attend the Briefing Conferences and advance planning session if necessary. These conferences are held under the auspices of the Board of Christian Social Concerns

The Civil War Centennial

It is recommended that the following statement be referred to the Woman's Division for adoption:

We note with deep regret that the Congress of the United States has authorized a 5 year Centennial Commemoration and Observance of the Civil War throughout the nation. Such

an observance at this time in our nation's history may well provide the means for stimulating divisive elements, stirring up slumbering sectionalism and generating strife that can result in untold damage.

We note, however, the focus of the two initial observances held in New York and Lexington, Virginia on January 8, aimed at the achievement gained in the area of human freedom through the century. We call upon Methodist women everywhere to exert every effort to maintain this high caliber of emphasis.

As one specific step toward this end we urge the March Planning Conference for the Quadrennial Emphasis on Race to find ways of designating the 39 Regional Consultative Committees as Emmissaries of Reconciliation during this 5 year observance.

As one further means of dramatizing this grave responsibility and directing attention to the 100th Anniversary of the Lincoln Proclamation of Freedom, it is recommended that the Woman's Division call upon the National Council of Churches to take the initiative in securing some such person as Carl Sandburg to assist in a series of National TV and Radio programs focused on Freedom in our time. We believe this could symbolize in some small measure the grave concern of the churches in this historic hour.

National Seminar:

It was recommended that the National Seminar of 1963 be held at the University of Puget Sound - Tacoma, Washington, within the dates of July 20 - August 15, 1963. (Preferably July 31 - August 9.)

U. N. Office

It is recommended that a U. N. Office Committee be created composed of members from the Department and additional Ex-Officio members of the Division.

It is recommended that in addition to the current U. N. Seminars, the staff of the U. N. Office explore the possibility of conducting at the United Nations experimental U. N. Seminars on a regional basis.

II - LEGISLATIVE ISSUES

1. Surpluses - The Basic Law #480 under which some of our surpluses have been distributed through government and voluntary organizations will expire this year.

It is recommended that new legislation expand both of these methods, preferably with the "strings" removed from progra ms dispensed through the government so that the receiving nations can be free to make the decisions about how the payment that they make shall be used in their country. These programs no matter how imaginatively expanded will probably not be enough either to meet the world's need or to dispose of our surpluses.

The Woman's Division, therefore notes with gratification the adoption by the U. N. General Assembly of the World Food Bank Plan to relieve emergency famine situation which will be channeled through F. A. O. We urge that Congress develop legislation that makes it possible for the United States to cooperate fully with this important program. And we further urge Methodist women to familiarize themselves with this plan and with the Five Year Freedom from Hunger Campaign.

As one dramatic symbol of the United States full support of this Freedom from Hunger Campaign, it is recommended that plans be set in motion wherever possible through U. N. channels for the sending of U. S. surplus foods to help relieve the famine stricken people on the mainland of China.

2. The United States and the United Nations: Since U. S. policy in and toward the United Nations has been a matter almost entirely determined by the State Department and the President, we request the Congress to take a more active role in relation to this important part of foreign policy.

We believe that the Congress should create an active United Nations Affairs Committee which would discuss US - UN affiars in relation to pending legislation or policies. It might be within the Foreign Affairs and Foreign Relations Committees and include all members of the Congress who have served on U. S. Delegations to the U. N.

We believe that the position of the U. S. delegation must be raised so that it becomes a body with prestige. They should be people of such experience and ability that they can have a voice in formulating the positions upon which they will speak at the General Assembly. This would make use of their on-the-ground experience. To further increase the prestige of the Delegation, Congress should authorize Cabinet rank for the Ambassador, to the U. N.

We believe it is important that the U. S. have a consistent policy toward the United Nations. Our lack of consistency along this line has been puzzling and frustrating to other nations. Sometimes we have taken action through the United Nations. Sometimes we have by-passed it.

It would be helpful to have a well articulated consistent policy regarding a) our willingness to vote for debate in the General Assembly on grievances presented by a country or on such matters as membership of mainland China in U. N. so that any available light can be brought to bear on the issues and b) our attitude toward "colonialism" in general.

More adequate funds must be made available to permit U. N. operation on behalf of peace wherever necessary. Three measures need to be taken:

(1) Linking emergency action to payment plan. When emergency action of one of the principal U. N. organizations has financial implication, the original resolution should ca rry in it a direct commitment to help pay the bill. Any nation voting for it would thus be committed to financial responsibility.

(2) Peace and Security Fund. A fund, possibly $100 million, should be created by the General Assembly as suggested by the U. N. Secretary-General. Such a fund might be raised by a special scale of assessments which would reflect among other things the responsibility of the permanent members of the Security Council in the maintenance of peace. This fund could be used to meet emergency needs as they arose. Under a major emergency, the fund could be increased through an expanded assessment.

(3) More Prompt Payment of Budget Assessments: The U. S. might take the lead in this by paying its U. N. budget contribution during the first half of the fiscal year. It is believed that other nations might follow suit, thus relieving the financial situation of the U. N.

It is recommended that the President of the Woman's Division convey these convictions to the President of the United States and the Secretary of State.

China Study: It is recommended that special guidance be given toward creating understanding among our own constituency of the grave and confused issues regarding China and that the Woman's Division request the Department of Christian Social Relations and the Department of Work in Foreign Fields to secure and make available with all speed

objective, reliable, factual resources for the study and guidance of Methodist women. Among the resources for such material, the Board of Christian Social Concerns and the Consultation of the National Council on China Policy will be important.

3. The World Court and World Law - It is recommended that the Woman's Division reaffirm its action of January 1960 urging the Congress of the United States to repeal the Connally Amendment of 1946 by which the United States reserved the right to decide for itself in each case whether a matter was domestic or within the province of the court, and that we join other nations in accepting the compulsory jurisdiction of the International Court of Justice as one important step toward the achievement of World Order.

It is further recommended that the Woman's Division call upon local Societies across the nation to study this issue and make their convictions known to their Senators and Representatives in Congress. (See April 1960 Methodist Woman for background information.)

4. Disarmament and Nuclear Testing - Attention is called to the following statement of General Conference. "We call upon the United States and all other governments to declare complete, universal and enforceable disarmament to be their goal and to move in this direction.....We urge permanent cessation of all nuclear tests by all nuclear powers, present and future, in order that present and future generations may be protected from the dangers of nuclear radiation."

The economic aspects of disarmament must be confronted intelligently and courageously. Economists assert that an economy based upon production for peaceful purposes is, in the long run, a much sounder economy than one based on arms.

We call upon Congress to expand the work of the Senate Subcommittee on Disarmament and to provide such other resources and agencies as will achieve economic readjustment during the stages of disarmament.

We view with alarm the programs by which our government is making chemical and bacteriological weapons and condemn them as inhuman and contrary to the love of God revealed in Christ.

We call upon our government to transform such facilities as Fort Dietrich (in Maryland) into centers for world health research.

We urge Congress to hold hearings and give full opportunity for the opposition to be heard, on the implications of chemical, bacteriological and radiological war.

5. Civil Rights - It is recommended that the Woman's Division call upon Methodist women everywhere to work toward achieving the basic principles of human freedom in the field of Civil Rights.

The minimum goals to be hoped for must include: a Fair Employment Practices Law, the creation of a permanent Commission on Civil Rights and the complete elimination of barriers to voting through increased powers of this Commission to secure the necessary evidence and have power to enjorce the law.

"The peaceful demonstrations for first class citizenship which have recently taken place in many parts of this country are a signal to all of us to make good at long last the guarantees of our Constitution."

The time has come to assure equal access for all Americans to all areas of community life including voting booths, school rooms, jobs, housing and public facilities". (Democratic Platform)

6. Importation of Farm Labor - We recommend to the Woman's Division that Methodist women be urged to work to prevent renewal of Public Law 78 in its present form. The importation program has injurious effects on the family and community life both of the nationals who are imported and of the domestic workers who, because of the use of foreign labor, are deprived of employment.

We call upon Congress to hold public hearings on Public Law 78 and to make necessary amendments before renewal. (See March 1960 Journal of the Woman's Division for policy statement on this issue.)

7. Federal Aid to Education - We reaffirm the basic principles in the action of the Woman's Division on Federal Aid to Education taken in January 1960.

"The education of our children in proper conditions and with qualified teachers is one of the primary tasks of our country. We believe the time has come when federal aid for public schools is necessary to bring the number of class rooms to adequacy for our children and to secure adequate salaries for our teachers.

"The Department of Christian Social Relations recommends to the Woman's Division that it call on Methodist women across the nation to work for the speedy enactment into law of the principles embodied in the 1959 School Support Act. This bill (the Murray-Metcalf) was not brought out of either House or Senate in the first half of the 86th Congress. It is expected to appear on the Congressional calendar early in 1960.

"As the Woman's Division continues to support the principle of state control of such funds, it is further recommended that Methodist women be urged to work in their states for the allocation of both federal and state funds on a basis of non-discrimination because of race and in compliance with the Supreme Court Decision of 1954.

"As steps toward these ends the following suggestions are made:

1. Contact congressmen and senators by letter or in person and urge the enactment of legislation for this Federal Aid to Education.

2. In local communities contacts with local Boards of Education should be made. PTA's may be enlisted in planning Citizenship Brunches to which members of Boards of Education may be invited for discussion. Letters to local newspapers, contacts with local radio and TV stations and special interpretation and discussion of this issue within our own organization may have value. Cooperate with other like-minded community agencies working toward these ends."

8. Medical Care for Older Persons - Fifty million Americans - more than a fourth of our people - have no insurance protection against the high cost of illness.

The problem is particularly acute among the 16 million Americans over 65 years old, and among disabled workers, widows and orphans. Most of these have low incomes and the elderly among them suffer two to three times as much illness as the rest of the population.

Therefore we urge that the Federal Government provide health protection for older people using the contributary machinery of the Social Security system for insurance covering hospital bills and other high cost medical services.

Those of our older people who have never been eligible for Social Security coverage should have corresponding benefits from general tax revenues. We feel that there should be no "means" test (a pauper's oath) for those receiving such benefits.

We also urge that the Federal Government limit payment of these benefits to hospitals and nursing homes which have met the standards of the professional groups accrediting such institutions.

9. Aid for Depressed Areas - In light of the current urgency and in view of the pending legislation presented by Senator Douglass and his study committee (SI) we reaffirm the action of the Woman's Division of January 1959.

"Believing that making it possible for people to help themselves is one of the important principles for improving economic conditions, the Woman's Division urges the adoption of a "Depressed Areas" bill which would provide in government designated depressed areas revolving loan funds (a) for industrial and rural development, (b) for temporary employment on the construction of public facilities and (c) for adequate retraining facilities for those who need to adjust to new conditions of employment brought about by the economic depression of an area. It is further urged that unemployed farm workers be provided with sums equal to the unemployment insurance benefits of unemployed industrial and other workers where this payment is necessary in order to permit them to take advantage of retraining programs that would fit them for other employment."

10. The Senate Filibuster (Rule 22) - It is recommended -

(1) That the President of the Woman's Division send a communication to the majority and minority leaders in the Senate urging immediate action to amend Rule 22 to curtail the filibuster in order to make possible the democratic majority rule in the Senate.

(2) That the Woman's Division call upon all Methodist women to send communications at once to their own Senators and to members of the Senate Rules Committee expressing their convictions on this issue.

11. That attention of Methodist women be called to the new 23rd Constitutional Amendment now pending. It must be ratified by 2/3 of the states in the U. S. It provides partial Home Rule for citizens in the District of Columbia, namely the right to vote in national elections for the President and Vice-President of the U. S.

Methodist women are urged to work in their own states for the ratification of this Amendment.

12. "Youth Peace Corps" - Note is taken of the developing plans of the new Administration for the creation of a "Youth Peace Corps". The hope is expressed that such a dramatic symbol of the nation's concern for peace will be carefully planned and imaginatively directed to serve a realistic purpose.

March 23, 1961

Miss Thelma Stevens
Woman's Society of Christian Service
The Methodist Church
475 Riverside Drive
New York 27, New York

Dear Thelma:

Mr. Tilly has been in Georgia Baptist Hospital since March 6 (we haven't quit the Methodist church, but his four specialists said this hospital had the needed equipment). Until yesterday he has been desperately ill, but through the wonder-working laboratory technicians, they found the "bug" that caused the 104 degree of fever that raged on and on. Now there is no fever, but a terribly weak body with a great, great spirit in it.

I think I can now more nearly enter into the sufferings of all people since these agonizing days and nights.

Under separate cover, I have mailed you a copy of "The Story of Athens." The story as told by its daily paper and the university paper "Red and Black" is a magnificant story. It would make a good study - in fact we are having someone write it in pamphlet form. But I wanted you to have it less condensed as it may help in the work that is being done now.

I doubt that you will have time to read all of it, but "snatch" as few moments and look at pages 10, 22, 23, and you will get a good over-all picture in the "radio editorial" on page 18.

I commend to you the students' paper "Red and Black." at the back of the book, and urge you to read the boy's editorial on page 7, it is great.

Georgia right now is not old Georgia except it had the same sleepy slow moving Church.

In 1956, the State Board of Education fired a women teacher for answering a question on integration, although her local school board and the parents stood back of her. She had been a missionary in the Philippines. This was in Metropolitan Atlanta. Today the teachers are being instructed how to prepare the children for integration. The legislature voted with only one "nay" to urge our congressional group to vote for Federal Aid for education.

Thus our politicians, our school borads--State and City--are preparing our September deadline. Our city school superintendent is speaking to P.T.A.'s etc., but the Church is lagging. It will be the last to open its doors and only here and there is a voice of a minister heard by his congregation.

This letter is about as long as the book, but you have always been a good one to me, so I pour on you not only my joys but my heart aches.

A heart full of love and thanks.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET/lec

Woman's Division of Christian Service of the
Board of Missions of The Methodist Church

CABLE: MISSIONS NEW YORK
FOURTEENTH FLOOR
475 RIVERSIDE DRIVE
NEW YORK 27, N. Y.
RIVERSIDE 9-0700

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

THELMA STEVENS
Executive Secretary
MARGARET R. BENDER
Executive Secretary
THERESSA HOOVER
Associate Secretary

March 29, 1961

Miss Luel E. Cummings
Southern Regional Council, Inc.
5 Forsyth Street, N. W.,
Atlanta 3, Georgia

Dear Miss Cummings:

Thanks for your note dated March 21. I am so sorry to hear of the illness of both Mrs. Tilly and Mr. Tilly. Mrs. Tilly wrote that he seemed to be making some improvement. I do hope so. Please give her my love and I shall write her very soon.

I am writing to confirm the dates of November 1-2, for the fall Workshop of the Fellowship of the Concerned. I have placed those dates on my calendar and will plan to be present.

With best wishes to you, I am

Sincerely yours,

Thelma Stevens

TS:JC

Thelma Stevens

Woman's Division of Christian Service of the
Board of Missions of The Methodist Church

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DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS

THELMA STEVENS
Executive Secretary
MARGARET R. BENDER
Executive Secretary
THERESSA HOOVER
Associate Secretary

April 3, 1961

Mrs. M. E. Tilley
5 Forsyth Street, N. W.,
Atlanta 3, Georgia

Dear Mrs. Tilly:

How wonderful it was to come home to my office last week and find your letter of March 23 and then the very next day that beautiful exhibit of what transpired in Athens came to my desk. I have read it at every opportunity and so will many other people as time passes. I am so grateful to you for sending it. That was a time consuming job to prepare that wonderful scrapbook. I shall keep it not only because it symbolizes a new era in our history but also because it symbolizes the great concern which you and others have and the meticulous care and creative leadership which you have given to make this kind of thing possible.

I was so distressed to hear that Mr. Tilly has had such rough going, but I was so glad to have the note of encouragement which your letter contained. I do hope that he has made great progress by this time and that much of the anxiety and heartbreak has lessened for you. Please give him my love and may God richly bless both of you. You have brought so much to so many of us.

Your letter was tremendous and I am attaching it to the scrapbook and I think many others will feel as I do about it.

I wish you could have been with us last week in Louisville when we had that five day Planning Conference on The Methodist Church and Race. I shall send you a report of the recommendations and suggestions that grew out of the conference as soon as the processing has been completed. For me the recommendations have great significance. If we can help the regions carry out some of the plans, this will be a new day in The Methodist Church. The whole direction was toward specific action toward two ends - one to remove segregation in all of its forms from The Methodist Church and two, to help the church join with other groups in making an impact on the community in the removal of segregation especially in education, housing, employment and public facilities. Voting came up for a full shore of emphasis.

With my dear love to you, I am

Sincerely yours,

Thelma

TS:JC

Thelma Stevens

The Social Creed

OF

THE METHODIST Church

1956

BOARD OF SOCIAL AND ECONOMIC RELATIONS
OF
THE METHODIST CHURCH
A. DUDLEY WARD, General Secretary
740 RUSH ST., CHICAGO, ILL.

THE METHODIST SOCIAL CREED

I. OUR HERITAGE

The interest of The Methodist Church in social welfare springs from the gospel and from the labors of John Wesley, who ministered to the physical, intellectual, and social needs of the people to whom he preached the gospel of personal redemption.

In our historic position we have sought to follow Christ in bringing the whole of life, with its activities, possessions, and relationships, into conformity with the will of God.

As Methodists we have an obligation to affirm our position on social and economic questions.

II. OUR THEOLOGICAL BASIS

The Methodist Church must view the perplexing times and problems which we face today in the light of the teachings of Jesus. Jesus taught us to love our neighbors, and seek justice for them. To be silent in the face of need, injustice, and exploitation is to deny Him.

We believe that God is Father of all peoples and races, that Jesus Christ is His Son, that all men are brothers, and that man is of infinite worth as a child of God.

We believe that "the earth is the Lord's, and the fulness thereof." Our own capacities and all we possess are gifts of the Creator, and should be held and used in stewardship to Him.

We believe that a Christian society is essential to the full nurture of a Christian person.

We believe that sin, both individual and social, stands under the judgment of God, and that the grace of God in Christ is available for redemption in all areas of life as we seek in penitence and obedience to do His holy will.

We believe that all persons have supreme value in the sight of God, and ought to be so regarded by us. We test all institutions and practices by their effect upon persons. Personality is oppressed in many parts of the world, and we seek its emancipation and those things which will enrich and redeem it. Since Jesus died for the redemption of human life, we believe we should live to help save man from sin and from every influence which would harm or destroy him.

III. OUR DECLARATION OF SOCIAL CONCERN

Applying the foregoing principles, The Methodist Church declares itself as follows:

(a) The Family

We seek equal rights and justice for all men; protection of the individual and the family by high standards of morality; Christian education for marriage, parenthood, and the home; adequate housing; proper regulation of marriage, and uniform divorce laws.

We stand for regulation of working conditions for women, especially mothers, and safeguards for their physical and moral environment; for the abolition of injurious child labor; for the protection, education, spiritual nurture, and wholesome recreation of every child; and for religious and educational programs which will secure these ends.

(b) Economic Life

1. *Christianity and the Economic Order.* With full acknowledgment of stewardship under God and accountability to Him, we stand for the acquisition of property by Christian processes and the right of private ownership thereof. We refuse to identify Christianity with any economic system. We test every economic order by the commands of our Christ and judge its practices by the Christian gospel. We believe that it is our duty not only to bring Christ to the individual, but also to bring the society within which we live more nearly into conformity with the teachings of Christ. We believe that the free democratic way of life ruled by Christian principles can bring to mankind a society in which liberty is preserved, justice established, and brotherhood achieved. We therefore pledge ourselves to sustain these values and to implement the teachings of Christ by voting our Christian convictions in all elections, by participating in political action as party members or independents, and by offering and supporting candidates who will translate our social ideas into social reality.

2. *Poverty and Unemployment.* We believe that the economic development which makes possible material plenty for all places upon us great moral responsibility in that the physical and spiritual development of millions of persons throughout the world is now needlessly hindered by poverty. We therefore stand for the abatement and prevention of poverty everywhere.

We believe that it is our Christian duty to provide for all men opportunity to earn an adequate livelihood. Since lack of significant employment tends to destroy human self-respect, we believe that workers must be safeguarded from enforced unemployment.

3. ***Wealth.*** We recognize the perils of prosperity. Our Lord has told us that we cannot serve God and mammon. As Christians we must examine earnestly before God both our personal and business practices, lest we unwittingly adopt the standards and assumptions of a materialistic society to the exclusion of our Christian stewardship.

Since churches and their institutions as well as individuals own property, invest funds, and employ labor, care must be exercised that all such relationships conform to the highest Christian standards. Any judgment upon society must "begin at the house of God."

4. ***Working Conditions.*** We oppose all forms of social, economic, and moral waste. We urge the protection of the worker from dangerous and unsanitary working conditions, and from occupational diseases.

We stand for reasonable hours of labor, for just wages, for a fair day's work for a fair day's wage, for fair working conditions, for periods of leisure, and for an equitable division of the product of industry.

5. ***Social Benefits for Workers.*** We stand for security for old age, for insurance against injury to the worker, and for increased protection against those preventable conditions which produce want.

6. ***The Right to Organize for Collective Bargaining.*** We stand for the right of employees and employers alike to organize for collective bargaining; protection of both in the exercise of their right; the obligation of both to work for the public good.

7. ***Rural Life.*** We recognize the basic significance of rural areas in relation to population supply, natural resources, community life, and Christian culture. Methodism, because of its large rural membership and world-wide impact must lead in developing an adequate Christian program in rural areas everywhere. This should pertain to people in their relationship to God, to the soil and all natural resources, and to family, Church, and community welfare. We believe the farmer should have opportunity to earn a fair income.

8. *Urban Life.* Our society is becoming increasingly urban. The city is a center of power for good or ill, and its shifting multitudes desperately need the guiding and healing power of religion. The Church must recognize that the city exhibits great needs and offers amazing opportunities for Kingdom building.

9. *Christian Vocation.* We believe that every adult should be engaged, so far as possible, in some vocation productive of common good. Every such vocation should be viewed as a Christian calling, and our daily work as a sphere of service to God for the advancement of His Kingdom.

(c) Intoxicants and Narcotics [1]

Total abstinence is the historic position of our Church. We seek to protect the individual, the home and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs, and from the invasion of the home by the advertising of alcoholic beverages. We urge objective and scientific study of the effects of alcoholic beverages and narcotics, and the use and support of educational processes in teaching abstinence through knowledge of these effects. The Church should also seek to understand the causes of alcoholism and drug addiction, and to give help to their victims in a healing and redemptive ministry and fellowship.

(d) Treatment of Crime

We stand for the application of the redemptive principle to the treatment of offenders against the law, to reform of penal and correctional methods, and to criminal court procedure. For this reason we deplore the use of capital punishment.

We recognize that crime, and in particular juvenile delinquency leading to crime, is often a result of bad social conditions. Christian citizens and churches have a special opportunity and responsibility for creating those conditions of family life, wholesome recreation, vocational training, personal counseling, and social adjustment by which crime may be reduced.

(e) Freedom from Discrimination

We stand for the rights of racial groups and insist that the social, economic, and spiritual principles set forth in this Creed apply to all races alike. We urge individual Christians and churches to make a serious and prayerful exami-

[1] For information on section (c), write to the Board of Temperance, 100 Maryland Ave., N.E., Washington 2, D.C.

nation of their own attitudes and practices in regard to racial equality and fellowship with the determination to bring our practices into conformity with Christian ideals.

(f) War and Peace [2]

1. *Principles.* We stand for these propositions: Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The influence of the Church must therefore always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teaching of Christ. It does not satisfy the Christian conscience to be told that war is inevitable. It staggers the imagination to contemplate another war with its unspeakable horrors in which modern science will make possible the destruction of whole populations. The methods of Jesus and the methods of war move in different directions.

It is not enough to declare the evil of war: we must actively and constantly create the conditions of peace. Among these are the promotion of understanding, reconciliation, and good will; the relief of suffering, the lifting of living standards around the world; concern for the freedom and welfare of dependent and subject peoples; the removal of racial tensions; the taking of all available steps toward disarmament; the giving of encouragement and support to patient negotiation by our leaders. These efforts must be viewed as a personal Christian responsibility and steadfastly undergirded with prayer.

2. *International Cooperation.* We believe that the United Nations as the agency and symbol of international cooperation should be given our support. The issues before it merit our careful and continuous study. In the realm of international affairs, the United Nations is our best hope for peace.

We believe that world peace is advanced by the United Nations and other international organizations and by more social use of our national resources. To missionary work as in the past, we need to add new forms of international social cooperation.

3. *The Christian Conscience and War.* The Methodist Church, true to the principles of the New Testament, teaches respect for properly constituted civil authority. It encourages both love of country and love of all men. Believing that gov-

[2] For information on section (f), write to the Board of World Peace, 740 Rush St., Chicago 11, Ill.

ernment rests upon the support of its conscientious citizens, it holds within its fellowship those who sincerely differ as to the Christian's duty in regard to war. We ask and claim exemption by legal processes from all forms of military preparation or service for all religious conscientious objectors as for those of the historic peace churches.

We also recognize the right of the individual to answer the call of his government according to the dictates of his Christian conscience. In both of these situations members of The Methodist Church have the authority and support of their church.

(g) Civil Liberties and Civil Rights

We stand for the recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press, and for the encouragement of free communication of ideas essential to the discovery of truth.

We stand for the right of all individuals and groups to advocate any peaceful and constitutional method for the solution of problems that may confront society.

We stand upon the principle of testing every such proposal in the light of the teachings of Jesus.

IV. OUR MANDATE—READ, STUDY, APPLY

We recommend that this Social Creed be presented to our congregations orally or in printed form at least once a year and that frequent references be made to it. We further recommend that in every local church a committee shall encourage the study of our Social Creed and seek in every possible way to apply its principles.

From *The Discipline* of The Methodist Church
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BOARD OF SOCIAL AND ECONOMIC RELATIONS

The Board of Social and Economic Relations was established by the General Conference of 1952 to serve The Methodist Church as its official agency in social welfare, racial and cultural relations, and economic life.

The *Discipline* of 1956 provides for a Board of Social and Economic Relations in the General Conference, the jurisdictional conference, and the annual conference, and for a Committee of Social and Economic Relations in the local church.

The *Discipline* also makes provision for an

optional commission in the local church to coordinate the work of Peace, Temperance, and Social and Economic Relations. In the annual conference there may be an Interboard Council to coordinate the work of the three Boards.

The Board is available to render, among others, the following services:

1. To provide, at nominal cost, copies of the Social Creed and other printed aids such as "The Modern Samaritan," a handbook on Christian Social Action, and visual aids such as "The Sound of a Stone," a 27-minute dramatic movie on civil liberties and the responsibility of the Church in such matters.
2. To aid in the organization and the work of the jurisdiction, the conference, and the local church Boards of Social and Economic Relations.
3. To help in policy and program formulation on issues involved in Christian action in social welfare, racial and cultural relations, and economic life. Interracial Leadership Conferences and Work Camps and Industrial Relations Seminars are illustrations of program activities for the local churches and annual conferences in which the General Board will participate.
4. To assist other boards, agencies and groups of Methodism and other denominations and the ecumenical movement in matters related to the responsibilities of the Board.
5. To cooperate in every way possible in the Quadrennial Emphasis with especial reference to the program for the local church.

Copies of this Social Creed may be obtained from:

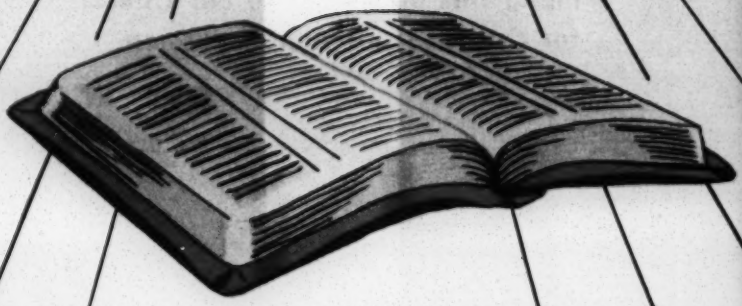
BOARD OF
SOCIAL AND ECONOMIC RELATIONS
740 Rush Street, Chicago 11, Ill.

Single copies	Free
2 to 100 copies	$ .03 each
100 copies	1.50 per hundred
200 to 1,000 copies	1.30 per hundred (in 100 lots)
2,000 copies and over	1.10 per hundred (in 1,000 lots)

5156

THE BIBLE SPEAKS ON..

RACE



Statement by

Board of Social and Economic Relations
of The Methodist Church

A. DUDLEY WARD, *General Secretary*
740 Rush Street, Chicago 11, Illinois

Adopted September 26, 1957

A WORLD SERVICE AGENCY OF THE METHODIST CHURCH

The General Board of Social and Economic Relations is happy to release to the Church this statement on "The Bible Speaks on . . . Race." The inspiration for this pamphlet came from the statement of a similar nature published by the **Christian Life Commission of the Baptist General Convention of Texas,** whose willingness to cooperate with us in the use of their idea and material pleased us greatly. We commend this document to our Church for careful study and discussion.

THE BIBLE SPEAKS ON . . .

RACE

Throughout the Bible mention is made of national and racial groups. They are said to have a common origin and to form basically one family of men. Modern science agrees with the Biblical assertion of the essential oneness of all mankind. The Bible affirms that it is God's purpose to unite all men in Christ and the Church.

There are passages in the Bible where suspicion and hatred of other peoples are expressed, as, for example, in Obadiah, Ezra, Nahum, and certain Psalms. But in the light of Jesus' life and teaching it is clear that the large-hearted attitudes expressed in Isaiah and Jonah and in the New Testament are more in harmony with the Divine will.

The modern race problem is fundamentally moral and spiritual, not simply economic, political, and cultural. The Bible describes in terms that speak plainly to our modern racial tensions how men are to live together on this earth in obedience to the will of God. This will, as set forth in the Bible, is expressed in the following affirmations:

1. **All nations of men have a common origin and in the eyes of God constitute a single family.**

   Acts 17:24, 26: "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth . . ." (AV) "And he made from one every nation of men to live on all the face of the earth. . . ." (RSV. Passages hereafter are from this version.)

   Ephesians 3:14-15: "For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named . . ."

2. **Man was created in the image of God and therefore every human being is of infinite worth.**

   Genesis 1:27: "God created man in his own image, in the image of God he created him."

   Matthew 18:14: "It is not the will of my Father who is in heaven that one of these little ones should perish."

II Peter 3:9: "The Lord . . . is forbearing toward you, not wishing that any should perish, but that all should reach repentance."

3. God shows no partiality.

Acts 10:34-35: "God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him."

Romans 2:11: "God shows no partiality."

Ephesians 6:9: ". . . there is no partiality with him."

4. Jesus Christ came to redeem every man regardless of race or nationality.

The New Testament writers stress the universality of the gospel:

John 3:16: "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life."

Luke 24:47: ". . . that repentance and forgiveness of sins should be preached in his name to all nations . . ."

Hebrews 2:9: ". . . that by the Grace of God he might taste death for every one."

Romans 10:12-13: "There is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. For, 'every one who calls upon the name of the Lord will be saved.' "

Jesus showed a special interest in the Samaritans, who were despised by the Jews:

John 4:1-42: He offered the water of life to the woman of Samaria and her people.

Luke 10:25-37: A Samaritan was the hero in one of his greatest parables.

Luke 17:11-19: He commented on the gratitude of the healed Samaritan leper who alone returned to give him thanks.

Acts 1:8: He included Samaria in his commission to his Disciples.

5. Persons who respond to the call of Christ in love and obedience enter a new kind of fellowship in the Church where racial barriers are transcended.

Galatians 3:26-28: "In Christ Jesus you are all sons of God, through faith . . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Ephesians 2:13-18: "But now in Christ Jesus you who once were far off have been brought near in the blood of Christ. For he is our peace, who has made us both one, and has broken down the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the cross, thereby bringing the hostility to an end. And he came and preached peace to you who were far off and peace to those who were near; for through him we both have access in one spirit to the Father."

Colossians 3:11: "Here there cannot be Greek and Jew, circumcised, and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all."

Luke 13:29: "Men will come from east and west, and from north and south, and sit at table in the Kingdom of God."

6. The Church is called and empowered by God to reconcile a divided humanity and to unite all peoples into the one family of God.

John 10:16: "I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd."

John 17:20-22: "I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one."

Ephesians 1:9-10: "He has made known to us in all wisdom and insight the mystery of his will, according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth."

II Corinthians 5:17-20: "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us."

7. Each member of the Church is summoned by God to work where he is toward overcoming misunderstandings and antagonisms that men may dwell together in unity.

Romans 12:16: "Live in harmony with one another."

I Peter 1:22: "Having purified your souls by your obedience to the truth for a sincere love of the brethren, love one another earnestly from the heart."

I John 4:7-8, 19-21: "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love. . . We love, because he first loved us. If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also."

Psalm 133:1: "Behold, how good and pleasant it is when brothers dwell in unity."

Acts 10:28: "God has shown me that I should not call any man common or unclean."

Acts 11:9, 17: " 'What God has cleansed you must not call common.' . . . If then God gave the same gift to them (the Gentiles) as he gave to us when we believe in the Lord Jesus Christ, who was I that I could withstand God?"

Bible Passages and Concepts Sometimes Used in Defense of Discrimination on the Basis of Race

Genesis 9:18-27 is occasionally used as the basis for saying that God placed a curse on Ham and his descendants, turning them black and assigning them a place of inferiority and servility in society. It should be noted that the purpose of the passage is to explain why the Israelites came to a position of dominance over the *Canaanites*—not over the peoples of Africa. This is accomplished by appealing to the curse of Noah, a curse being thought by ancients to have permanent effect. It will be noted in a careful reading of the passage that: (1) God placed a curse on no one; (2) Noah did the cursing after being awakened from a drunken stupor; (3) Canaan was the one actually cursed by Noah, not Ham; (4) There is no indication of God's having approved Noah's act or of his having implemented it in

any way; and (5) No reference is made to anybody's having been given a different color.

Genesis 11:1-9 records the incident of God's confounding the builders of the tower of Babel by confusing their language and scattering them over the face of the earth. The passage can hardly be used to support the idea that God ordained separate "races." It should be noted: (1) That the scattering of men was a judgment of God on man's arrogance, not a part of his original intention for the human family; (2) that the story of Pentecost in Acts 2 clearly indicates that it is God's intention in the Messianic Age to reverse the disruption of Babel (representatives of "every nation under heaven" heard and understood the apostles, and all men were invited to join the Church of Christ). The tower of Babel story is evidence of what God does *not* want, rather than of what he intends!

Joshua 9:23 cannot be used to support the concept of enslavement on the basis of race. The Gibeonites were not from a different race than the Hebrews. Both were Semitic peoples and would have to be classified as Caucasians. Furthermore, the story does not say that God told Joshua to make the Gibeonites "hewers of wood and drawers of water." Joshua did to them what was good and right in his own sight (verses 25-26).

Acts 17:26 says that God "made from one every nation of men to live on all the face of the earth, having determined allotted periods and the boundaries of their habitation"; but the reference is to distribution of nations, not races. Those who use this verse to defend segregation in America do not suggest that modern Americans move out of the United States.

It is occasionally argued that since God "chose" the Jews it is apparent that he favors certain races over other races. It is true that the Bible teaches that God finds and calls people to do special work for him in the world, people who for various reasons are peculiarly suited to his purpose. Originally God called a family, the family of Abraham, which grew into a nation. He never called a "race." The Hebrews were a nation, not a race. It should be noted further that God's call involves tremendous

responsibility, and if the people called fail in discharging their obligation, they are rejected and others chosen. When many Jews failed God, he chose other Jews and at length even Gentiles. Titus, a Greek, for example, became one of the chosen because he responded to God's call in faith and obedience. God has no favorites; he works with those who will work with him.

Conclusion

If one reads the Bible as a whole, it becomes unmistakably clear that God is seeking to heal the divisions in humanity caused by human sin and to bring all peoples of the earth into a community of the redeemed. In this blessed community human barriers of every sort are abolished or transcended. "In Christ Jesus you are all sons of God, through faith . . . There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:26-28). The first Christians found that with God's spirit within them they could overcome prejudice toward Samaritans and Gentiles and look on people who were in Christ as sons of God and brothers, not as white men, yellow men, or black men.

●

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Songs for Methodist Men

METHODIST MEN

1958 Edition

METHODIST CONFERENCE ON HUMAN RELATIONS

He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!

Markham

August 31, 1959

SOUTHERN METHODIST UNIVERSITY • DALLAS TEXAS

Order of Worship

OPENING SERVICE

Monday, August 31, 1959, 7:30 P.M.

•

Leader of the Service

Bishop William C. Martin

Resident Bishop of the Dallas-Fort Worth Area of The Methodist Church

•

The Moments of Meditation

(*The congregation is urged to use the quiet moments before The Call to Worship for meditation and prayer*)

—"There's magic all around us
In rocks and trees, and in the minds of men,
Deep hidden springs of magic
He who strikes
the rock aright may find them where he will."

Watchers of the Sky—Alfred Noyes

"For we live and have our being in rhythm, a flaw in the rhythm of the breath may mean a disease of the lungs. A flaw in the rhythm of the blood may mean a disease of the heart. A break in the rhythm may mean death. And all emotions change the rhythms of the body, quickening or retarding, accentuating, or interrupting."

New Voices—Marguerite Wilkinson

"The unity of the organism, the co-ordination of its parts, there you have the supreme enigma. The organism involves some principle of integration, some ability certainly not present in the original atoms of carbon or oxygen taken by themselves. Whence did it come and where reside?"

The Human Situation—W. Macneille Dixon

"God created man in his own image" . . . Genesis 1:27
Then let us pray that come it may,
As come it will for a' that,
That man to man, the warld o'er,
Shall brothers be for a'that.
Burns.

The Organ Prelude

The Hymn of Adoration, No. 164, "All Hail the Power of Jesus' Name" *Diadem*

(*The congregation will stand and remain standing through The Call to Worship*)

1 All hail the power of Jesus' Name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

2 Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace,
And crown Him Lord of all.

3 Sinners, whose love can ne'er forget
The wormwood and the gall,
Go, spread your trophies at His feet,
And crown Him Lord of all.

4 Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

5 O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all.

Edward Perronet, 1726-1792
Alt. by John Rippon, 1751-1836

THE CALL TO WORSHIP

The Minister: O magnify the Lord with me, and let us exalt his name together

The People: The earth is the Lord's and the fulness thereof, the world and they that dwell therein.

The Minister: He hath called us from darkness to light and committed to us the gospel of reconciliation.

The People: But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us.

Unison: Blessed be God, the Father, the Son and the Holy Spirit, whom to serve is perfect freedom.

THE PRAYER OF PETITION (*The congregation seated*)

O God of vast and fathomless love; who with thy whole heart lovest each of thy children with a perfect love; from whose care and counsel none are ever excluded; by whose spirit none are ever diminished or made less, teach us to love where we cannot understand; to counsel where we cannot approve; to care where we cannot appreciate, that we may ever show forth thy loving-kindness toward us and toward men. Amen.

THE PASTORAL PRAYER

SOLO: "Arise, O Lord" *Hoffmeister* FRANCES ROBERTS SHIRLEY

THE RESPONSIVE READING—The Commandment of Love, Page No. 579

(*The congregation will stand and remain standing until after the singing of the Gloria Patri.*)

These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

Hereby we do know that we know Him, if we keep His commandments.

He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.

Whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him.

He that saith he abideth in Him ought himself also so to walk, even as He walked.

Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning:

The old commandment is the word which ye have heard from the beginning.

Again a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth.

He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God;

Therefore the world knoweth us not, because it knew Him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

And every man that hath this hope in him purifieth himself, even as He is pure.

THE GLORIA PATRI

THE CONFERENCE PURPOSE THE REVEREND A. DUDLEY WARD

THE HYMN OF PREPARATION, No. 279, "God of Grace and God of Glory" *Cwm Rhondda*

1 God of grace and God of glory,
On Thy people pour Thy Power;
Crown Thine ancient Church's story;
Bring her bud to glorious flower.
Grant us wisdom,
Grant us courage,
For the facing of this hour.

2 Lo! the hosts of evil round us
Scorn Thy Christ, assail His ways!
Fears and doubts too long have bound us,
Free our hearts to work and praise.
Grant us wisdom,
Grant us courage,
For the living of these days.

3 Cure Thy children's warring madness,
Bend our pride to Thy control;
Shame our wanton, selfish gladness
Rich in things and poor in soul.
Grant us wisdom,
Grant us courage,
Lest we miss Thy kingdom's goal.

4 Set our feet on lofty places;
Gird our lives that they may be
Armored with all Christlike graces
In the fight to set men free.
Grant us wisdom,
Grant us courage,
That we fail not man nor Thee!

5 Save us from weak resignation
To the evils we deplore;
Let the search for Thy salvation
Be our glory evermore.
Grant us wisdom,
Grant us courage,
Serving Thee whom we adore.

HARRY EMERSON FOSDICK, 1878-

THE SERMON, "Let Christ Answer Cain" — BISHOP RICHARD C. RAINES

SOLO: "Be Still, and Know That I am God," *Dungan* — FRANCES ROBERTS SHIRLEY

THE ANNOUNCEMENTS

THE HYMN OF CONSECRATION, No. 469, "At Length There Dawns a Glorious Day" *St. Michel's*

1 At length there dawns the glorious day
By prophets long foretold;
At length the chorus clearer grows
That shepherds heard of old.
The day of dawning Brotherhood
Breaks on our eager eyes,
And human hatreds flee before
The radiant eastern skies.

2 For what are sundering strains of blood,
Or ancient caste and creed?
One claim unites all men in God
To serve each human need.
Then here together, brother men,
We pledge the Lord anew
Our loyal love, our stalwart faith,
Our service strong and true.

3 One common faith unites us all,
We seek one common goal,
One tender comfort broods upon
The struggling human soul.
To this clear call of Brotherhood
Our hearts responsive ring;
We join the glorious new crusade
Of our great Lord and King.

OZORA S. DAVIS, 1866-1931

THE BENEDICTION

THE POSTLUDE

BISHOP WILLIAM C. MARTIN—*Bishop of the Dallas-Fort Worth Area of The Methodist Church*

BISHOP RICHARD C. RAINES—*Bishop of the Indiana Area of The Methodist Church*

THE REVEREND A. DUDLEY WARD—*Conference Director and Coordinator and General Secretary of the Board of Social and Economic Relations of The Methodist Church*

THE GROWING EDGE

All around us worlds are dying and new worlds are being born;
All around us life is dying and life is being born.
The fruit ripens on the tree;
The roots are silently at work in the darkness of the earth
Against the time when there shall be new leaves, fresh blossoms, green fruit.
Such is the growing edge!

It is the extra breath from the exhausted lung,
The one more thing to try when all else has failed,
The upward reach of life when weariness closes in upon all endeavor.
This is the basis of hope in moments of despair,
The incentive to carry on when times are out of joint
And men have lost their reason; the source of confidence
When worlds crash and dreams whiten into ash.
The birth of a child—life's most dramatic answer to death—
This is the Growing Edge incarnate.
Look well to the growing edge!

—Howard Thurman

The Revolution through which we are living today is a world-wide Revolution, not merely on the political surface of life. This Revolution is penetrating to the cultural and religious depths. Living together as a single family is the only future that mankind can have. The alternative now is mass suicide. Yet the feat of learning how to live together as a single family is going to be very difficult, even if urgently necessary. We have suddenly become one another's next door neighbor physically, while our hearts and minds remain still far apart. Ignorance breeds mutual fear, and mutual fear breeds mutual hostility. Human beings have had six thousand years to become strangers to one another, and now we have hardly any time at all for learning the most difficult art of dwelling together in unity, like brothers.

—*Arnold Toynbee*

This Worship Service was prepared by Dr. William E. Clark, Associate Director, General Conference Commission on Christian Higher Education.

Order of Service

METHODIST CONFERENCE ON HUMAN RELATIONS
Southern Methodist University

•

Inspirational Hour

Tuesday, September 1, 1959
4:15 P.M.
Grand Ballroom, Student Center

•

BISHOP EDGAR A. LOVE, ***Leader***

SONGS OF INSPIRATION ..... C. Edward Stallings

PRAYER *(The leader and congregation in unison, people seated)*

> Our Father and our God, who hast brought light into our world, grant us the vision to see in this high and holy season the meaning of peace to our world. Free us from hatred, and strengthen our desire to do Thy Will as Thou wouldst have it accomplished. Through Christ our Lord. Amen.

SOLO ..... Frances Roberts Shirley

THE SCRIPTURE LESSON AND PRAYER Isa 61 a
Luke 9: 23 –

HYMN OF PREPARATION, No. 228 –

THE MESSAGE ..... Dr. Akbar Abdul Haqq

SOLO ..... Frances Roberts Shirley

MOMENTS OF CONSECRATION

THE BENEDICTION

India - most of religion compellin
1½ % - Christianity - endeavor to stop growth
of C - Budhist -
one man C - has to do to the problems of human
relations.
C. largely responsible ~~of~~ for the problems.
Difference between Christ & Christians
Similar type of C. in your country also
People in contact with missionary of
this religion
Jesus came Himself to be an abiding
answer -
came to men be the incarnate answer
The malady sin. battle of man against God.
Isa acknowled his sins.
If we are determined to make pronouncement
without a cleansing - an inner sense
of guilt
Comes 1st to see his own sin - before he
can pray for his people.
when God conscious comes he becomes
a prophet
The lion has roared - woe to me -
Problem - a spiritual problem
& unless we realize this must
be busy sowing around

Net Paid Circulation
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For July, 1959

THE ATLANTA CONSTITUTION

For 92 Years the South's Standard Newspaper

Hot

Hot, humid, scattered afternoon showers Wednesday, Thursday. Extremes predicted for both days, 72 and 94. Tuesday's extremes in Atlanta were 71 and 93.

VOL. XCII, No. 67 TEL. JA. 2-5050—P. O. Box 4689 ATLANTA (2), GA., WEDNESDAY, SEPTEMBER 2, 1959 36 PAGES, 3 SECTIONS ★★★★★ Price Five Cents

RALPH

McGILL

The Democrats Are Troubled

When members of the National Democratic Committee meet in mid-September for their annual deliberations, they will either face, or pussy-foot away from a decision of perhaps paramount importance to the party's chances in 1960.

Delay will worsen the problem. And that is what to do about the fact that the hard-core South will not support the nominee.

Sen. John Kennedy's predicament, for example, illustrates one aspect of it. The young man from Massachusetts had made friends in the South. To be sure, the vote cast for him in the moment of high drama in the 1956 convention, when Adlai Stevenson announced he would in no way seek to influence the convention in its selection of the vice presidential nominee, was not so much for him as against Sen. Estes Kefauver. But Sen. Kennedy handled himself so well, and such was the power of his personality, that a great many Southern leaders went back home holding him in high regard.

Number of Places

This flowered in a number of places, some unexpected. One was in Mississippi. Gov. James P. Coleman, a man of great common sense and integrity, wholly lacking in the more fraudulent trappings of demagoguery, had himself gained great respect at the convention by his skill in serving as a spokesman for the Southern group. Gov. Coleman was regarded as one of the coming personalities in the South. He stood for segregation in the schools, but he refused to make it the major issue. Mississippi was, and is, at the bottom in almost every asset-type statistic . . . in per capita income, in education, in jobs, and

Associated Press Wirephoto

WARTIME COMRADES EXCHANGE QUIPS DURING DINNER MEET

Ike and Sir Winston Churchill Chat; Field Marshal Viscount Montgomery Leans on Divan Back

India's Menon Believed Quitting in Army Feud; Police Fight Red Mobs

Bullets Kill 7 Rioters In Calcutta

CALCUTTA, India (AP)—Police fired Tuesday night into Communist-led bomb and arson mobs who seized parts of India's biggest city and put the torch to police vans, government cars and other property.

At one time rioters held the main parts of the city against police counterattacks.

The first official count reported 7 persons were killed and 30 others hit by police bullets.

THOUSANDS RALLY

Many thousands rallied to the Communist and leftist call for protest against the Bengal State government's food distribution policies and swirled through the hot streets during the night.

The great sprawling industrial city beside the Hooghly River in the Ganges Delta was in the grip of its worst civil conflict since the Hindu-Moslem hostilities of the 1940s—a communal war finally brought to peace by the appeals of Gandhi.

Violence under Red agitation began earlier in the week. On Monday the rioters were suppressed by tear-gas charges followed by club-wielding police.

CITY OF 2,000,000

New mobs formed overnight and brought a fresh reign of terror in

2 Haralson Men Killed In Point-Blank Pistol Duel

Constitution State News Service

TALLAPOOSA—Two Haralson County men killed each other with .38 pistols in a point-blank duel at dawn Tuesday.

Hoyt Williams, about 40, and Sylvanus Brock, 55, shot it out across the dining room table at Williams' home shortly after 6 a.m., according to Sheriff L. P. Allen.

Both men fired five bullets; both were struck three times. Brock died instantly with two bullets in the heart and another in the stomach. Williams, with three chest wounds, died en route to the Polk County Hospital.

Sheriff Allen said Williams' wife witnessed part of the shooting. Mrs. Williams was quoted that the two men had been out all night together.

She said she heard them come in about 6 a.m. and start arguing. Then she heard shooting. Mrs. Williams said she ran into the dining room and saw the two blazing away at each other.

Sheriff Allen said he had not been able to determine what the argument was about.

He said Mrs. Williams appeared to be very upset after the shooting and some of her statements were not very coherent.

The shooting went on for about three minutes, a neighbor of Williams said.

Williams was the father of six children. Brock was unmarried and unemployed.

Arms Heads Expected to Resign, Too

By WATSON SIMS

NEW DELHI, India (AP)—Defense Minister V. K. Krishna Menon was reported Tuesday to have submitted his resignation as the result of a feud with his military China was threatening Indian territory.

Border trouble with the Chinese Communists gave blockbuster impact to reports the army, navy and air force staff chiefs are resigning and that Menon, controversial former envoy to the U.N., has offered to quit in a squabble over promotions.

High sources in Prime Minister Nehru's ruling Congress party said Menon has placed his letter of resignation in Nehru's hands.

Nehru has stood for years beside this gaunt, gray-haired apostle of nonalignment, often accused of taking a soft approach toward Communist aggression.

Sources close to the residence of President Rajendra Prasad said Nehru possibly will announce a Cabinet shakeup that will leave out Menon or give him another ministerial post. Official confirmation was lacking.

Amid the capital's turmoil, fresh advices on frontier operations were published by New Delhi newspapers on the basis of

2 Autoists Indicted In Police Death

Two occupants of an automobile which Friday night ran down two motorcycle policemen, killing one of them, were jointly indicted on two murder charges Tuesday.

and three counts of manufacturing

Unified AF, Army Urged

By JACK RAYMOND

(Copyright 1959 by the New York Times Co.)

WASHINGTON—The House Committee on Gov-

Ike Expects Easing-Up At Berlin

By TOM OCHILTREE

LONDON (AP)—President Eisenhower and British Prime Minister Macmillan are counting on

was the power of his personality, that a great many Southern leaders went back home holding him in high regard.

Number of Places

This flowered in a number of places, some unexpected. One was in Mississippi. Gov. James P. Coleman, a man of great common sense and integrity, wholly lacking in the more fraudulent trappings of demagoguery, had himself gained great respect at the convention by his skill in serving as a spokesman for the Southern group. Gov. Coleman was regarded as one of the coming personalities in the South. He stood for segregation in the schools, but he refused to make it the major issue. Mississippi was, and is, at the bottom in almost every asset-type statistic . . . in per capita income, in education, in jobs, and in opportunity for its young people. It also was, and is, losing population.

Gov. Coleman set out to deal with this. He saw in young Kennedy a likely presidential candidate who, while a Catholic, was not unacceptable to Southern voters. It was generally understood that Gov. Coleman would do some quiet but helpful work for Sen. Kennedy among the Southern delegations.

But common sense ran last in Mississippi's just concluded primary. The gubernatorial candidate backed by Gov. Coleman and his supporters unexpectedly was swamped by the extremist vote. The Coleman program to bring industry to the state and to maintain a climate of calm was junked by the voters who have said by their ballots they regard it of minor importance.

Gov. Coleman will show up in the Mississippi House of Representatives. But he will not be able to help Sen. Kennedy with the Southern delegations. The extremist elements do not care what happens to the industrial or educational future of their states if to be concerned means abandoning complete defiance of the Supreme Court decisions. The nation needs to know this in order to understand the implications of it. And certainly, the National Committee, which is aware of it, must make up its mind what course to take.

Democratic Hopefuls

Of the Democratic hopefuls presently before the nation—Senators Kennedy, Humphrey, Symington and Johnson—only Sen. Johnson now has any chance whatever to have the support of the five hard-core Deep South states. And the extremists may well desert him. Sen. Kennedy will also be hurt by his attempt to produce a labor reform bill the anti-Labor elements regarded as not strong enough.

Of all the senators, only Sen. Symington has avoided the controversial, wound-creating bills. He has kept himself in the field of national defense and at this time is certainly the most likely compromise choice. He has no popular hold on the rank and file of Democratic voters. It will be difficult to dramatize him.

Adlai Stevenson is an unknown force. But he learned a bitter lesson in 1952 and 1956 when, after making compromises to prevent a Dixie bolt, he was abandoned by Southern leaders. He carried a handful of states largely because of newspaper support given him and the lack of a two-party system.

There will be little merriment at the National Committee meeting—save of the laugh, clown, laugh variety.

(Associated Press Wirephoto)

WARTIME COMRADES EXCHANGE QUIPS DURING DINNER MEET

Ike and Sir Winston Churchill Chat; Field Marshal Viscount Montgomery Leans on Divan Back

Unified AF, Army Urged

By JACK RAYMOND

(Copyright 1959 by the New York Times Co.)

WASHINGTON—The House Committee on Government Operations recommended Tuesday a merger of the Army and Air Force.

The House committee saw merit in proposals to merge all three military services, and strongly suggested that President Eisenhower at least order studies on possible Army-Air Force reunification.

The Air Force was a corps in the Army until 1947 when it was separated as an individual service under the provisions of the unification act of that year. It has since become the dominant service in the defense establishment.

"Until the Air Force and the Army join hands in a single service effort, the costs of defense will mount ever higher, duplication and waste will grow likewise, and the nation will be exposed to the vitiating effects of interservice jealousies, rivalries and wars for many years to come," said the committee.

The House proposal for a merger followed by a week a speech by Sen. Engle (D-Cal), in which

Continued on Page 6, Column 4

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Part of the Game

SWINDON, England (UPI) — Leonard Price, 31, broke away from police who were taking him in handcuffs to a local jail Monday. He was recaptured and a charge of stealing the handcuffs filed against him.

N.Y. Hunting 'Dracula' of Teen Gang

NEW YORK (AP)—A teen-age "Dracula" was hunted by a vast array of police Tuesday as frantic city and state officials moved to muster every resource in a crackdown on juvenile gangs roaming the sidewalks of New York with jungle savagery.

Gov. Rockefeller voiced alarm over a bloody explosion of viciousness which took the lives of four youths in a week and left a number badly hurt.

Adding to the situation was the fact that, in some ways, the wanton cruelty was worse than that of the machinegun-wielding underworld mobs of yesteryear. The latest victims were youngsters who had no part in gang feuds.

These were Robert Young and Anthony Krzesinski, each 16. They were attacked in a playground on Manhattan's West Side early Sunday by a group of Puerto Ricans who had gone out looking for enemies in a neighborhood tiff.

The two victims, who had been chatting with friends after attending a movie, staggered away to fall dead of stab wounds on nearby doorsteps.

Four youngsters were quickly

Continued on Page 6, Column 7

Ike Expects Easing-Up At Berlin

By TOM OCHILTREE

LONDON (AP)—President Eisenhower and British Prime Minister Macmillan are counting on the President's exchange of visits with Khrushchev to remove the pistol pointing at West Berlin.

If the Soviet Premier will remove the threat the two Western leaders will offer to hold a series of East-West summit meetings.

This was reported by high diplomatic sources Tuesday night to

France readies red carpet for Ike. Page 2.

have been the main strategy decision reached in the Eisenhower-Macmillan talks.

The President, diplomats said, resisted Macmillan's strong bid for an early summit meeting, and insisted any decision on such a meeting must await the outcome of his talks with Khrushchev. Macmillan was said finally to have agreed.

These things settled, the President spent the day working on accumulated White House business. He also engaged in a little putting practice about as close to the heart of London as any golfer can get—on the lawn at Winfield House, the U.S. ambassador's residence in Regent's Park.

Then he gave himself a soldier's treat, talking over old experiences with wartime associates. He was host at a Winfield House dinner

Continued on Page 6, Column 1

Study Italy Economy

NAPLES, Italy (UPI)—A U.S. economic mission headed by Ernest G. Booth, an official of the Minnesota Department of Commerce, began a study of Italy's economy Tuesday.

THE STORY OF ANDERSONVILLE

A Curious Few Disturb the Quiet

By BUDDY DAVIS

Only crickets, mowing machines and curious visitors break the silence of Andersonville prison today.

These peaceful sounds have replaced the cursing, the clamor, the rumblings of 33,000 men

Last of a series.

crammed into a stockade which permitted each man a space measuring six feet square.

The Andersonville which was a prison stockade for Yankee prisoners 95 years ago is today a national monument, mostly unheeded by motorists speeding by on State Highway 49 some 11 miles northeast of Americus.

The visitor to Andersonville prison first sees magnificent works of marble which were erected by various Northern states or citizens to honor the men who died there.

Not far away, carefully preserved by the National Park Service, are deep holes dug by

Continued on Page 11, Column 1

mit by police bullets.

THOUSANDS RALLY

Many thousands rallied to the Communist and leftist call for protest against the Bengal State government's food distribution policies and swirled through the hot streets during the night.

The great sprawling industrial city beside the Hooghly River in the Ganges Delta was in the grip of its worst civil conflict since the Hindu-Moslem hostilities of the 1940s—a communal war finally brought to peace by the appeals of Gandhi.

Violence under Red agitation began earlier in the week. On Monday the rioters were suppressed by tear-gas charges followed by club-wielding police.

CITY OF 2,000,000

New mobs formed overnight and brought a fresh reign of terror in the city of more than two million—capital of west Bengal, former capital of the British viceroys, once aptly called by Kipling "the City of Dreadful Night," and now a hotbed of Indian communism.

Many students were among the

Continued on Page 6, Column 5

State Writing Milledgeville Entry Law

The State Health department is drafting proposed legislation which would give Milledgeville State Hospital greater control over admissions and which would, presumably, allow more patients to be admitted without loss of their civil rights.

At present, state law puts the matter of admissions largely in the hands of county courts of ordinary.

MORE 'HUMANE'

Under the present arrangements, patients are either committed as lunatics with a loss of all civil rights or are placed under observation for a limited time without the loss of civil rights. If a patient fails to show sufficient improvement within the specified period to warrant release, he is committed as a lunatic.

In a report on accomplishments and future plans for the hospital, the department said in its official publication, "Georgia's Health," it is drafting legislative proposals for a "humane admission" system.

The new proposals provide for:

1. Commitment with loss of civil rights for only the dangerous or uncontrollable patient not willing to accept treatment.

LAWS SOUGHT

2. Involuntary commitment without loss of civil rights for those who are unwilling to accept treatment, for further diagnosis or for about 90 days of treatment. Such patients would be sent either to state hospitals or to cooperating general hospitals with good psychiatric services.

3. Voluntary commitment limited to about 90 days without loss of civil rights for those willing to

Continued on Page 6, Column 6

Driver Crackdown

SAN FRANCISCO (AP)—Drivers who cause fatal traffic accidents will lose their licenses for a year, State Motor Vehicle Director Robert McCarthy announced at a news conference Tuesday.

Sheriff Allen said he had not been able to determine what the argument was about.

He said Mrs. Williams appeared to be very upset after the shooting and some of her statements were not very coherent.

The shooting went on for about three minutes, a neighbor of Williams said.

Williams was the father of six children. Brock was unmarried and unemployed.

2 Autoists Indicted In Police Death

Two occupants of an automobile which Friday night ran down two motorcycle policemen, killing one of them, were jointly indicted on two murder charges Tuesday.

The indictment gives a jury the alternative of finding the men guilty of murder "with malice aforethought," murder, "without any intention to do so, but maliciously in the commission of an unlawful act."

First count of the indictment alleges that Carl M. Wallace, 2039 Hollywood Rd., NW, driver, and Cecil Cooper, 33, of Mableton, owner, made an assault upon Patrolman Charles J. Busby, 25, "with a certain automobile . . . the same being a weapon likely to produce death," causing him mortal wounds.

It says that this was done "unlawfully, feloniously and with malice aforethought."

In the alternative count, the two men are jointly charged with having killed Busby "without any intention to do so, but maliciously in the commission of an unlawful act, which in its consequences naturally tends to destroy the life of a human being. . . ."

This act was committed while they were operating an automobile along Marietta boulevard, NW, "while under the influence of intoxicating liquors and beverages and at a greater rate of speed than 60 miles per hour," the second count says.

Prior to striking Busby's motorcycle, their car had struck one ridden by Patrolman N. C. Oliver, causing serious leg injuries, police said. Oliver is now hospitalized.

In other indictments returned by the Fulton Grand Jury, James Manley Edwards, 56, of 2722 Gordon St., SW, was indicted on four counts of molesting minor children and three counts of manufacturing obscene and immoral photographs.

Police charged Edwards made photographs of numerous nude boys and girls aged 10 and 11 and molested them.

signing and that Menon, controversial former envoy to the U.N., has offered to quit in a squabble over promotions.

High sources in Prime Minister Nehru's ruling Congress party said Menon has placed his letter of resignation in Nehru's hands.

Nehru has stood for years beside this gaunt, gray-haired apostle of nonalignment, often accused of taking a soft approach toward Communist aggression.

Sources close to the residence of President Rajendra Prasad said Nehru possibly will announce a Cabinet shakeup that will leave out Menon or give him another ministerial post. Official confirmation was lacking.

Amid the capital's turmoil, fresh advices on frontier operations were published by New Delhi newspapers on the basis of information they said was supplied by informed sources.

The Times of India said Indian forces have attacked Chinese

Continued on Page 6, Column 3

House Speeds Cent Rise In Gas Tax for Roads

WASHINGTON (AP)—The House Public Works Committee Tuesday sanctioned a penny-a-gallon boost in the federal gasoline tax to get the interstate highway program back on a pay-as-you-build basis.

The bill to increase the present three-cent levy for 22 months was approved by a reported vote of 25-6. Five Democrats and one Republican were understood to have voted against it.

The added revenue—estimated at nearly a billion dollars—is calculated to permit construction of the 41,000-mile superhighway network to move ahead at about its present rate.

The measure—which has President Eisenhower's qualified endorsement — goes now to the House Rules Committee for expected clearance.

Public Works Committee Chairman Charles A. Buckley (D-NY) forecast passage when the House takes up the bill, probably Thursday or Friday.

The program has dropped into the red over the past couple of years, largely because of higher-than-anticipated construction costs, a speedup in building, and some loss of highway tax revenue.

The Public Works group yielded to the view of the tax-writing House Ways and Means Committee which balked at a proposal to limit the tax increase to a year.

Eisenhower sought a 1½-cent boost for the next five years. But last week he said the 22-month,

Continued on Page 6, Column 2

It's Hot, Humid And 94 Again

Grab your fans and stand by for action. More of that mid-90-degree heat is bearing down on Atlanta.

The weatherman says it'll be hot and humid Wednesday and Thursday with extremes of 71 and 94 predicted for both days. Occasional showers are expected both afternoons.

Wednesday's extremes in Atlanta were 71 and 93.

Habersham Girl Kills Father: 'Wanted Me to Go to School'

Constitution State News Service

CLARKESVILLE—A shy, 15-year-old Habersham County girl Tuesday said she shot her father to death because "he wanted me to go to school," according to Habersham County Sheriff A. J. Chapman.

The sheriff, who identified the girl as Ann Carson, said she admitted shooting her father, Edgar Carson, 42, as he slept on a couch at their home.

She was bound over to the Habersham County Grand Jury on a charge of murder by a coroner's jury Tuesday night.

Sheriff Chapman said the teenager showed no remorse as she told him how she fired a .22 rifle bullet into her father's head Monday night.

He said she remained calm all day in the Habersham County jail but refused to eat anything.

The shooting occurred while Ann's mother was at work at a local poultry processing plant.

Sheriff Chapman said the girl first said she killed her father because "he wanted me to go to school," but later said she killed him because "I hated him, and I'd wanted to do it before."

The girl, tall, red-haired and retiring, made "real good marks" at South Habersham High School where she was a freshman, the sheriff said.

The sheriff said Carson, a sawmill worker, was a "good stable type man who looked after his family."

Coroner James Reed said the girl calmly answered questions about the slaying at Tuesday night's inquest.

Asked if she wanted to tell the story in her own words, the teenager told the jury:

"There's nothing to tell."

Asked if she would do the same thing over, Ann told the sheriff, "I don't think so."

Carson died en route to Georgia Baptist Hospital in Atlanta.

THE ATLANTA CONSTITUTION

For 92 Years The South's Standard Newspaper

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India Is Learning Her Bitter Lesson

Pressure by Red China is being exerted in little-known northeastern India where the borders of Nehru's nation join in mystery and mountains with Nepal, Tibet and small protectorates of India. Similar pressure continues in Laos.

Whether this is being done to embarrass Khrushchev and his plans to visit the United States or whether it has his approval are unknown. It may be he could halt it with a word. It may be he cannot. Red China seems determined to define and to hold the never really determined borders about Tibet where she ruthlessly has crushed a small, semicivilized people of great antiquity and zeal in the Buddhist faith.

Most important is India's reaction.

From the Western viewpoint it is good. Communism, as evidenced by savage suppression and killings, has become an ugly word in India.

Most significant of all is the resignation of acidulous Khrishna Menon, minister of defense and one-time ambassador to this country and the United Nations. Always strongly and sarcastically anti-American, he is so pro-Communist many believed him a Marxist. He now has been denounced by the Indian military command staff which also has tendered resignations in protest to his policies. Indian crowds have demonstrated against the Communists. Nehru has not yet accepted the resignations but will act on them today.

It is inconceivable Red China will push this border aggression too far. It is almost unbelievable that Russia approves the present deterioration of good will and neutrality which heretofore have been the major features of Indian foreign policy.

This aggression, coming as it does along with news that Red China's economy is not after all flourishing but depressed instead, may be a new sort of carrot to hold before the Chinese donkey.

ing 14 years. But like a child's brave smile after hurt tears, it has always managed to come out again.

* * *

Let's Place the Blame For Delays on Viaducts

With Atlanta bursting at its seams, with traffic problems growing more acute daily and with efforts to rebuild and rehabilitate downtown areas being stepped up, it is time to place the blame for continued delays in beginning the Techwood and Hunter street viaducts.

Both projects are being held up mainly because of obstructionist demands by the Southern Railway and Atlanta Terminal Co.

In the case of Techwood, they are demanding considerable relocation of the viaduct route or the moving of certain real estate at taxpayers' expense.

As for the Hunter street project, they are demanding a huge price for so-called "air rights" which the county—correctly in our view—regards as demand for payment with taxpayers' funds for empty space. Any rights in question could be guaranteed by contract agreement.

As we have said before, Southern and the Terminal Co. stand to gain more than anyone else from these projects to be constructed at public expense. This capricious hardheadedness becomes more and more difficult for the public to understand.

City and county authorities should proceed forthwith with whatever legal steps necessary to get these projects under way. These prolonged "negotiations" are getting us nowhere. They are, instead, adding to the cost of the viaducts and holding up Atlanta's progress.

* * *

Compliance With Law Would Cut Traffic Toll

The traffic toll rises in Georgia.

In the nation July 1959 fatalities were

'LaFayette, We Are Here?'

Pulse of the Public

Georgia Democratic Party Delegates Urged Not To Pout About the National Convention

Cartersville — We see where some lady in charge of "Dollars for Democrats in Georgia" explains to prospective givers that half of the funds sent her go to the national party and half to the Georgia party, and suggests that those who do not want the national party to have anything should donate through other sources.

This suggestion stems from the fact that Georgia party leaders are up in arms because Paul Butler, chairman of the national party, thinks delegates should not be seated at the national convention who are not pledged to support the Democratic nominee.

This leads some of us to ask: Why should a delegation to a Democratic National Convention be seated who are not Demo-

youths at a Negro pool in East Point was in bad taste.

ROBERT M. BALLARD.

* * *

Atlantan Says Aged Deserve Better Care

Atlanta — Could be, some of the "aged" persons we read so much about helped to increase our life span beyond the "three score and ten." Will we let that prove a curse or a blessing? I feel they deserve appreciation and we should endeavor to provide adequate homes for them in which to spend their twilight years.

The 50-million-dollar appropriation won't go far when divided

do not practice it in our daily living.

We like to boast to other countries about "our way of life." If Khrushchev reads the newspapers of our country and sees the increasing evil and wickedness of men and women, divorces, drunkeness, fornication, adultery, rape and child giveaways, he will ask "Where is your Christianity?"

If we keep this way of life we will be as the Hebrews when they were in captivity under the Babylonians for rebellion against the laws and commands of God.

MARION JONES.

Leo Aikman

Charles L. Allen

Don't Be So Slow To Make Decision

There is something each of us is called upon to do many times a day. This is making decisions. Usually we aren't overburdened with the necessity of deciding what to do and how to do it. The small, ordinary choices come easily. We have been at the same fork in the road before and so we have, of course, a considerable reservoir of experience from which to draw.

Psychologists who study the behavior and weaknesses of the human mind point to the inability of some people to come to grips with the need to decide. Such persons vacillate overlong between contrasting alternatives. They exhaust their mind and their energy, but they get nowhere and they move in no direction because they cannot reach a decision.

Life demands that we make choices.

Yet the making of decisions is not always easy — not at least when we must make them ourselves. To tell another person what he should do is, of course, second nature to many of us, but that is a different matter altogether.

Because we do not make up our minds easily, sometimes we use interesting gimmicks. We can flip a coin. "Heads I do, tails I don't."

Or we can get astrologers' charts and plot our actions according to some "movement" of the stars.

Intelligent persons aren't satisfied to leave their lives to the kind of chance all this involves. They feel a sense of responsibility for the decisions they must make and they feel a good choice is worth time and care. So they deliberate and consider thoughtfully the facets involved in a choice. Then they make a decision on the basis of all the extenuating circumstances.

Their decision may not be perfect, but at least they approach a problem in a manner becoming to an intelligent person.

A decision also may be made in a way that is both intelligent and trustful. We are told to cast our burdens upon the Lord and to trust Him. This does not mean that we are to push upon the Lord decisions which He expects us to make for ourselves.

It does mean the important steps in our lives can be taken in an attitude of confidence wherein we rely upon God's guidance and depend upon His direction.

If we decide faithfully, we are not too restive when a divine influence stirs us to a choice that is consistent with God's larger purposes for our lives.

Roscoe Drummond

Ike's Russia Trip Could Deter War

WASHINGTON—Should President Eisenhower go to the Soviet Union to return Premier Khrushchev's visit to the United States? Former President Truman advises him not to do so. Truman approves the invitation to Khrushchev but feels that for Eisenhower to make "a ceremonial" trip to Russia would dissipate "the power and leadership of the presidency."

The compelling reason for Eisenhower's return visit is not to observe protocol. Primarily it is to make contact with the eager, open, receptive minds of the Soviet people who hunger for knowledge about America and Americans.

In recent weeks there has been a remarkable lifting of the intellectual Iron Curtain. The Russians have been allowed to hear something of our side. Nixon's two speeches appeared in full text in Pravda and his farewell

to organize and strike, etc.) and answers from me.

"The other day I was explaining to a group of some 50 Russians American social security programs. Immediately a professional agitator broke in and told the crowd that this social security program did not apply to Negroes and foreign-born persons. This was an excellent opportunity for me to tell the group about myself—how I came from Russia some 30 years ago and how I was able to obtain an edu-

Most significant of all is the resignation of acidulous Khrishna Menon, minister of defense and one-time ambassador to this country and the United Nations. Always strongly and sarcastically anti-American, he is so pro-Communist many believed him a Marxist. He now has been denounced by the Indian military command staff which also has tendered resignations in protest to his policies. Indian crowds have demonstrated against the Communists. Nehru has not yet accepted the resignations but will act on them today.

It is inconceivable Red China will push this border aggression too far. It is almost unbelievable that Russia approves the present deterioration of good will and neutrality which heretofore have been the major features of Indian foreign policy.

This aggression, coming as it does along with news that Red China's economy is not after all flourishing but depressed instead, may be a new sort of carrot to hold before the Chinese donkey. But it could as easily be competition with Russia in the inevitable showdown.

It is, as everyone knows, a feverish world.

And reading the thermometer is not easy.

* * *

City Building Record Demonstrates Vitality

It is good to see a city demonstrate its vitality. Atlanta continues to do just that. We note with pleasure that the value of construction authorized in the city for the first eight months of the year is $85,564,144, which is $21,000,000 more than the same period of 1958.

There are plans in the making which will give impetus to the remaining months. This almost surely means that 1959 will be a record year of construction. This testifies to the city's economic health and to the belief of business and industry in its future.

We know the value and meaning of education. No city can grow without educated people to serve it in its offices, at its machines and in its planning and doing.

The future will remain bright so long as our schools are expanding and improving.

* * *

Today Is Anniversary Of Japanese Surrender

Writing up a ship's log is a routine job. Naval officers perform the task every day, at every change of the watch, on every vessel in the fleet.

Fourteen years ago, on Sept. 2, 1945, the officer standing the officer of the deck watch from 8 a.m. to noon on a battleship anchored in Tokyo Bay wrote an 834-word entry that was to be recorded in history.

An empire was surrendering itself. A war was ending.

The signing of the instrument of surrender took only 23 minutes. At 9:08 a.m. it was completed. It was duly entered in the log book.

Gen. Douglas MacArthur represented all the Allied powers. Adm. Chester Nimitz represented the United States. "Bull" Halsey was host; the ship was his flagship.

It was hoped then that that surrender, bringing to an end six years of war, was the ceremony that would usher in a peace to last forever. Many who fought that war fought for nothing less than that.

Now it is 14 years later.

Nimitz is retired. Halsey is dead. MacArthur has faded away to the obscurity of, all things being relative, the board room of Sperry Rand.

The ship on which that event took place, the Missouri, is in mothballs. It will probably never take to the sea again.

That hope?

Well, that hope has been put in mothballs itself many times in the interven-

in our view—regards as demand for payment with taxpayers' funds for empty space. Any rights in question could be guaranteed by contract agreement.

As we have said before, Southern and the Terminal Co. stand to gain more than anyone else from these projects to be constructed at public expense. This capricious hardheadedness becomes more and more difficult for the public to understand.

City and county authorities should proceed forthwith with whatever legal steps necessary to get these projects under way. These prolonged "negotiations" are getting us nowhere. They are, instead, adding to the cost of the viaducts and holding up Atlanta's progress.

* * *

Compliance With Law Would Cut Traffic Toll

The traffic toll rises in Georgia.

In the nation July, 1959, fatalities were 130 more than July, 1958. The nation's total for the month was 3,340. That's equal to wiping out the population of a city the size of Cochran or Douglasville.

Last weekend in our state the traffic toll was 14 dead. That is two more than the toll in the explosion at Villa Rica in 1957.

The answer? All of us, most of all the safety specialists, would like to know.

Better traffic laws?

Yes, we need better laws. The Legislature so far has given not much more than lip service to the true cause of safety.

But laws are no good unless they are enforced.

Personnel and equipment for enforcement in Georgia are limited. In our opinion neither personnel nor equipment is used as effectively as it could be.

A patrol with its electric timing devices cannot cover all roads and all intersections in every city and every county in the state at all times.

The rise in traffic deaths will be checked and definite progress made toward safety when each one who takes the wheel accepts the traffic code as his to obey to the letter.

Col. William Trotter intends to see that the State Patrol leads motorists to that point of view. He has ordered that agency to use "every trick in the book" during the Labor Day period and to mobilize for the toughest enforcement program in patrol history.

The State Patrol chief's policy nor that of other enforcement agencies should be merely seasonal and sporadic. All-out enforcement has been successful in keeping holiday deaths down to the point that holiday weekends have become safer than some ordinary run-of-the-road weekends.

A permanent and noticeable reduction in traffic injuries and deaths depends upon our willingness to pay the price for a safety program which is "all-out" all of the time.

* * *

Plains Shows Initiative In Obtaining Physician

Plains, like many a community its size, in recent years has wanted a physician to set up a general practice there.

Unlike their contemporaries in a number of other towns, though, the citizens of Plains went considerably further than merely issuing an invitation to prospects.

They formed a development corporation, purchased stock and constructed a modern building in order to provide adequate headquarters for a doctor.

Their efforts paid off the other day when Dr. Carl Sills of Jackson, Miss., and his wife, a registered nurse, rented the building with an option to purchase it.

Thus a happy climax unfolded—one which we hope will be beneficial through the years to all concerned and will provide deserved relief for Dr. J. C. Logan who has served the community for more than 50 years and is the current "Physician of the Year" in Georgia.

Georgia Democrats Urged Not To Pout About the National Convention

Cartersville — We see where some lady in charge of "Dollars for Democrats in Georgia" explains to prospective givers that half of the funds sent her go to the national party and half to the Georgia party, and suggests that those who do not want the national party to have anything should donate through other sources.

This suggestion stems from the fact that Georgia party leaders are up in arms because Paul Butler, chairman of the national party, thinks delegates should not be seated at the national convention who are not pledged to support the Democratic nominee.

This leads some of us to ask: Why should a delegation to a Democratic National Convention be seated who are not Democrats or loyal to the national party and its platform? The convention is equivalent to our primary.

Suppose the party platform pledges the party to the enforcement of law, even "law of the land," and the delegation from Georgia walks out, then who will represent Georgia Democrats in the convention?

Too long too many party leaders have played footsie with the opposition. Even some members of the State Democratic Executive Committee, trustees of the party —state and national—get angry, run off and pout at the national party and accept funds from the opposition to organize themselves a "Dixiecrat Party."

Loyal Democrats would at least resign from the state committee before thus betraying the national party. CLAUDE C. PITTMAN.

* * *

Citizen Thinks This Was in Bad Taste

Atlanta—The attempt to make a racial incident out of a water safety demonstration by white youths at a Negro pool in East Point was in bad taste.

ROBERT M. BALLARD.

* * *

Atlantan Says Aged Deserve Better Care

Atlanta — Could be, some of the "aged" persons we read so much about helped to increase our life span beyond the "three score and ten." Will we let that prove a curse or a blessing? I feel they deserve appreciation and we should endeavor to provide adequate homes for them in which to spend their twilight years.

The 50-million-dollar appropriation won't go far when divided between 50 states. Baptist Village at Waycross is comparatively small; the Presbyterian Home at Quitman, able to accommodate 100, already has 85 residents; the Methodists have plans in the making but all Georgians should lend their aid right now because the room you help to build may some day be your own, if you live long enough.

MRS. HUNTER HOGUE.

* * *

'Our Way of Life' Called Wicked, Sinful

Ellaville — Another Atlanta pastor has spoken with facts in mind as to the real truth of moral conditions which grow worse by the day in America. I write amen across the article by Pastor Adkins saying that God will use Khrushchev to bring America into desolation and captivity unless there is a return to God and repentance.

Pastor Adkins is entirely correct when he says Khrushchev denies God and at least he is honest, whereby some of us claim to be great Christians in name only and do not practice it in our daily living.

We like to boast to other countries about "our way of life." If Khrushchev reads the newspapers of our country and sees the increasing evil and wickedness of men and women, divorces, drunkeness, fornication, adultery, rape and child giveaways, he will ask "Where is your Christianity?"

If we keep this way of life we will be as the Hebrews when they were in captivity under the Babylonians for rebellion against the laws and commands of God.

MARION JONES.

Hartford Courant

Mitchell's Impartial Report Dispels Steel Smokescreen

No better testimony to the fairness of Secretary Mitchell's fact-finding in steel could be given than the accolade from both sides that greeted it. For labor and management alike hailed the report as bolstering their own position. As Mitchell says, his report presents no conclusions. It is merely a marshalling of facts.

Both sides, he adds, "already know these facts, and many more which they regard as relevant to the outcome of the dispute." What is different is that this report gives the public, for the first time, all relevant facts together, impartially. And this, again to quote Mitchell, indicates "the area which exists for a settlement in which the public's interest is taken fully into account."

The public's interest. That is the one thing neither side has paid much attention to so far. Both have sought instead to curry public favor as a weapon to be used against the enemy. But now the report offers evidence confirming what the public has suspected from the labor-management interchange so far—namely that, when it comes to their own money interest, both sides have poor cases for asking more.

For example, the figures and charts in this report confirm the fact that the steelworkers are already well off, as compared to labor generally — indeed even when compared to other high-priced labor. Says the report: "Measured in terms of average hourly earnings, steel wages are higher than those in most other industries. The May 1959 average of $3.10 in the steel industry compared with $2.23 in manufacturing as a whole, $2.68 in automobiles." There is, then, no warrant whatever for that increase in wages for which the steelworkers are striking.

By the same token, however, management's protestations that it cannot afford higher wages give off a hollow sound. For here is what the report has to say about profits: "During the postwar period steel industry profits (after taxes) per dollar of sales have been higher than the comparable ratio for all manufacturing. The difference has widened during recent years, starting in 1955. . . ." To cry poor with such a record is to be unconvincing.

Let both sides in steel now agree, as best they can, on such sticking points as labor's giving in on work rules and management's giving up something comparable, even if that should turn out to mean cutting prices. With our basic industries as highly organized and as important as they are today, these major strikes, and even peaceful contract negotiations, are no longer private fights. They are affected with the public interest. Let that interest dominate the settlement, and the sooner the better.

Leo Aikman

Not Taken In By the Name

In 1955 a Louisville, Ky., auto salesman down on his luck sent his wife and child to her home in Illinois and headed for Miami to look for a job. He ran out of money in Dooly County, Ga. Gun in hand, he went into a roadside restaurant, run by the Larry Westbrooks, just north of Vienna. He stole $58. The other day four members of the Westbrook family, victims of the holdup, received presents from the man, now a prisoner at Reidsville. The gifts are handmade billfolds, names and addresses of the recipients printed inside and monograms on the covers.

With the billfolds was a note: "It gives me great pleasure making something for you folks. Again I am begging forgiveness for my mistake, and may God bless you."

The Westbrooks have visited the man in prison and Mrs. Westbrook says, "We plan to do all we can to help him."

This warming story, from the Vienna News, made me feel better as I read it on a drizzly Monday morning. I thought you might like it, too.

* * *

NAME'S THE SAME: The policeman asked the suspect what his name was and the man said, "John Smith."

"Don't be funny," said the officer. "Now what is your name?"

The man said, "Winston Churchill."

"That's more like it," said the policeman. "You can't fool me with that 'John Smith' business."

Nevertheless, Atlantan John Hines points out that Jesse James is now state treasurer in Texas. Jesse James is also police chief in Charlotte, N.C. And Eddie Rickenbacker was ordained last week as a Baptist preacher. This "Eddie" is a young man who lives in Columbia, S.C.

Major Minor is a chaplain at the 12th Air Force Base, Waco, Tex. And Urban A. Urban is a painting contractor in Kewaunee, Wis.

Urban Urban! A city slicker if I ever heard of one.

* * *

SIGN UP: Savannahan Frank Rossiter says there is a sign on the door of a Darien service station: "Be Back in 15 Minutes. Been Gone 10." In Dallas, Tex., according to Paul Crume, a service station is advertising, "Buy Now. Aunti-Freeze." Paul's comment, "Yep, it'll be time to dope the old girl before you know it."

Ike's Russia Trip Could Deter War

WASHINGTON—Should President Eisenhower go to the Soviet Union to return Premier Khrushchev's visit to the United States? Former President Truman advises him not to do so. Truman approves the invitation to Khrushchev but feels that for Eisenhower to make "a ceremonial" trip to Russia would dissipate "the power and leadership of the presidency."

The compelling reason for Eisenhower's return visit is not to observe protocol. Primarily it is to make contact with the eager, open, receptive minds of the Soviet people who hunger for knowledge about America and Americans.

In recent weeks there has been a remarkable lifting of the intellectual Iron Curtain. The Russians have been allowed to hear something of our side. Nixon's two speeches appeared in full text in Pravda and his farewell speech was carried on TV and radio.

The impact of the message which President Eisenhower will deliver will be vastly greater.

Do the Soviet people want to listen? Will they believe?

The best answer I can give is to quote from an informal, revealing letter written by a Russian-born U.S. Labor Department economist, Vladimir D. Chavrid, whose duty was to answer questions at the Moscow exhibition. Here is what he writes:

"At the Labor Department exhibit some controversial matter develops between myself and some Russian professional propagandist, and the crowd will invariably side with me rather than with him. These professional agitators invariably show up as soon as a sizable group of people begin to listen to my presentation which most of the time is in terms of questions (on unemployment, wages, social security, workmen's compensation, rights to organize and strike, etc.) and answers from me.

"The other day I was explaining to a group of some 50 Russians American social security programs. Immediately a professional agitator broke in and told the crowd that this social security program did not apply to Negroes and foreign-born persons. This was an excellent opportunity for me to tell the group about myself—how I came from Russia some 30 years ago and how I was able to obtain an education in the United States and also a responsible job in the Department of Labor.

"Frequently the agitator becomes embarrassed and disappears. As soon as the Russian visitors learn that I was born in Russia of modest parentage they are extremely sympathetic and I could stay and talk there as I often do for as long as four hours at a stretch.

"When I leave the stand after several hours, many continue to follow me asking questions they might have been uneasy to ask in the presence of the professional agitators. Often they apologize for their professional agitators."

No one can appeal to the Soviet people as powerfully as President Eisenhower. His appearance on the Russian TV and radio alone will make his trip far more than ceremonial. The good will and understanding of the Soviet people, nourished by the President's address, can be a powerful deterrent to war.

Harold Martin

Pet Snake Burned In Farabee House

I went back home to Commerce the other day to serve as pallbearer at the funeral of an old friend. Her name was Mrs. Farabee and she was a large and jolly woman who had a deep affection for small boys, whether they were her own or somebody else's. In every small town, I guess, it is the same. In every neighborhood there is one house where all the kids gather to play.

In my time in my town it was the Farabee house. It was, as I remember it, a big old frame house with a rambling porch. It had a big front yard and there was a woodshed at one side of it and a barn at the back.

In the summertime we'd play baseball in the front yard with a string ball you couldn't knock very far. It was a funny kind of baseball game, for the trees in the yard were bases and the batters always tried to hit ground scooters, for if the ball went up in the air it went into the leafy trees and sometimes it stuck there. We kept the Farabee hedge torn down, I remember, for the outfielders were always running into it and breaking it down.

But Mrs. Farabee never fussed about it. She just let us play.

In the fall the Farabee yard was the place to fight battles with wild oranges. Mr. Farabee had a farm and when the cotton was ginned he'd pile it up in his front yard until he was ready to sell it. We'd make forts out of the piled-up cotton bales and throw oranges at each other. The oranges would burst and splatter and stain the white cotton with the bitter yellow juice and Mr. Farabee would get mad and run us off for messing up his cotton. But Mrs. Farabee never did.

She kept an eye on us, out the window, to see we didn't get into trouble. But she'd never scold, even when we'd build a fire in the woodshed and pretend we were camping out.

There's only one time that I remember that she ever put her foot down on anything we wanted to do. I came to spend the night with her son Jack and I had my pet king snake with me and she wouldn't let me bring it in the house. So I put him under the front steps and the next morning he was gone. And that night the Farabee house burned down, and they found my king snake, dead, in the ashes. But I didn't blame her. My mother wouldn't let me bring him in my house either.

Things weren't ever quite the same after the Farabee house burned. They rebuilt but it was a brick house, small and snug, and it didn't have a porch and the Farabee porch is the place I remember best. There on summer evenings all the kids in my end of town would gather and she'd play the guitar and sing.

And that's the way I remember her—sitting there in the moonlight, strumming chords on the old guitar, singing "Won't You Come Home, Bill Bailey?" with all the kids in the neighborhood gathered 'round.

METHODIST CONFERENCE ON HUMAN RELATIONS

Southern Methodist University, Dallas, Texas — August 31 to September 4, 1959

MAILING ADDRESS: Room 305, 740 Rush Street, Chicago 11, Illinois

CONFERENCE QUESTIONS

What is our Christian witness on race?
What is the nature of the present racial crisis in our Nation and the World?
What can Methodists do?

PLEASE BRING PREPARATORY MATERIAL WITH YOU. A SECOND SET WILL NOT BE FURNISHED.

TO THE DELEGATES AND PARTICIPANTS OF
METHODIST CONFERENCE ON HUMAN RELATIONS
SOUTHERN METHODIST UNIVERSITY, DALLAS, TEXAS
AUGUST 31 TO SEPTEMBER 4, 1959

Dear Friends:

In preparation for your participation in the Conference we are happy to send to you several pieces of material which we hope you will read carefully before you come.

1. "The Social Creed of The Methodist Church."

2. The General Conference Statement entitled, "The Methodist Church and Race."

3. Some material written especially for the Conference by Dr. Harvey Seifert of Southern California School of Theology, Claremont, California, the Reverend Frank E. Shuler of Calvary Methodist Church, Middletown, Ohio, and Dr. Daniel Dodson of New York University.

Dr. Seifert's and Mr. Shuler's papers deal with some aspects of race relations and the life of the Church.

Dr. Dodson's paper deals with the community and national aspects of race relations and the implications of those for the responsibilities of The Methodist Church. Three particular topics were chosen: education, employment, and housing.

In connection with each set of material there are questions designed to point up particularly some of the aspects of these matters which will engage our discussions in Dallas.

4. The handbook, THE ROAD TO BROTHERHOOD. This has been chosen by those preparing the material as a basic resource book for the preparation of the delegates and program participants.

You will notice that THE ROAD TO BROTHERHOOD has in it the following items of importance:

A. A chapter on "The Bible Speaks on Race."

B. A compilation of the statements made by the major church bodies and some distinguished church leaders, such as Stanley Jones and Billy Graham on race relations.

C. A series of chapters which present a variety of points of view on this matter by ministers who represent various sections and various functions in the life of the Church. It is highly important that this aspect of the Conference be emphasized. By action of the Steering Committee it was clearly indicated that a variety of points of view should be represented and discussed at Dallas. In the face-to-face exchange within the Christian fellowship, we may come to understand the factors which determine and the contents of the various positions held, and come to some mutual understandings and consensus.

D. The book also presents the issues involved in regard to minority groups (apart from Negro) such as the Asian, Indian, Spanish speaking.

E. There is a chapter which lifts our sights on this whole matter of human relations to its world perspective.

F. Finally there is a chapter in which the dynamics of social change, the techniques for helping people face realities and come to a decision, are presented in a chapter on techniques and resources.

You will notice that in each chapter there is presented a series of questions and suggested projects which will be helpful to study before Dallas.

As you read, please underline, make notes and comments, and especially write out the questions you wish discussed at Dallas in your group. It is the hope of those who are sponsoring this Conference that the delegates will come well prepared by personal prayer and meditation, by a careful reading of all the material, and in the expectancy that God through the work of the Holy Spirit will reveal to us our personal and corporate mission in and through The Methodist Church in human relations.

It is with great delight that we look forward to meeting you at Dallas, and it is our prayer that God will be with you as you journey to the Conference.

Yours very truly,

A. Dudley Ward

ADW
AH.

A. Dudley Ward
General Coordinator and Conference Director

METHODIST CONFERENCE ON HUMAN RELATIONS

These hands are shaped like God's and so
Let them be careful what they do.
Let them be quick to lift the weak,
Let them be kind as they are strong.
Let them defend the silent meek
Against the many-languaged wrong.
Sara Henderson Hay

Romulo - your spirituality lies in a sentence in your declaration of independence "all men are created equal." in courage, vision & faith of God they made these words.
Brothers under the canopy of heaven.
The best of A's spirituality lies in those words.

In Brazil - on top of mt. huge statue of our Lord - holding nothing but with arms lifted up - Come to me all ye who are heavy laden.

September 4th, 1959

SOUTHERN METHODIST UNIVERSITY • DALLAS, TEXAS

Order of Worship

CLOSING SERVICE

Friday, September 4, 1959, 11:45 A.M.

•

Leader of the Service

BISHOP LLOYD C. WICKE

Resident Bishop of the Pittsburgh Area of The Methodist Church

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THE MOMENTS OF MEDITATION

(The congregation is urged to use the quiet moments before The Call to Worship for meditation and prayer)

"Tell me what you think. A man had two sons. He went to the first and said, 'Son, go and work in the vineyard today'; he replied, 'I will go, sir,' but he did not go. The man went to the second and said the same to him; he replied, 'I will not,' but afterwards he changed his mind and did go. Which of the two did the will of the father?"

Matthew 21:28-31 . . .

"Three workmen fashioning a cross
On which the fourth must die!
Yet none of the other asked
'And why? And why? And why?'

Said they: 'This is our business,
Our living we must earn;
What happens to the other man
Is none of our concern!' "

"Cross Makers"—Clyde McGee

"Many and sharp the num'rous ills
Inwoven with our frame!
More pointed still we make ourselves
Regret, remorse, and shame!
And Man, whose heav'n-erected face
The smiles of love adorn,—
Man's inhumanity to man
Makes countless thousands mourn!"

"Man Was Made to Mourn"—Robert Burns

THE PRELUDE

THE CALL TO WORSHIP

The Minister: This is the day which the Lord hath made; let us rejoice and be glad in it.

The People: **This is none other than the house of God, and this is the gate of heaven.**

The Minister: Enter into his gates with thanksgiving, and into his courts with praise.

The People: **For the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth. Amen.**

THE HYMN OF PRAISE, No. 12, "Joyful, Joyful, We Adore Thee" *Hymn to Joy*

1 Joyful, joyful, we adore Thee,
God of glory, Lord of love;
Hearts unfold like flowers before Thee,
Opening to the sun above.
Melt the clouds of sin and sadness;
Drive the dark of doubt away;
Giver of immortal gladness,
Fill us with the light of day!

2 All Thy works with joy surround Thee,
Earth and heaven reflect Thy rays,
Stars and angels sing around Thee,
Center of unbroken praise;
Field and forest, vale and mountain,
Flowery meadow, flashing sea,
Chanting bird and flowing fountain,
Call us to rejoice in Thee.

3 Thou art giving and forgiving,
Ever blessing, ever blest,
Wellspring of the joy of living,
Ocean depth of happy rest!
Thou our Father, Christ our Brother—
All who live in love are Thine;
Teach us how to love each other,
Lift us to the Joy Divine.

4 Mortals join the mighty chorus,
Which the morning stars began;
Father love is reigning o'er us,
Brother love binds man to man.
Ever singing, march we onward,
Victors in the midst of strife;
Joyful music leads us sunward
In the triumph song of life.

HENRY VAN DYKE, 1852-1933

THE PRAYER OF CONFESSION (*The Congregation will be seated*)

Almighty and eternal God, who searchest the hearts of men; we acknowledge and confess that we have sinned against thee in thought, word and deed; that we have not loved thee with all our heart and soul, with all our mind and strength; and that we have not loved our neighbor as ourselves. Forgive us our transgressions, and help us to amend our ways, and of thine eternal goodness direct what we shall be, so that we may henceforth walk in the way of thy commandments, and do those things which are worthy in thy sight; through Jesus Christ our Lord. Amen.

THE WORDS OF ASSURANCE The Minister

Rest in the Lord, and wait patiently for him. Commit your ways unto him. Come unto him, all ye that labor and are heavy laden, and he will give you rest.

THE WORDS OF FORGIVENESS The Minister

May Almighty God, who caused light to shine out of darkness, shine in your hearts, cleansing you from all your sins, and restoring you to the light of the knowledge of his glory in the face of Jesus Christ. Amen.

THE LORD'S PRAYER

Our Father who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. *Amen.*

THE ANTHEM The Conference Choir
Director—C. EDWARD STALLINGS

THE LITANY OF THE CHRISTIAN LIFE

These are the words of the holy Apostles: Let this mind be in you, which was also in Christ Jesus; who took upon him the form of a servant . . . and humbled himself, and became obedient unto death, even the death of the cross.

LORD, HAVE MERCY UPON US, AND GIVE US THE MIND OF CHRIST.
Bear ye one another's burdens, and so fulfil the law of Christ.

LORD, HAVE MERCY UPON US, AND GIVE US THE MIND OF CHRIST.

Whoso hath this world's goods, and seeth his brother have need, and shutteth up his heart of compassion from him, how dwelleth the love of God in him? . . . Let us not love in word, neither in tongue, but in deed and in truth.

LORD, HAVE MERCY UPON US, AND GIVE US THE MIND OF CHRIST.

Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

LORD, HAVE MERCY UPON US, AND GIVE US THE MIND OF CHRIST.

Add to your faith virtue; and to virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherliness charity.

LORD, HAVE MERCY UPON US, AND GIVE US THE MIND OF CHRIST.

Let your citizenship be as it becometh the gospel of Christ.

LORD, HAVE MERCY UPON US, AND GIVE US THE MIND OF CHRIST.

Beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

THE INTRODUCTION OF THE SPEAKER — Bishop Lloyd C. Wicke

THE HYMN OF PREPARATION, No. 118, "O Master Workman of the Race" — *St. Michel's*

1 O Master Workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see:
We thank Thee for Thy boyhood faith
That shone Thy whole life through;
"Did ye not know it is my work
My Father's work to do?"

2 O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design:
Build us a tower of Christlike height,
That we the land may view,
And see, like Thee, our noblest work
Our Father's work to do.

3 O Thou who dost the vision send
And givest each his task,
And with the task sufficient strength:
Show us Thy will, we ask;
Give us a conscience bold and good;
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do.

JAY T. STOCKING, 1870-1936

THE ADDRESS, "The Level of the World View on Human Relations" — His Excellency Carlos P. Romulo
Ambassador General of the Philippine Islands to the United States

THE HYMN OF CONSECRATION, No. 512, "These Things Shall Be a Loftier Race" — *Truro*

1 These things shall be: a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.

2 They shall be gentle, brave, and strong,
To spill no drop of blood, but dare
All that may plant man's lordship firm
An earth, and fire, and sea, and air.

3 Nation with nation, land with land,
Inarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.

4 New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.

J. ADDINGTON SYMONDS, 1840-1893

THE BENEDICTION (Followed by the 1st stanza of Hymn No. 416)

"Blest Be The Tie That Binds"

Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above.

THE POSTLUDE

This Worship Service was prepared by Dr. William E. Clark, Associate Director, General Conference Commission on Christian Higher Education.

METHODIST CONFERENCE ON HUMAN RELATIONS

SOUTHERN METHODIST UNIVERSITY

DALLAS, TEXAS

AUGUST 31 - SEPTEMBER 4, 1959

SOME PERTINENT DETAILS

TRANSPORTATION TO AND FROM CAMPUS

DELEGATES ARRIVING BY AUTOMOBILE, DRIVE NORTH ON THE CENTRAL EXPRESSWAY (HIGHWAY 75) TO EXIT 8, THEN ONE-QUARTER MILE WEST TO THE CAMPUS.

DELEGATES ARRIVING BY AIR MAY PROCEED BY TAXICAB. (DALLAS LOVE FIELD IS CLOSER TO THE UNIVERSITY THAN TO THE BUSINESS DISTRICT.)

DELEGATES ARRIVING BY RAIL OR BUS MAY EITHER PROCEED BY TAXICAB OR BY CITY BUS MARKED "SMU."

REGISTRATION

MONDAY, AUGUST 31, 1:00 P.M. TO 6:00 P.M.
PROVISION FOR EARLY REGISTRATION MONDAY MORNING
NOTE: GROUP DISCUSSION LEADERS AND RECORDERS SPECIAL REGISTRATION SUNDAY AFTERNOON AND EVENING.

YOU WILL RECEIVE WHEN YOU REGISTER:

BADGE
HOUSING ASSIGNMENT
PRINTED PROGRAM
GROUP ASSIGNMENT
BARBECUE TICKET
CARD TO DESIGNATE SPECIAL EVENTS FOR WEDNESDAY AFTERNOON
NOTE: PREPARATORY MATERIAL FOR NEW REGISTRANTS ONLY.

DURATION OF CONFERENCE

DINNER MONDAY EVENING, AUGUST 31 (FIRST PROGRAM SESSION THAT EVENING AT 7:30 P.M.) TO FINAL SESSION FRIDAY, SEPTEMBER 4 WHICH CONCLUDES AT 1:30 P.M.

ACCOMMODATION

35¢ INSURANCE COVERAGE (1) MEDICAL EXPENSES INCURRED WITHIN 52 WEEKS AS A RESULT OF AN ACCIDENT OR ILLNESS ORIGINATING DURING THE CONFERENCE PERIOD, AND (2) TRAVEL DIRECTLY FROM HOME TO THE CONFERENCE AND BACK.

$5.00 REGISTRATION FEE PROVIDES FOR PARTICIPATION IN THE GENERAL PROGRAM, PREPARATORY MATERIAL, AND FINAL REPORT.

$22.25 PROVIDES ROOM MONDAY NIGHT THROUGH THURSDAY NIGHT. ROOM MUST BE VACATED UNLESS SPECIAL ARRANGEMENTS MADE DIRECTLY FOLLOWING ADJOURNMENT OF CONCLUDING SESSION FRIDAY AFTERNOON. MEALS BEGINNING WITH DINNER MONDAY AND CONCLUDING FRIDAY BREAKFAST. THERE WILL BE CAFETERIA SERVICE BEFORE AND AFTER THE CONFERENCE; THE SNACK BAR WILL BE OPEN ALL DAY AND EVENING ON TUESDAY, WEDNESDAY, AND THURSDAY, MORNING AND EARLY AFTERNOON FRIDAY; AND A REFRESHMENT CONCESSION IN THE COLISEUM DURING THE SESSIONS; THERE WILL BE A "HEALTH CENTER" IN THE EAST WING, VIRGINIA HALL. VIRGINIA HALL IS ACROSS THE STREET FROM THE FRONT DOOR OF THE UMPHREY LEE STUDENT CENTER.

$2.00 FOR BARBECUE, WEDNESDAY EVENING AT 6:00 P.M. (SOUTH OF SELECMAN HALL, THEOLOGY AREA) TICKETS WILL BE SOLD IN THE GRAND BALLROOM OF THE STUDENT CENTER DURING REGISTRATION.

RECREATION

SWIMMING AVAILABLE IN THE NATATORIUM (FORMERLY PERKINS GYM) MONDAY, AUGUST 31 THROUGH THURSDAY, SEPTEMBER 3:
3:00 P.M. TO 6:00 P.M.; 9:00 P.M. TO 11:00 P.M.
(BRING YOUR OWN TOWEL AND CAP-WOMEN ONLY)

BOWLING, PING-PONG, BILLIARDS, ETC., IN THE UMPHREY LEE STUDENT CENTER WILL BE OPEN:
MONDAY, TUESDAY, WEDNESDAY AND THURSDAY AFTERNOONS AND EVENINGS

CONDUCTED TOUR OF UNIVAC AND SUPERSONIC WIND TUNNEL WEDNESDAY AFTERNOON BY APPLICATION

ANY DESIRING OUTDOOR-TENNIS, BASEBALL, FOOTBALL, INSIDE BASKETBALL EQUIPMENT, ETC., PLEASE MAKE SPECIAL INQUIRY AT THE CONFERENCE OFFICE (ROOM 119)

TECHNIQUE GROUPS

WEDNESDAY AFTERNOON, SEPTEMBER 2, AT 2:00 P.M.
BY REGISTRATION ONLY

1. HOW TO DEAL WITH CONTROVERSIAL ISSUES
2. MY ROLE IN ACHIEVING SOCIAL CHANGE

PREPARATORY MATERIAL

BRING IT WITH YOU -- DUPLICATE COPIES NOT AVAILABLE. IT IS THE BASIS FOR DISCUSSIONS IN CONFERENCE.

FINAL REPORT

INCLUDING THE CONFERENCE MESSAGE, GROUP REPORTS, AND RECOMMENDATIONS WILL BE SENT TO ALL DELEGATES WHEN COMPLETED AFTER THE CONFERENCE.

VISUAL AIDS

UMPHREY LEE STUDENT CENTER
MONDAY, AUGUST 31 - 2:00 P.M. TO 4:00 P.M.
TUESDAY, SEPTEMBER 1 - 1:15 P.M. TO 2:00 P.M.
WEDNESDAY, SEPTEMBER 2 - 2:00 P.M. TO 3:30 P.M. AT
FINE ARTS THEATER, JUST OFF CAMPUS,
SPECIAL SHOWING OF "THE MARK OF THE HAWK"
THURSDAY, SEPTEMBER 3 - 12:30 P.M. TO 1:45 P.M.

WITH THE EXCEPTION OF WEDNESDAY, THERE WILL BE SHOWN 16MM. PRINTS OF AVAILABLE VISUAL RESOURCES FOR THOSE WORKING IN HUMAN RELATIONS, FOR EXAMPLE, "BLENDED AMERICANS," "THE NEW GIRL," "COMMENCEMENT," "ALL THE WAY HOME," "CRISIS IN LEVITTOWN," "BURDEN OF TRUTH."

JL

METHODIST CONFERENCE ON HUMAN RELATIONS

SOUTHERN METHODIST UNIVERSITY

DALLAS, TEXAS

AUGUST 31 - SEPTEMBER 4, 1959

PROGRAM OUTLINE

NOTE: A COMPLETE PRINTED PROGRAM AVAILABLE AT REGISTRATION

SUNDAY, AUGUST 30

3:00 PM	MESSAGE COMMITTEE ROOM "I" MAIN FLOOR UMPHREY LEE STUDENT CENTER

MONDAY, AUGUST 31

8:30 AM - 11:30 AM	ORIENTATION FOR DISCUSSION GROUP LEADERS ROOM 121-A COLISEUM
11:30 AM - 1:00 PM	LUNCH (CAFETERIA - STUDENT CENTER)
1:30 PM - 3:30 PM	DISCUSSION GROUP LEADERS ORIENTATION - CONTINUED
3:45 PM - 5:00 PM	ORIENTATION FOR GROUP RECORDERS
1:00 PM - 6:00 PM	REGISTRATION - UMPHREY LEE STUDENT CENTER NOTE: THERE WILL BE FACILITIES FOR REGISTRATION ON MONDAY MORNING FOR THOSE WHO ARRIVE EARLY. AND, SPECIAL REGISTRATION FOR GROUP DISCUSSION LEADERS AND RECORDERS ON SUNDAY AFTERNOON AND EVENING.
1:00 PM - 5:00 PM	RECREATIONAL FACILITIES - SPECIAL SCHEDULE AT REGISTRATION DESK. SWIMMING, BOWLING, BILLIARDS SNACK BAR - STUDENT CENTER
2:00 PM - 4:00 PM	VISUAL AIDS PREVIEW SPECIAL SCHEDULE AT REGISTRATION DESK
5:30 PM - 7:00 PM	DINNER (CAFETERIA - STUDENT CENTER)
7:30 PM	OPENING SESSION - COLISEUM LEADER: BISHOP WILLIAM C. MARTIN ORIENTATION: THE REVEREND A. DUDLEY WARD KEYNOTE ADDRESS: BISHOP RICHARD C. RAINES

PROGRAM OUTLINE - CONTINUED

TUESDAY, SEPTEMBER 1

7:00 AM - 8:00 AM	BREAKFAST (CAFETERIA - STUDENT CENTER)
	COLISEUM CHAIRMAN: DR. HENRY M. BULLOCK
8:30 AM - 9:30 AM	MUSIC AND BIBLE HOUR DR. CHARLES KRAFT, "THE BIBLICAL DRAMA OF HUMAN RELATIONS"
9:30 AM - 9:45 AM	THE PLAN OF THE CONFERENCE DR. EDWARD O. MOE
9:45 AM - 12:15 PM	THE MAJOR ISSUES IN HOUSING DR. DAN W. DODSON GROUP DISCUSSION
10:15 AM - 10:45 AM	RECESS
12:15 PM - 2:15 PM	LUNCH AND SIESTA (CAFETERIA - STUDENT CENTER)
	COLISEUM CHAIRMAN: DR. B. P. MURPHY
2:15 PM - 3:45 PM	THE UNRESOLVED ISSUES IN HOUSING MODERATOR: DR. DAN DODSON PANEL MEMBERS: MRS. MARGARET BENDER MR. THEODORE BERRY - MRS. MARIE MCGUIRE GROUP DISCUSSION FINAL VIGNETTE
3:45 PM - 4:15 PM	RECESS
4:15 PM - 5:15 PM	INSPIRATIONAL HOUR - GRAND BALLROOM - STUDENT CENTER
	MUSIC FRANCES ROBERTS SHIRLEY - C. EDWARD STALLINGS
	PREACHER DR. AKBAR ABDUL HAQQ, INDIA
5:15 PM - 7:00 PM	FREE TIME AND DINNER (CAFETERIA STUDENT CENTER)
	COLISEUM CHAIRMAN: DR. WILLIAM E. CLARK
7:00 PM - 7:15 PM	MUSIC
7:15 PM - 9:25 PM	THE ISSUES IN A PUBLIC EDUCATION MODERATOR: DR. DAN W. DODSON PANEL: DR. OMER CARMICHAEL THE HON. JOHN P. MILLIGAN MR. JAMES MACKAY MR. O. B. TRIPLETT MR. THURGOOD MARSHALL GROUP DISCUSSION
9:25 PM - 9:35 PM	DRAMA - RHODA JORDAN
9:30 PM	SWIMMING, RECREATION, SNACK BAR

PROGRAM OUTLINE - CONTINUED

WEDNESDAY, SEPTEMBER 2

7:00 AM - 8:00 AM BREAKFAST (CAFETERIA - STUDENT CENTER)

COLISEUM CHAIRMAN: DR. LEON M. ADKINS

8:30 AM - 9:30 AM MUSIC AND BIBLE HOUR
DR. CHARLES F. KRAFT "THE PIONEER PROPHET OF HUMAN RELATIONS"

9:30 AM - 12:30 PM ISSUES IN EMPLOYMENT
MODERATOR: DR. DAN W. DODSON
PANEL: MR. GEORGE BUTLER, MR. JACK R. ROBINSON, MR. A. BOYD CAMPBELL, MR. C. Y. THOMAS, MRS. IVY BAKER PRIEST, MR. CHARLES WEBBER
GROUP DISCUSSION

9:50 AM - 10:20 AM RECESS

12:30 PM - 4:15 PM LUNCH (CAFETERIA - STUDENT CENTER)
FREE TIME AND SELECTED ACTIVITIES, FOR EXAMPLE:

2:00 PM
SPECIAL SHOWING AT FINE ARTS THEATRE
"MARK OF THE HAWK"
RECREATION - STUDENT CENTER
SWIMMING
CONDUCTED TOUR (BY REGISTRATION) OF THE UNIVAC AND SUPERSONIC WIND TUNNEL
SPECIAL INTEREST GROUP INSTRUCTION (BY REGISTRATION)
HOW TO DEAL WITH CONTROVERSIAL ISSUES
MY ROLE IN ACHIEVING SOCIAL CHANGE

4:15 PM - 5:15 PM INSPIRATIONAL HOUR - GRAND BALLROOM - STUDENT CENTER

MUSIC
AMBASSADOR QUARTET
METHODIST CONFERENCE, RHODESIA, AFRICA

PREACHER
DR. AKBAR ABDUL HAQQ

6:00 PM - 7:00 PM BARBECUE - TEXAS STYLE - ON THE CAMPUS - ARDEN FOREST*
*SOUTH OF PERKINS SCHOOL OF THEOLOGY

COLISEUM CHAIRMAN: DR. CLARENCE H. LARUE

7:30 PM - 8:00 PM THE DANCE
JOSEFINA GARCIA

8:00 PM - 9:30 PM DRAMATIC PRODUCTION
"CRY, THE BELOVED COUNTRY" - THE BISHOP'S PLAYERS

9:30 PM SWIMMING, RECREATION, SNACK BAR

PROGRAM OUTLINE - CONTINUED

THURSDAY, SEPTEMBER 3

7:00 AM - 8:00 AM BREAKFAST (CAFETERIA - STUDENT CENTER)

COLISEUM CHAIRMAN: BISHOP WILLIS J. KING

8:30 AM - 9:30 AM MUSIC AND BIBLE HOUR
DR. CHARLES F. KRAFT "THE CHRIST-LIKE PROPHET OF HUMAN RELATIONS"

9:30 AM - 12:00 NOON THE ISSUES CONFRONTING THE CHURCH IN HUMAN RELATIONS
MODERATOR: DR. HARVEY SEIFERT
GROUP DISCUSSION

10:00 AM - 10:30 AM RECESS

12:00 NOON - 1:45 PM LUNCH AND SIESTA (CAFETERIA - STUDENT CENTER)

COLISEUM CHAIRMAN: MISS THELMA STEVENS

1:45 PM - 3:45 PM THE ISSUES CONFRONTING THE CHURCH IN HUMAN RELATIONS (CONTINUED)
DR. HARVEY SEIFERT
PANEL: DR. JOHN J. HICKS, DR. HARRY S. KOMURO, MR. RAY NICHOLS, DR. D. W. POOLE, DR. HUGH SHERLOCK, MRS. J. FOUNT TILLMAN, DR. E. JERRY WALKER

3:45 PM - 4:15 PM RECESS

4:15 PM - 5:15 PM INSPIRATIONAL HOUR - GRAND BALLROOM - STUDENT CENTER

MUSIC
AMBASSADOR QUARTET

PREACHER
DR. AKBAR ABDUL HAQQ

5:15 PM - 7:00 PM FREE TIME AND DINNER (CAFETERIA - STUDENT CENTER)

COLISEUM CHAIRMAN: DR. WILLIS M. TATE

7:30 PM - 8:00 PM MUSIC AND DANCE
JOSEFINA GARCIA, AND OTHERS

8:00 PM - 9:20 PM THE BISHOPS' PANEL
"WHAT SHALL WE DO AS METHODISTS"
BISHOP MATTHEW W. CLAIR, JR.
BISHOP NOLAN B. HARMON
BISHOP WILLIAM C. MARTIN
BISHOP LLOYD C. WICKE

9:20 PM - 9:30 PM MUSIC AND DRAMA
RHODA JORDAN - FRANCES ROBERTS SHIRLEY

9:30 PM SWIMMING, RECREATION, SNACK BAR

PROGRAM OUTLINE - CONTINUED

FRIDAY, SEPTEMBER 4

7:00 AM - 7:45 AM	HOLY COMMUNION - THE CHAPEL, PERKINS SCHOOL OF THEOLOGY LEADER: BISHOP EDGAR A. LOVE ACCOMPANIED BY OTHER BISHOPS
7:45 AM - 8:30 AM	BREAKFAST (CAFETERIA - STUDENT CENTER)
	COLISEUM CHAIRMAN: BISHOP ROY H. SHORT
8:45 AM - 9:30 AM	WHAT CAN WE DO AT HOME ANNUAL CONFERENCE GROUPS
9:30 AM - 11:15 AM	THE CONFERENCE MESSAGE GROUP REPORTS
11:15 AM - 11:45 AM	RECESS (REFRESHMENTS AVAILABLE IN COLISEUM)
	COLISEUM
11:45 AM - 1:15 PM	CLOSING SESSION CHAIRMAN: BISHOP LLOYD C. WICKE
	SPEAKER HIS EXCELLENCY CARLOS P. ROMULO AMBASSADOR GENERAL OF THE PHILIPPINES

8/12/59
J.

Mrs. M. E. Tilly

METHODIST CONFERENCE ON HUMAN RELATIONS

Southern Methodist University, Dallas, Texas

August 31 to September 4, 1959

IN THE NAME OF JESUS CHRIST, OUR LORD, GREETINGS -------

Methodists from all parts of the United States and overseas have gathered on the campus of Southern Methodist University, Dallas, Texas, at the call of ten agencies of our church. From this first Methodist Conference on Human Relations, in the spirit of Christian fraternity we share this message.

I THE BASIS OF OUR WITNESS

God is a universal, righteous, loving Father with all men standing equally before his judgment and mercy. Through Christ and His cross the nature of God and His love are revealed. Thus, for the Christian, the nature of the love he should manifest is defined by the nature of God. Jesus Christ took upon himself the sinfulness of all and offered salvation regardless of race or nationality. To raise discriminating barriers against any person is to deny the universality of God's concern. Prejudice against persons because of their race is rebellion against God as he is revealed in Christ.

In his own experience of the meaning of the cross the believer knows that he has received the love of God in spite of unworthiness and sin. In turn, he desires to relate himself to all other persons on the basis of this same love. Christian love makes imperative the elimination of the injustices and inhumanities associated with present day race relations. Full fellowship with the Father is impossible unless we accept this obligation of inclusive love for all men. Our decisions concerning race are thus basically related to our eternal salvation.

The Bible affirms that it is God's purpose to unite all men in Christ and the Church. The Bible speaks plainly to our modern racial tensions as to how men are to live together on this earth in obedience to the will of God. If one reads the Bible as a whole, it becomes unmistakably clear that God is seeking to heal the divisions in humanity caused by human sin and to bring all peoples of the earth into a community of the redeemed. The use of the Scriptures to defend any separation of brother from brother is a violation of both the meaning of the passage and the spirit of the whole of Scripture. In this blessed community human barriers of every sort are abolished or transcended. "In Christ Jesus you are all sons of God, through faith ... There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." (Gal. 3:26-28)

The Church is the instrument of God's purposes. This is His Church. It is ours only as stewards under his Lordship. The requirements for its membership and the nature of its mission are set by God. The house of God must be open to the whole family of God. If we discriminate against any persons, we deny the essential nature of the Church as a fellowship in Christ. The Church can scarcely speak the word of God if its actions deny the love of God.

The Church is uniquely able to work and witness in the world for the full realization of sonship and brotherhood in Christ. There is a united voice from all branches of the Christian Church. The Methodist Church has declared through its General Conference:

> "We believe that God is Father of all peoples and races, that Jesus Christ is his Son, that all men are brothers, and that man is of infinite worth as a child of God." (Social Creed)

> "To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and character. To deny him that position of honor because of the accident of his birth is neither honest democracy nor good religion." (The Methodist Church and Race)

> "There must be no place in The Methodist Church for racial discrimination or enforced segregation." (The Methodist Church and Race)

II THE CALL TO WITNESS

We rejoice that the movement of world events and the work of the Holy Spirit have produced a deeper stirring of conscience and concern so that there is in evidence all across our Church a sincere endeavor to deepen our obedience to our calling to true Christian brotherhood. There are manifestations that the Christian consciences of Methodists have been stimulated, and there is a growing expectancy of progress in human understanding.

We confess with sorrow that our practice has not always been faithful to the Scriptural teaching, the true nature of the Church, nor to our own pronouncements. This is particularly grievous since Methodism is a world church and since the problems of race relations are now set on a world stage.

We recognize that our immediate approach to the task may differ but the call of God is a single one to witness to the transforming power of love in all human relations. Although the principles set forth in this message are central in the Christian faith, there remain differences of opinion among Methodists as to the application of these principles. -

amendment
" we are concerned that our ~~message~~ statement ~~may be~~ shall be so
~~received~~ given in love & so received in
that they shall bring healing & unity

We believe it is possible -- even with the recognition of the different nature of our environments -- to work together in many ways which the Holy Spirit will open to us, and suggest the following as principles of action:

1. Let us re-examine all our attitudes toward other persons in the light of the teaching of Jesus and God's demonstrated love for us.

2. Let us seek to create within our Church, as within families, a climate of love and understanding wherein freedom of expression and study are encouraged, especially in areas of disagreement and tension.

3. Let us endeavor to know each other better across dividing lines by working together toward the solution of common problems, such as housing, education, employment, health, recreation, and juvenile delinquency.

As to the specific areas of concern of this conference ---

HOUSING

As a church we should now begin a program of education and action to bring about open occupancy. Restrictive housing on the basis of race violates Christian principles. The freedom to choose a home and a neighborhood should not be limited because of a person's race. The right to rent or purchase, however, is not enough. Community acceptance which creates a sense of belonging is in the spirit of Christ.

EDUCATION

In harmony with the Christian imperative the highest court in the land has spoken concerning policies in public education. Methodists, as law abiding citizens, are faced with the challenge and task of creatively meeting these imminent responsibilities. To this end we must establish, cultivate and maintain lines of communication within the local church and the general community. For this communication we need a new vocabulary. Beyond this we must encourage the translation of the Christian imperative and the legal decisions into practice.

EMPLOYMENT

The right to a fair and equal opportunity for all to earn an adequate livelihood is basic in a Christian democracy. Training in skills, employment and advancement must be based on individual merit without discrimination as to race, nationality, sex or creed. Without such fair practice of employment the nation and its productivity suffer the loss of vast resources of talent. In keeping with its historic concern for social justice the Church rejoices with labor and management in the progress made in all sections of the nation and pledges itself to a growing acceptance of its responsibility in this area of human relations.

CHURCH

The church must continuously scrutinize its own life in the light of the gospel. Rather than reflect imperfect customs, the church should stand continuously ahead of our communities. Under the leadership of active Commissions on Christian Social Relations, local churches need to take more seriously the education of their own members in ways which link serious study and vital worship.

We need to discover new meaning for brotherhood in both the membership and organizational structure of the church. While current situations require differing next steps, our goal must be the full acceptance of any Christian into any local church. Our consciences are troubled that the Central Jurisdiction exemplifies segregation within the Methodist Church. We should replace it as rapidly as possible with a pattern of church organization consistent with Christian Brotherhood. One of the greatest challenges to ecclesiastical statesmanship is the provision of creative alternatives. Methodist institutions and agencies should adopt the same brotherly practices we advocate for other agencies in the community.

The freedom of the responsible pulpit is a precious heritage. Tension is often a prelude to progress, and love is a sufficient solvent for controversy. Both local laymen and denominational leadership need to strengthen and sustain the ministry in its duty to proclaim the Gospel.

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We have experienced in the personal encounters afforded us during this conference a new quality of fellowship. We believe it is an essential technique to be used in all groups for the development of Christian understanding.

We believe God is leading The Methodist Church at this time toward new expressions of brotherhood, and we rejoice in it. To God, through our Lord Jesus Christ, we turn in gratitude and hope. In Him we find strength and guidance.

In humility we call all Methodists to join us in confession, in re-appraisal and in creative commitment to Christian expressions of love which make possible the full realization of sonship and brotherhood in Christ for all persons.

"He hath called us from darkness
to light and committed to us the
gospel of reconciliation."
(II Corinthians 4:6 & 5:18)

J.

METHODIST CONFERENCE ON HUMAN RELATIONS

AUGUST 31 TO SEPTEMBER 4, 1959 DALLAS, TEXAS

SOUTHERN METHODIST UNIVERSITY

ADDRESS: "LET CHRIST ANSWER CAIN"

Text: Genesis 4:9 — "Am I my brother's keeper?"
John 13:34 — "A new commandment give I unto you that ye love one another even as I have loved you."

By: Bishop Richard C. Raines — The Methodist Church — Indiana Area

Murder mars the sacred pages of the Bible almost at the beginning. Creation, rebellion and disobedience, then murder. Human relations at their very worst, fratricide. Cain kills Abel.

God is concerned and acts. He questions Cain as to his brother's whereabouts. Cain answers, "I know not, am I my brother's keeper?"

It is a long, long difficult upward climb from the tom-toms of the jungle to the symphony orchestras of today; from the mud huts of primitive worshippers to the cathedrals of Europe and America or from the witch doctors of the jungle to modern scientific medicine. But it is an even greater distance and costlier climb in the realm of human relations from Cain's individualistic denial of his obligation to his brother when he said, "Am I my brother's keeper?" to the command of Christ to us, His disciples: "A new commandment give I unto you that ye love one another as I have loved you."

We are here at this Methodist Conference on Human Relations because we have been called together under the aegis of a number of our Boards and under the direct guidance of the Board of Social and Economic Relations. We have come because we are disciples of Christ and He has awakened in us a sensitive and determined concern for right human relations. We believe profoundly that when we know the mind of Christ, when we fully understand His teachings and are possessed by His spirit, and have the sociological facts we will know what is involved in right human relations. We also believe that when the power of the Holy Spirit has full and unimpeded sway in our lives and we have faced the sociological facts He will give us the wisdom to see what ought to be changed and the courage to participate in that change so that right relations, human relations as He would have them might glorify God in whose will is our world's peace.

In an endeavor to understand and fulfill his commandment that we should love one another as He has loved us, I ask you to consider with me three questions: First, who is my brother? Second, what does it mean to love my brother? Third, what can I—we—do in the present circumstances to bring about better human relations?

Who Is My Brother?

Who is my brother? Cain is in all of us. His self-centered individualism moves into our swept and garnished house whenever it is not occupied by Christ. Cain was a liar. He knew where his brother was. We, too, know enough about our brother's plight and his hope to act far more sympathetically and decisively than we do. But with Cain we desire evasively to step out from under our responsibility to our brother, particularly when our obligation to him calls a halt to our selfish desire, threatens to invade our comfort, security, or traditions. Every day we are insidiously tempted to answer in a specific tension the question "Am I my brother's keeper?" with a determined, "No—not here, not in this case."

Beginning with Cain's completely individualistic denial of obligation to any man (which is condemned in the opening chapters of Genesis) we can trace God's revelation to man and man's gradually awakening conscience through the books of the Old Testament. Man senses that he is obligated to the members of his own family and then to those of his tribe whom he must treat with a measure of justice and kindness. Next he becomes aware of an obligation to the members of his nation, his people, particularly because they are the chosen people of God. God leads him to see that he should be merciful, in a sense hospitable, to the alien who is dwelling within or traveling within the confines of his nation. At its noblest the Old Testament gives us mountain peaks of revelation of God's will in human relations.

But it is only when God spoke at last to us through His Son that the ultimate revelation is given answering the question, "Who is my brother?" Christ answers and includes everyone. His mission is to the world. His message is for everyone in the world. He says, "Come unto me ALL YE that labor and are heavy laden." And again, "If ANY MAN would be my disciple. . . ." The writers of the New Testament caught His spirit and asserted, "If any man sin we have an Advocate. . . ." and again, "God so loved the world that He gave His only begotten Son." In the first years after the resurrection of our Lord there was still a struggle to understand and accept Christ's all-inclusive love and concern. Peter was led to see that he must not call common or unclean anything God had cleansed, and was led to baptize Cornelius. Paul said, "Lo, we turn to the Gentiles" and thus Christianity broke away from the shackles of a class or national religion and was set free to minister to all mankind.

Frankly this embarrasses us. It is high. We cannot attain unto it, at least not by ourselves. We have the innate desire to bolster our ego by looking down on other people, by having a scapegoat group to whom we may condescend. The Bible said it first for many centuries but science also says it now with equal certainty, that the human race is one; that God hath made of one blood all nations; that all of the differing characteristics of height, shape of body, head and pigment of skin are but surface and superficial variations. The bodies of all men need nourishment and receive it and use it in the same way. Our minds obey the same universal laws. Men all over the earth have the same basic temptations, desires, hopes, dreams.

There was a time when this was denied but today only those who have a point of view to defend, and are willing to shut out large areas of fact and testimony deny that we are one. In creation God made us one. For those of us who are gathered here in the name of Christ, we know that all men including ourselves are sinners, and that redemption is one, forgiveness is one. Eternal life is to be had by one and all from the same source, under the same conditions. All of us owe Christ an unspeakable debt of gratitude. Being made new men in Christ we desire to obey His command-

ment to love our brother in Christ, of whatever place, condition or circumstance, as Christ loves us. Who is my brother? Cain replies "No man." Christ answers: "Every man."

What Then Does It Mean To Love My Brother?

What then does it mean to love my brother? Am I to feel the same way toward a primitive African witchdoctor, a Buddhist monk in Burma, and Mr. Khrushchev who murdered thousands of innocent people, as I do to my older brother with whom I played and slept as a little boy, who fought the neighborhood bully for me, saved my life once on a canoe trip? The answer is—no. One cannot feel the same towards strangers and people of completely different background as he does toward the members of his own family.

Unfortunately the English language, very flexible and rich in most instances is poverty stricken when it comes to expressing differentiations of meaning of the word "love." Romantic attraction for one's sweetheart, affection and gratitude to one's mother, honesty and loyalty toward one's friend, must, in English, all be expressed by the one word "love."

But in Greek, as we well know, there are three words which cover different meanings of the English word "to love." There is "eros" which usually denotes affectionate or romantic attraction. "Philos" describes what we usually mean as friendliness, friendship. "Agape" has come to be filled with Christian meaning and expresses the love which prompted God to send Christ to suffer death upon the cross for our redemption. Love, or agape, toward our brother means that we see him through the eyes of Christ. We will then have and express outgoing good will, undiscourageable friendship, concern for his welfare and happiness and a willingness to suffer for his sake because he is one of those for whom Christ died.

One can have eros for only a limited group of people. With a larger number he may experience philos or friendship. But agape one could—can—and should have for all mankind.

But loving my brother does not necessarily mean that I agree with him in all matters, that I approve of him or that we are congenial in our tastes, or that in this sense I like him. It does not necessarily mean that I would choose him as one of my intimates, desire to invite him into my home, want to spend a great deal of time with him. Similarity of interests, taste, avocations, psychological temperament, propinquity, age, income, type of work impel us to choose certain individuals to share with us in the intimate fellowships of our homes, and others we would not choose for this close in-group relationship.

However loving my brother would mean that I would not use my personal right to make social decisions about who would come into my home, as an excuse for denying him his civil rights. We may not desire members of another race as close friends or members of our family but this personal preference must not be used to exclude members of another race from freely using hotels, restaurants, churches and other public facilities for this gives him less than justice to say nothing of Christian fellowship.

In right human relations we are dealing with a matter which is central and absolutely vital to us personally. For example the New Testament says we cannot worship God in spirit and in truth if our relations are not right with our brother. Concerning this Christ said, "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar; first be reconciled to thy brother and then come and offer thy gift." Bad human relations frustrate our worship of God. They also prevent our being forgiven and reconciled to God. Our Lord indicated our sins would be forgiven only if we forgave our brother his sin against us.

So central is right human relations in our Lord's mind that he makes it fundamental in determining our eternal destiny. He divides in his picture of the Last Judgment the sheep from the goats, not in terms of their church connection, or their declared faith. He rather says, "Come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world for"—for what? For you were church members—you were rich—you were poor—you were educated—you were an American—you were white or black or brown or red. Christ continues "For I was enhungered and ye gave me meat, I was thirsty and ye gave me drink." The righteous are amazed and asked, "When saw we thee enhungered and fed thee or thirsty and gave ye drink?" Our Lord replied, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." And again, "Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me." Our eternal destiny in Christ's judgment is dependent upon the extent to which we are sensitive to the hurts and troubles, the dreams and the hopes of our brothers. And, being sensitive to them, the extent to which we are willing to inconvenience ourselves, find and carry our cross daily by helping our brothers to bear his burden and to realize his dream.

Right human relations are fundamental to our own spiritual soundness, our own right relations to God, our own happiness. They are also fundamental to democracy. We cannot continue to deny by our conduct the Declaration of Independence that all men are created equal and endowed by their creator with certain inalienable rights and not poison in the long run the democracy by which our own freedoms have come into being. Nor can we continue to deny our Christian faith by failing to love our brother, treating him unjustly, discriminating against him without poisoning the life of the Church, destroying its power to witness, making it impossible for it to become the salt of the earth, the light of the world and the leaven of the Kingdom. And only as we in America achieve right human relations under the spirit and power of God can God use us effectively in the achievement of world peace. The two-thirds of the world that is colored will not trust nor respond to the declared high ideals of the United States of America unless they are embodied not only in our laws but exemplified in our private and public life. Our Lord said, "By this shall men know that ye are my disciples because ye love one another."

What Can I Do?

Now to the third question, What can I—what can we—do in the present circumstances to make progress toward better human relations in our neighborhood, our city, our nation and the world? First, we can take a good square look at ourselves. We can recognize that race prejudice is in all of us. All of us who are members of the white race and all of us who are members of other races. We are not born with race prejudice, we acquire it. We pick it up from our home, our neighborhood, our school, our social environment. I thought that I was free from race prejudice, but a missionary journey to Africa proved to my shame that I was not. The irresistable warm hearted friendliness of the wonderful African people plus the grace of God set me free. But again when our children were about to buy a home I found I was guilty of race prejudice and had to go to my knees.

If we are among those who say, "I have no race prejudice" my conviction is we do not know ourselves very well. We may have freed ourselves from some aspects of it but we should stand not with the Pharisee but with the publican, saying, "Lord, be merciful to me, a sinner."

But below, even deeper in our personality than acquired race prejudice, is prejudice itself. Prejudice is innate and yet sinful, self-centeredness of the human soul. William Temple once wrote, "When we open our eyes as babies we see the world stretching out around us; we are in the middle of it. . . . I am the center of the world I see; where the horizon is depends upon where I stand." What I like is judged good — what I dislike is bad. So each of us takes his place in the center of his own world. But I am not the center of the world, or the standard of reference as between good and bad; I am not, and God is. "In other words, from the beginning I put myself in God's place. This is my original sin. I was doing it before I could speak, and everyone else has been doing it from early infancy."

So Haselden in the best single book I have read on this subject entitled, THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE, asserts, "Self-centeredness is the essence of all sin and prejudice is a specific expression of that sin; prejudice is prideful, willful and inevitable self-centeredness: prejudice is universal. It arises from the inmost center of personality, the human will, and is at home in every human being." It is the Cain in us, the will to be the center, to be superior, to dominate, to make ourselves the center of the universe. The white man has it. The Negro has it. The red and brown men have it. We must all repent of it and be forgiven and cleansed by God as we yield Him his rightful place in the center of the universe and in gratitude for his forgiveness and the love expressed in His Son come to love one another as He loves us.

The second thing I can do is to be sure that I use my opportunity as a servant of the Church to improve right human relations among fellow Christians and among all men. We Bishops of The Methodist Church have a special responsibility and temptation here. We need to beware lest in our concern to avoid any possible split within our Church, we permit and encourage a split with God and His Will. We are tempted to couch our declarations and make our decisions with an eye fixed on the statistics and the attitudes of important people so that we can save the present institutional life and program of our Church. Perhaps only by losing our life in this sense could the life of our usefulness to God be saved.

We can give our pastors and laymen unmistakeable assurance that their normal security in their appointments will not be jeopardized when they speak forthrightly and act courageously regarding the race question, or any other controversial matter. Indiscretion or irresponsibility are not to be condoned or defended, but if Methodist pulpits are to be free pulpits, Methodist ministers need to be sure of the loyal support of their Bishop in their prophetic as well as their priestly ministry. This should be true even when the Bishop thoroughly disagrees with what is preached.

We Bishops can take our stand on high ground, to which others can rally, giving positive leadership so that moral vacuums are not created into which the fanatical can move and take over. Then the rowdish, those who wish to exploit the troubled times for their own selfish ends create the atmosphere and emotion rather than sound judgment rules.

As a world-wide Church we can remove any vestige of question as to whether we have coercive segregation written into our Discipline. The Methodist Church can, and should, at its forthcoming General Conference speak the truth in love, but with clarity and courage concerning the evils of race discrimination in all forms. We should state unequivocably requirements of justice and Christian love and brotherhood in recognizing the God-given dignity and rights of every man. And then we should go home to put these enunciated principles to work in our churches, schools, hospitals, homes and all other institutions owned or controlled by The Methodsit Church.

Our General Board of Social and Economic Relations should be commended for the series of conferences on human relations and for this conference which brings people together to ascertain the facts and then to face those facts together. There are men and women of differing convictions. It is highly important that Methodists of diametrically opposed points of view should participate. Methodists of unquestioned devotion to Christ and His Church will disagree as to what is the essence of the race problem and how it should be solved. But those who are open to the leading of the Holy Spirit can be brought to sufficient unanimity of mind and spirit to permit progressive steps to be taken and there are many steps, relatively small ones, which we can and should take together. We can probably begin by agreeing that every man ought to be able to work at any job for which his capacity and his character prepare him. We should remove any artificial barrier which keeps any man of any race from entering any profession or factory or school or church because of his race.

One of the inalienable rights of every American citizen is the pursuit of happiness, a part of which would seem to involve the right to the kind of medical care which he can afford to provide for his family. This would mean that in the hospitals, particularly those run by the Church and, indeed, all other public facilities there would be no discrimination because of any superficial difference of pigmentation of the skin.

Education is vital to the fulfillment of the individual's life. It is also vital to the strength and welfare of the United States and the world. Superior individuals are not confined to any one race. The integration of the public school system may well involve making less effective, temporarily, education for certain white groups. But there is no reason why the suffering or the inconvenience should continue to be borne almost exclusively by members of the minority group in America. And in the long run, society will be rewarded by granting justice and equality of educational opportunity. We can work step by step, slowly but surely, toward the goal of equality in education which as I see it means integration.

We can, both by favoring sound legislation and by personal conduct, permit people of whatever race to buy homes in whatever neighborhood their financial resources will permit them to live. We all have race prejudice at this point. We all try to see to it that our children buy their homes in sections of the city where people of their same social and financial standing already live and where it will be easiest and simplest for our children to pass on to our grandchildren the ideals and attitudes and social practices of our homes. But it is a part of our Christian duty, I believe, to overcome this prejudice and to welcome into our neighborhood families of whatever race who can afford to buy and keep up homes similar to our own.

And thus we come to the Church — the Church which ought to be the salt of the earth and the light and the leaven in the matter of race prejudice, but actually has lagged behind the social and cultural agencies of the community. There are reasons for this. We can understand it but we cannot excuse or condone it. Protestant churches are not simply places of spiritual activity but also of social and cultural relationships. The temptation is always insidiously present to base the membership of a church, those who are accepted to participate in its activities freely, on congeniality — those whose incomes, social practices and whose tastes conform to our own standards.

This is quite proper in many other organizations. It is not unjust to form associations, to write constitutions and by-laws permitting people to come into privately formed organizations on the basis of congeniality, interest in good books, music, bird watching, knitting or whatnot.

But the Church was not founded on human gregarious-

ness. It was not invented as a human strategy. Its power does not consist in human sociability or congeniality. The Church belongs to Christ. It was founded by God at Pentecost.

There are many kinds of fellowship which are good and worthwhile. The fellowship of those who have been in battle together, of those who love to sing together; the fellowship of the fraternity and sorority and of the athletic team.

But Christian fellowship is of another, deeper, far more vital sort and is made not by human will or purpose or power. Christian fellowship comes about among those who have yielded their lives to Jesus Christ and know the indwelling presence of His Spirit. God forms in and between these people a relationship, a knowledge of themselves, a frankness, a depth of understanding and friendship, a concern for their brethren which is the kind of human fellowship the human heart most deeply longs for and appreciates. Once to have participated in this kind of fellowship is to have discovered one part of the meaning of life and one aspect of eternal life.

When people of any social standing or financial circumstance or skin pigmentation are made to feel uncomfortable, are not accepted, the Church has begun to lose the presence of the spirit of God, has begun to lose its power, has begun to degenerate into a good private respectable religious club. This, I am confident, is one reason why the churches of America are not more morally powerful today. Too many churches are only good private respectable clubs run by men and depending upon human gregariousness and the purposes and power of men. They have ceased to be a source of moral power in the community. They must themselves be transformed before they can become a transforming instrument of God. The church must not be ingrown, concerned with its own people or its own welfare. The message must be declared not simply to reassure its own membership but that the world might believe. Its service must not be simply for the benefit of its own members but to help meet the needs of mankind. Its fellowship must not be ingrown and just for the welfare and happiness of its own people but should be an outgoing, loving concern demonstrating the love of God for His children of every color and circumstance and place.

We can as individuals cultivate friendships across racial lines. We can seek association in every natural way within the life of the church — our own church — with people of other races. We can join in meetings of this kind. We can carefully examine the traditions which came to us with such revered and loving association with our parents and their way of life and compare these traditions with the spirit and will of Christ and be courageous enough to abandon any traditions which are contrary to His will and spirit. We can be ready to make whatever sacrifice, take whatever courageous stand will advance right human relations. We can obey the law and urge others to do so, recognizing that democracy is founded on the will of the people to live under law rather than under the anarchy of the individuals or the minority's convictions and desires.

We can and should see the problem of Human Relations in its world setting. We live in a struggling world. Hundreds of millions of people struggle unsuccessfully for bread and go to bed every night hungry. Other millions struggle for adequate medical care. Masses of people long for education. A major dynamic force today is the struggle for recognition as in Indonesia; 85,000,000 living on 3,000 islands scattered across a territory as wide as the United States, speaking 200 languages, divided into 19 cultural groups and united by the Dutch rule and their will to be done with it.

When the Dutch left after 300 years there were only 350 A.B. degrees among the 85,000,000. Without practical know-how and developed leadership, everything began to go to pieces. One felt as if he were walking on a thin crust over a volcano about to erupt. Yet it does not; and one reason is that the people there are willing to suffer almost any inconvenience because they are now free — on their own.

We should understand this. One of our own great men said, "Give me liberty or give me death." The divine spark in man makes him prefer rags and hunger with independence rather than comfort and captivity of spirit.

The myth of the white man's superiority is smashed into a thousand pieces and like Humpty Dumpty can never be put together again.

The vast reservoir of good will for America which Wendell Wilkie found on his world tour has dried up — one major reason being our wrong human relations here at home.

Our missionaries are the most strategic group of people, holding the world together. They love the people and are loved and respected in return. They worked to improve seed, santiation, crops, education, family life, scores of years before the Point Four Program was born.

We will be used of God to lead the world toward peace (right human relations) only as we illustrate right human relations here at home.

With this I close. On the edge of an American city there is a church to which a mother with her twenty-two year old son came to join. Though twenty-two years of age and large in physic he was but a boy in mind. He soon became an embarrassment. He insisted upon standing at the back of the church and giving out the calendars with the ushers. He was socially overly aggressive. He would interrupt people, bump into them while offering them a calendar. At the time of the sermon he would come down the center aisle, sit on the front seat and go to sleep and snore. Sometimes his head would fall over on his shoulder, his mouth would drop open and saliva would drool out of his mouth on his suit.

At a meeting of the Official Board this was thought to be serious enough so that it was discussed whether or not the mother and son should be asked not to come to church. One of the most fastidious, well dressed and scholarly — as well as well-to-do — men of the Official Board said he did not feel that this was Christian, or right, and asked for an opportunity to try to solve the problem personally.

He made it his business to get acquainted with this boyman. He took him to basketball games, to movies, to football games. He won his confidence. He went and stood with him at the back of the church and showed him how to give out the calendars without embarrassment to others. He took him down the side aisle at the time of the sermon and sat with him over at the side. He put his arm around him. When he went to sleep he awakened him or if his head fell over on the businessman's shoulder he would take his own handkerchief and wipe the boy's mouth.

I do not need to tell you that this demonstration of Christian love healed the divisions that had formerly existed in that church. The Cain in every member of the Official Board was saying, "Am I my brother's keeper?" and answering, "No, remove this embarrassment from the church." But Christ was saying, "A new commandment I give unto you that ye love one another as I have loved you." Right human relations may normally not require dealing in compassion with maimed and incompetent persons. Rather, it will mean dealing first justly and then in understanding and good will, in friendliness with other people without regard to race or social or financial or class position so that men are welcomed into our fellowship as Christians because of what they are in Christ — not because of what they have, or where they live, or what their bank account is, or what is the pigmentation of their skin.

Cain is here. We brought him here with us. But Christ is also here, ready to guide and unite us. In our discussion groups, our message, our fellowships may Christ silence Cain and lead us to love one another as He has loved us."

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The Reverend Ralph Cannon, Pastor, Saint Luke's Methodist Church, Spartanburg, South Carolina

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Miss Emogene Dunlap, Director, Youth Department, General Board of Temperance

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The Reverend Donald M. Mackay, Chairman Florida Conference Board of Temperance; Pastor, Riverside Methodist Church, Miami, Florida

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Mrs. Robert Wilcox, Secretary of Christian Social Relations, Woman's Society of Christian Service, Southeastern Jurisdiction

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Sponsored by the General Boards of Social and Economic Relations, Temperance, and World Peace of The Methodist Church and in cooperation with the Adult Department, General Board of Education and the Woman's Division of Christian Service, General Board of Missions • The Conference Boards of Social and Economic Relations, Temperance, and World Peace of the following participating Annual Conferences:

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SOUTHEASTERN REGIONAL BRIEFING CONFERENCE

ON CHRISTIAN SOCIAL RELATIONS

LAKE JUNALUSKA, NORTH CAROLINA • SEPTEMBER 15-17, 1959

PURPOSE

To give basic training to District and Conference leaders in the areas of Social and Economic Relations, Temperance, and World Peace.

FOR

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District Superintendents
Conference and District leaders in Christian Social Relations
Conference and District Social and Economic Relations leaders
Conference and District Temperance leaders
Conference and District World Peace leaders
Conference and District Directors of Adult Work
Conference and District Secretaries of Christian Social Relations of the Woman's Society of Christian Service
District Secretaries of Christian Social Relations of the Woman's Society of Christian Service
Members of Conference Boards of Temperance
Members of Conference Boards of World Peace
Members of Conference Boards of Christian Social Relations
Other interested persons

PROGRAM

General Sessions will center around mutual concerns in the three areas of interest.

Workshop and Job Analysis Periods. Temperance, Social and Economic Relations and World Peace sections meet separately under the direction of staff members of each of the respective general boards in these training sessions.

COST

Total cost per person for the two days is $14.00 applied as follows:

Lodging.....$5.00 ($2.50 per day)
Meals.....$8.00 ($4.00 per day)
Ground's fee.....$1.00

Chairman: Rev. Robert Wilcox, Maryville, Tenn.
Staff Coordinator: Rev. Robert Regan, Jr.

REGISTRATION

Registration will begin at 4 p. m. Tuesday, September 15, 1959, in the Paul B. Kern Youth Center, Lake Junaluska, North Carolina.

LOCATION

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REGISTRATION 1:00 to 6:00 P.M.
Monday, August 31, 1959

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CONFERENCE QUESTIONS

What is our Christian witness on race?

What is the nature of the present racial crisis in our Nation and the World?

What can Methodists do?

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DIVISION OF WORLD MISSIONS OF THE BOARD OF MISSIONS
WOMAN'S DIVISION OF CHRISTIAN SERVICE OF THE BOARD OF MISSIONS

Southern Methodist University, Dallas, Texas • AUGUST 31 to SEPTEMBER 4, 1959

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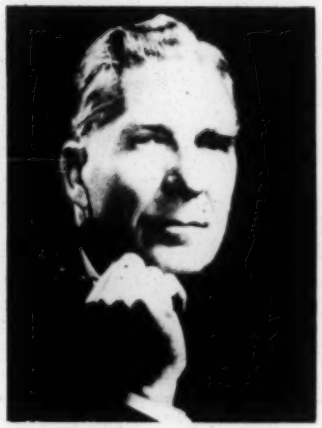

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Keynote Speaker

Professor of Sociology, Department of Sociology and Anthropology, Michigan State University; specialist in sociology for the Michigan Cooperative Extension Service

DR. EDWARD O. MOE
Coordinator, Group Involvement

Resident Bishop, St. Louis Area, Central Jurisdiction, The Methodist Church

BISHOP MATTHEW W. CLAIR, JR.
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Inspirational Ho

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Member, Panel

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President, Henry Martyn School of Islamics at Aligarh and Member of Billy Graham Team.

AR ABDUL HAQQ
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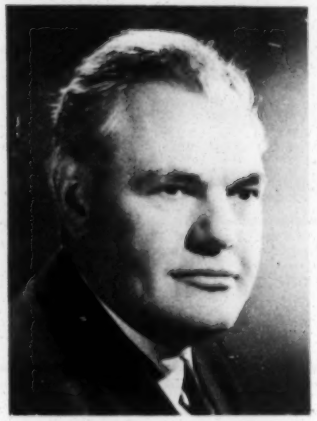

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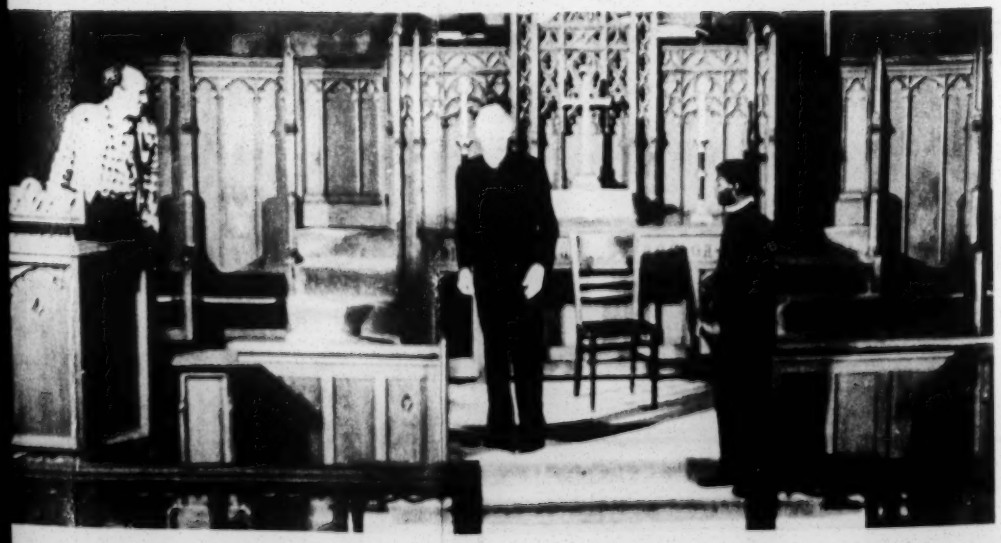

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WITH REPRESENTATIVES OF ALL JURISDICTIONS OF THE METHODIST CHURCH

METHODIST CONFERENCE ON HUMAN RELATIONS

AUGUST 31 TO SEPTEMBER 4, 1959 DALLAS, TEXAS

SOUTHERN METHODIST UNIVERSITY

Section I

THE CHURCH AND HUMAN RELATIONS

Dr. Harvey Seifert, Southern California School of Theology, Claremont

The Rev. Frank E. Shuler, Calvary Methodist Church, Middletown, Ohio

I. WHAT IS OUR CHRISTIAN WITNESS ON RACE?

"The modern race problem is fundamentally moral and spiritual, not simply economic, political, and cultural. The Bible describes in terms that speak plainly to our modern racial tensions how men are to live together on this earth in obedience to the will of God. This will, as set forth in the Bible, is expressed in the following affirmations:

1. All nations of men have a common origin and in the eyes of God constitute a single family. . . .
2. Man was created in the image of God and therefore every human being is of infinite worth. . . .
3. God shows no partiality. . . .
4. Jesus Christ came to redeem every man regardless of race or nationality. . . .
5. Persons who respond to the call of Christ in love and obedience enter a new kind of fellowship in the Church where racial barriers are transcended. . . .
6. The Church is called and empowered by God to reconcile a divided humanity and to unite all peoples into the one family of God. . . .
7. Each member of the Church is summoned by God to work where he is toward overcoming misunderstandings and antagonisms so that men may dwell together in unity. . . ."

(Dan C. Whitsett in *The Road to Brotherhood,* pp. 7-9. Read pp. 5-10 for a more complete discussion.)

This runs deep. This is more profound than the researches of social scientists or the actions of government officials. These statements involve the character of God, the purpose of life, the way of salvation, the essentials of the Christian faith.

Prejudice against persons is a denial of the Christian God. All men stand equally before the judgment and the mercy of God. The fundamental unity of mankind is reflected in the universal love and sacrificial service which Jesus undertook for all in need. He took upon himself the sinfulness of all men and offered salvation regardless of race or nationality.

Each man without exception is called to utter openness of life to the purposes of God. The realization of the very purpose of human existence requires devotion to God's way of love.

This has soul-shaking consequences for the sincere Christian as an individual.

1. In humility we must learn from God who is the source of all truth and righteousness. No matter what his attitude on race may be, each one of us stands condemned in the light of the perfection of God. When we lay our views before Him, there is no place for pride in opinion or dogmatism in judgment.
2. There is no escaping the obligation of inclusive love toward all men. Devotion to the way of the Master is never optional for the disciple. Faith in the universal fatherhood of God requires acceptance of the responsibilities of human brotherhood. The gift of the grace of God should bring such sensitivity of conscience that denial of opportunity to utilize his potential to even a single one of the least of God's children would be seen as sin and as an unavoidable call to action.
3. This becomes a matter of eternal life or death. Discrimination against man is also rebellion against God. The prophets saw God as rejecting worship if unaccompanied by justice. Jesus said, "If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift." (Matthew 5:23-24). The altar is for remembering. Justice must precede deeper levels of worship. Full fellowship with the Father is impossible for him who does less than he should for the needs of men. Separation from God is the consequence of placing obstacles in the path of any racial group. The chief question is not one of social popularity or political victory or economic success. Our decisions concerning race are basically related to our eternal salvation.

Biblical and theological considerations also have sweeping consequences for the Church.

1. By apathy or by mistaken policies on crucial issues the Church denies its own essential nature. As a fellowship it cannot subordinate either rich or poor, male or female, Jew or Greek. As composed of new persons in Christ, it must exhibit in its spirit and conduct a thorough transformation of attitudes. As the instrument of God, it must consistently seek His purposes. This is His Church. It is not our own. The requirements for its

membership and the character of its programs are set by God. We cannot turn away from the altar any sincere seeker. We cannot use the Church to serve our imperfect ends without committing idolatry.

2. When the Church hesitates to apply its faith to its own practice, it destroys the basis for its ethical witness. James K. Mathews, Associate General Secretary of the Division of World Missions of the Methodist Board of Missions, says: "A missionary cannot effectively proclaim the Gospel on behalf of a church which does not believe that Gospel and practice it." (*The Road to Brotherhood,* p. 92.) The Church can scarcely speak the Word of God if its actions deny the love of God. The voice of the Church comes with a hollow, hypocritical sound, unless it takes seriously the claim of the gospel for its own life.

When the Church does act as the people of God, as a community in Christ, it brings resources to our perplexities in human relations which no other agency can contribute. As W. A. Visser 't Hooft, the Executive Secretary of the World Council of Churches, has pointed out, "When the Churches are conscious of their great mission they have opportunities for dealing with the race problem that no other institution has. That may seem to be an exorbitant claim. But it must be maintained. For prejudice and antagonism can only be overcome by a force which strikes even deeper roots and links men in genuine fellowship." (Visser 't Hooft, *The Ecumenical Movement and the Racial Problem,* Paris: UNESCO, 1954, p. 66.) Deeper than common sense or social science, important as they are, moves the spirit of God. Pride, obsessions of fear, and egocentric will-to-power are healed by faith and security in God. Only the guidance of His love and the power of His spirit can be adequate for the human dilemma.

II. WHAT IS THE RELATIONSHIP OF THE CHURCH TO CRUCIAL, CURRENT ISSUES?

Churches have spoken repeatedly and clearly on the directions in which our society should move in race relations. A summary of such statements is found on pp. 11-20 of *The Road to Brotherhood.* This study points to the conclusion that "there is no major religious body in the United States today that has not declared itself firmly against discrimination and enforced segregation of the races." (*The Road to Brotherhood,* p. 12.)

Men of good will would rather unanimously agree that discrimination is a denial of the gospel of love. Now increasing numbers of churchmen are recognizing the ways in which segregation itself contributes to discrimination. (See the discussions of this point in Chapters 3 and 4 of *The Road to Brotherhood.*) The Church asserts the undiminished love of God for all men and the consequent right of each man to equal opportunity for spiritual growth. Consequently it must also assert the right of each man to be treated as a person rather than as a member of a sociological group. Missions have led the way in showing how Christ transforms personal relationships. (See Chapters 6 and 7 of *The Road to Brotherhood.*) The dynamic of service in response to the love of God is producing similar consequences wherever it is released.

The Methodist Church stands under the action of the 1956 General Conference, "The Master permits no discrimination because of race, color, or national origin. . . . There must be no place in The Methodist Church for racial discrimination or enforced segregation. . . . We join other people of good will around the world in moving toward the day when all races shall share richly without discrimination or segregation in the good things of life." (1956 *Discipline of The Methodist Church,* Paragraph 2026.)

In implementing such an expression of goal, we must recognize that God always calls men in their various situations. His concrete will for us is specific action which is appropriate for the unique circumstances in which we are placed. We must do that which is most creative from among the alternatives that actually lie before us. What we ought to do is to take the next step from where we are toward our common goal. The meaning of this requirement may be different from churchman to churchman, from congregation to congregation, and from region to region. Silence may be called for under some circumstances, vigorous speech under others. Long, rapid steps are the circumstantial will of God for some of us, while short, slow steps are equally His will for others differently placed.

No person and no church is ever exempt, however, from pressing toward the goal with the fullest vigor of devotion. To make the greatest possible contribution to justice is a universal requirement. Brotherhood is not optional. Love is not an elective. Individual churchmen and the Church as a whole should always stand ahead of the generality of men. Without exception our place is that of adventurously tugging the existing situation toward the full expression of the Kingdom of God. Our influence ought always to be transforming, rather than conforming. Our role is to reform rather than to reflect churchmen.

The three issues selected for emphasis at this conference are among the basic decisions faced by our nation. They involve the destinies not only of millions of members of minority groups, but also of our entire population. These decisions relate to man's opportunity for spiritual growth and to important purposes of God. They are moral issues on which the Church must give leadership.

A. Bases for Specific Concern About Housing, Education, and Employment

On February 26, 1959, the General Board of the National Council of Churches committed that body to work for "the right of every person to acquire housing which permits '. . . a standard of living adequate for the health and well-being of himself and of his family . . .' on the basis of personal preference and financial ability without regard to race, national origin or religion." "Adequate housing" is one of the rights which according to the Social Creed of The Methodist Church "apply to all races alike."

Along with other churches, these groups have recognized the relationship between decent housing and wholesome family life, which is one of the primary concerns of the Church. Unsanitary, dreary, dilapidated, and crowded dwellings are associated with community conditions of disease, delinquency, and family disorganization. When members of minority groups have to pay more than those of other groups to secure better housing, we engage in unjust discrimination. When we make it difficult or impossible for these groups to have opportunities others enjoy, we bind heavy burdens on children who carry these handicaps through no fault of their own. Any civilization which tolerates this had better remember the words of Jesus, "It would be better for him if a millstone were hung round

his neck and he were cast into the sea, than that he should cause one of these little ones to sin." (Luke 17:2). By our discrimination we also prevent parents from properly exercising the calling which is their God-given vocation.

The response of love to human need flows not only to those excluded from adequate housing, but also to those included. In a real sense a neighborhood inhabited only by members of a single denomination, occupation, class, or race may not be the most desirable neighborhood to live in. It is relatively poverty stricken in that it provides a meager opportunity for contact with worthy representatives of other cultures. It means less opportunity for personal growth through cultural enrichment. It blights the full possibilities of brotherhood.

There is something about Christianity which does not like a wall. The building of ghetto barriers limits the expression of a religion which makes much of relationship. Love requires the possibility of interaction. When any member of the human family is pushed to a distance, God's question to Cain is an appropriate one, "Where is Abel your brother?" (Genesis 4:9). For a God of abundant, overflowing *agape,* a Father who loves beyond merit and to the point of sacrifice, rejection from fellowship is a grievous sin. If to look lustfully is to commit adultery and if anger is the equivalent of murder, then indifference to the need of neighbor is as serious as exploitation. Those who went by on the other side of the Jericho road were as much responsible for the continuing plight of the beaten man as were the thieves. As pride is the unpardonable sin toward God, because it makes worship and dedication impossible, so is insensitivity or indifference the unpardonable sin toward man because it blocks the flow of love in service. This is not alone the word of any modern writer or any church conference; this is the teaching of the Bible, the revelation of the truth of God. The Christian is not privileged to distort this principle to suit his own convenience. His only option is to dedicate his life to this way to suit the will of God.

Theology and ethics are also closely related to equal opportunity in education. The original "Atlanta Manifesto," of November 1957, signed by eighty ministers, included as one of its six points, "The Public School System must not be destroyed." The second statement, of November 22, 1958, signed by three hundred and twelve ministers of greater Atlanta, underscored this point by saying, "It is inconceivable that the South should deliberately destroy its dearly bought system of public education. The results of such action in the impoverishment of countless lives, in the loss to our section, even from a purely economic viewpoint, would be a tragedy of the first magnitude. It is not likely that the South would ever recover fully from the consequences of such action."

The Road to Brotherhood, pp. 15-17, quotes numerous statements of Protestant, Roman Catholic, and Jewish bodies supporting the decisions of the Supreme Court which, in the words of the 58th General Convention of the Protestant Episcopal Church, guarantee "that every citizen shall have open access to the public schools and colleges of the entire nation." Various Methodist bodies, including the Council of Bishops, the Woman's Division of Christian Service, and the Board of Social and Economic Relations, have in similar manner supported these judicial decisions.

The full development of the potentialities of the mind is among our most important spiritual values. This is one of the means by which man becomes uniquely human and reaches toward the revelation of the truth of God. To limit intellectual development is to obstruct the plan of God for man at a basic point.

Here again the consequences of discrimination are visited upon society as a whole. All of us are the poorer when any one of us is limited in his development. Society loses whenever any of its members is not able to contribute to the full capacity of which he might become capable. We have seen this during the national emergency of war. Then minority groups have often been given wider rights, because then the full contribution of every citizen is needed. We are now engaged in just as serious a world-wide struggle against poverty, oppression, and the encroachments of totalitarianism. To prevent a sizable group from serving at its best now borders on both treason and blasphemy. It weakens the nation, and it defaces the image of God in large groups of men.

Along with decent housing and education, the Social Creed of The Methodist Church lists "opportunity to earn an adequate livelihood" as one of those rights we seek equally for all men without discrimination because of race. Again, this and similar statements of other church bodies, are deeply rooted in essentials of the Christian faith. It is man's duty to work energetically in a creative contribution to the common good. The job through which we earn our livelihood represents the largest single block of time during which we regularly channel our life energy to meet human needs. The Protestant reformers correctly considered such work a divine calling. When society prevents some men from fully expressing their vocation, it is tampering with extremely serious matters. It is placing human barriers in the way of a man's response to his God.

Denial of proper work also impedes spiritual development in other ways. Our Social Creed says, "Lack of significant employment tends to destroy human self-respect." When we do not allow some persons to carry their full share of the social load, we are to this extent forcing them to become drones. A parent who keeps an adolescent at childish tasks, an imperialist power which excludes subject peoples from significant positions, and a society which does not upgrade capable members of minority groups, are all conspiring against the persons involved, society as a whole, and the plan of God for these human lives.

Poor working conditions and low wages have widespread ramifications. The complex of consequences associated with poverty includes crime, disease, family breakdown, and educational and cultural handicaps. It is the Christian view that spiritual values are higher than material goods, but that material goods are prior to spiritual values, in the sense that sufficient physical resources are essential to life. Material goods provide a base on which we stand as we reach upward. These are resources to be wisely used to support experiences which lead to religious growth. To deprive a man of equal economic opportunity is also to handicap his spiritual development.

Furthermore, the consequences of our actions are now world wide in their scope. We are engaged in a major conflict between competing economic systems. We handicap our international diplomacy when we reduce our economic production by not using the full skills of our total population. The great masses of men standing between our orbit and that of the Soviet Union are predominantly colored

peoples. On their shift of allegiance may well depend the outcome of the current world power struggle. Every time we discriminate against a colored person domestically we therefore give an assist to the Communist propagandist internationally. In addition, we fail to make our full contribution to the two-thirds of the world's population living in poverty in under developed areas. We do not then provide as convincing a demonstration of what a free economy might contribute to them. When we fail to add social justice to industrial technology, we limit both our own productivity and the economic progress of mankind.

Among churchmen there would be widespread agreement on these general principles. Disagreement arises especially at the point of implementation. What specific policies do these ethical concerns drive us to support? Again it should be recognized that the next steps required may be different in different situations. The development of more adequate housing in segregated subdivisions may be an improvement to be supported under one set of circumstances. Voluntary compliance with a persuasively interpreted ideal may be a sufficient policy for some purposes. The use of law to enforce majority convictions may be appropriate at other points. In determining the specific meaning of general theological propositions we need the best analysis of sociological data and the fullest sensitivity to ethical insight of which we are capable.

B. Action Programs by Churches on Housing, Education, and Employment

A survey of a sizable collection of reports of local projects suggests two conclusions. First, there is a relative scarcity of activity by churches related to these community problems. Many more churches do nothing than do something. They may include these matters in their educational programs for their own constituents (a topic to be considered in the next section), but beyond passing resolutions they do little which is directed toward the community outside the Church. The Milwaukee Interracial follow-up conference, under the sponsorship of Bishop H. Clifford Northcott and Matthew W. Clair, Jr., speaking of the actions of the original Conference on Methodism and the Inclusive Church sponsored by the same Bishops, held there, made a confession that could be widely imitated. "It would be encouraging to be able to list more concrete achievements which occurred as a result of the meeting and these resolutions. As a matter of fact, however, in the intervening two years little really effective action has been taken on any of these recommendations."

A second impression, however, is of a considerable variety of activities, even though no one of them has been used as frequently as it should. The available possibilities for the expression of concern are therefore numerous. The material that follows is a compilation not of what should have been done, but of what has been done somewhere. Our problem is to multiply the instances of such activity.

Various educational approaches to the community are undoubtedly the most common. The total number of resolutions passed on these three important matters (housing, education, and employment) is probably significant. Local churches, councils of churches, and denominational groups have realized that there are times when to remain silent is to educate in heresy, because we give a false impression of the Christian faith. Public statements by groups of ministers and others have been effective. The voice of the pulpit has often reached into the community, especially where a free pulpit is supported as a bulwark to a democratic society. Information has often been gathered in community surveys and numerous community conferences have been held. Interracial meetings and associations have provided background experience for specific community campaigns.

A New Jersey church secured signed commitments of a third of its members to a "covenant of open occupancy." A Sunday morning congregation in Rhode Island unanimously adopted a "Declaration of Conscience" calling for an end to segregated private housing. Fifteen hundred citizens of Palo Alto, California, published their names in a paid newspaper advertisement declaring their "readiness to welcome new neighbors of whatever race, color, or national origin." Similar ads, often inspired by religious groups, have appeared in a number of other cities.

The pastoral function of the Church has sometimes been performed in ways calculated to reduce tensions and increase appreciations. House-to-house calls or visits with parishioners have helped to spread facts and to discourage rumors. Friendly back fence chats and neighborhood parties have helped to introduce newcomers of other races. In tense situations attending public school integration, courageous ministers have spoken to mobs, as well as to their own parishioners or to key members in the community.

Pressure has sometimes been concentrated on economic or political leaders. In a New York community, the churches by resolution, phone calls, and letters directed to the bus company secured the employment of Negro drivers. A number of ministerial associations in Virginia spoke out against various attempts to circumvent the Supreme Court decisions. Several church bodies have supported fair employment practices legislation. Church groups are beginning to see the point made by social scientists about the role of legislation. Not only can laws help to prevent acts defined as anti-social, but they can also have an educational effect on the community by defining the commonly accepted standard which citizens are then more likely to accept. In this indirect and limited way, moral practices are buttressed by legislation.

Another important type of action has been the influence of individual laymen in their daily occupations. The Louisville Interracial Leadership Conference sponsored by Bishop William T. Watkins and Bishop Matthew W. Clair, Jr., adopted a restatement of the 1956 General Conference recommendation: "That Methodists in their homes, in their work, in their churches and in their communities actively work to eliminate discrimination on the basis of race, color, or national origin. That parents, teachers, and others who work with children and youth help create attitudes which make it easy to live in harmony with those of other races."

Remarkable consequences have sometimes followed simple incidents of face-to-face acceptance of minority group persons in the neighborhood or at school or on the job. Christian businessmen have sometimes been among the first to give employment to racial minorities. A real estate firm, financed by religiously motivated persons, sold homes to minority groups in Philadelphia suburbs. Other individual churchmen have helped to match sellers and minority group buyers, or have participated in corporations to develop interracial housing projects. Schoolteachers and officials, along with young students, have

repeatedly carried the Christian witness of fellowship into the educational system.

A preliminary paper prepared by W. Earl Strickland for the Atlanta Interracial Leadership Conference sponsored by Bishop Arthur J. Moore and Bishop J. W. E. Bowen, included these sentences: "Our community leaders in Georgia are for the most part members of the Church. The communities of our state in which we would have the Church act derive their character largely from the same individuals and homes which constitute our churches." Much the same thing could be said about most of the United States. The Church is at work wherever its laymen are active. Often the Church seems to work against the ideals of its faith. It is sure, therefore, before communities will take Christianity seriously more twice-born laymen who take the doctrine of vocation seriously are needed.

III. WHAT CAN METHODISTS DO?

More important than a description of what has been done, is a decision about what will be done by the Church in the future. In addition to the three problem areas which have just been discussed there are numerous other community issues on which we should give leadership. Even more urgently must we face the implications of our faith for the fellowship of the Church itself. Once again judgment must begin in the House of the Lord. What can we do as individuals and as a church to eliminate hazards to brotherhood and to cultivate a fuller fellowship with others?

A. Action by Individuals

We should prayerfully ask ourselves a series of searching questions: Do I genuinely feel that I am responsible, directly or indirectly, because of my action or inaction, for some of the unchristian conditions which now exist? To what extent have the various rumors, myths, and racial falsehoods been accepted by me? How do I really feel about the problem? Would I ask a member of another race or nationality into my church home?

No person of any race is reared in our culture without being exposed to some prejudice. This often leads to some personal uneasiness, fear, or misunderstanding when dealing with other racial groups. We should try with God's help to rid ourselves of these in order to work well.

One of the most effective methods of accomplishing this is through "association." (*The Road to Brotherhood,* p. 101. See the entire section on "Basic Principles and Methods.")

Dean Pike, in the Interracial Conference in Detroit sponsored by Bishop Marshall R. Reed and Bishop Matthew W. Clair, Jr., told of such an experience with a small interracial group which illustrates these points. "What did we talk about? We sat down and talked about segregation and race relations. The result is that in meeting after meeting we were all very much aware of the fact that some of us were colored and some of us were white. And then somebody got a bright idea. He said, 'Let's stop talking about this for a while. Let's study St. John's Gospel together'—which we did. And within three weeks several people confessed that something had happened to them. They were no longer noticing color at all. They were just noticing that this fellow's comment was rather bright and this fellow's comment was rather dumb—which is the way we ought to judge things."

To act as individuals takes courage. However, the rewards are often exceedingly great. Innumerable instances have been recorded in which a few sincere words by one or two responsible citizens have resulted in the opening of hotels, theatres, barber shops, and restaurants to all persons regardless of race or nationality. In the absence of some expression of our convictions the owners and managers of public establishments presume that they are acting for us in perpetuating segregation and discrimination. They need to be assured that a Christian and democratic stand will not lose them the community support which they enjoy.

B. Action by the Local Church

The 1958 Perkins School of Theology Symposium on Race declared, "The American Churches cannot be content with the discovery and declaration of divine demands. For men to know the truth does not guarantee that they shall *do* the truth. Principle unpracticed is principle unpossessed. The churches, therefore, also have fundamental responsibility to compel the conscience.

"In this regard we find a mixed picture. In many respects the churches have done a superb job in compelling the conscience of this nation toward racial right. But in many ways they lag and must apologize for the dilatory manner in which practice limps behind principle discovered and declared."

No unit in the Church is more involved in the process of racial brotherhood than the local church. Should the Church be integrated? If along with major religious bodies in the United States, we answer this question affirmatively, this becomes a goal for every local church. When General Conference says, "There must be no place in The Methodist Church for . . . . enforced segregation," does this not define a task for every unit of the Church? What happens locally inevitably affects what can happen connectionally. General Conferences can pass legislation making integration easier. Annual Conferences can adopt resolutions, and interracial conferences can report their findings. But it is in the local church that this issue must finally be faced. It is there where members of different races meet each other, shake hands, eat at the same table, kneel at the same altar, pray together, discuss their problems together and live out the day-to-day meaning of their faith.

Every church has the problem of creating, maintaining, and extending Christian brotherhood among all races. No church can say "We have no race problem." If there are no members of other races in the church or community, this itself may be evidence of a problem of social discrimination or personal prejudice. The inescapable fact is that prejudice, stereotyping, and racial falsehoods are more deeply entrenched in the absence of association between the races than in its presence.

Some neighborhoods served by a church are interracial in character. That is, members of more than one race or nationality live there. These areas may be rapidly changing, or they may be stable. A church in such an area is faced with a problem that can be basically stated as follows: "Shall our church seek to serve its parish, or not?" This sounds very simple to answer, but it is not. (See *The Road to Brotherhood,* p. 105.)

In this face-to-face relationship our Christianity is put to the test. While the price in patience and effort may be great, so are the rewards, for it is in situations like these that spiritual life is deepened and Christ is glorified. Conversely, when we avoid meeting these situations, our spirituality becomes shallow and we betray our Christ. What then may a local church do to further the cause? (See *The Road to Brotherhood,* pp. 105-8.)

1. It is suggested that each local church organize and activate a Commission on Christian Social Relations, and that pastors encourage these groups to study responsibility in race, and to take such action as appears feasible to the group. The general principle of "creative contact" is indicated as a good one to follow. Wherever there is a local church of the Central Jurisdiction, one needs to take the initiative toward establishing such contacts. One way to begin this contact is to request every leader in the local church to search out and make the acquaintance of the corresponding officer in the other church, beginning, of course, with the pastors.

2. A vigorous educational program should be conducted before integration becomes a pressing problem so that the local church will be prepared for changes and move with them. This will avoid the need for words similar to those of one dedicated Methodist Layman in Detroit, "We haven't prepared our people for this kind of thing." Some of the ways in which this program might be carried out are:

A. Preaching. Matters of race relations can be preached about effectively in terms of the general Christian principal of brotherhood, and also in its specific implications. This can be done through entire sermons devoted to the topic, or through illustrations or parts of sermons. Needless to say, this should not be done every week. Furthermore, *talk alone* may defeat the purpose. Yet talk of the right kind is important.

B. Study. The local church can carry on a study of its community, especially if it is in a changing community. When this is not done, there is often pooling of prejudice and opinion. Experts in community and city planning, human relations, and population changes should be consulted for authoritative information and advice. Experts in church planning, and officers such as the District Superintendent should be consulted. A series of Sunday or Wednesday night meetings might be arranged on the basis of survey findings.

When race relations is a part of the church school curriculum, it should not be overlooked by church school classes. Special supplementary study opportunities may be arranged. Each group in the church needs to face seriously an issue of such crucial importance.

C. Fellowship. As mentioned earlier, the most effective methods of education in race relations involve fellowship. Some possibilities in many local churches include: (1) exchange of church school teachers or vacation church school personnel among churches with different racial membership. (2) sending delegates to inclusive Methodist summer camps, or meetings of the Woman's Society, Methodist Men, or to Interracial Conferences.

3. Over much of the nation the issue of integration in church membership is being faced by more and more churches. Because of the high mobility of populations an increasing number of parishes contain minority group residents. Every metropolitan area can cite instance after instance where previously all-white areas have assimilated non-white residents. When the racial composition of a neighborhood changes, any church which says, "We will not serve certain people in our area," is laying the foundation for its own demise. One such church in Detroit had its membership decreased from 1,800 to less than 600. It had carried on a traditional church program but had not helped its people face a changing community. Many members sold their homes in panic, and others had no understanding as to how they could maintain stability in the changing scene. Those who remained were ill-prepared to welcome into their church life newcomers of another race. Consequently, they planned for evangelism, but did not do the one thing needed to prevent a two-thirds loss of members. They raised money for missions, but were not adequately serving their own neighborhood. They carried on Christian education but had not educated their members about race relations, with the result that the church school was nearly decimated. They talked about stewardship and raised their money, but they neglected the job which might have prevented the reduction of the financial base of the church to one-third of its previous level.

On the other hand, churches facing this issue fairly and openly have reported gains in morale and membership. Studies have been made of several hundred such churches. In none of the hundreds of churches studied in the past few years were there any significant losses of membership when the churches opened their doors to all people. Many reported growth among all races involved, and there was no report of financial loss. Many spoke of gains, with budget increases of as much as 300%. The deepening of spiritual life was often mentioned. Although a high proportion of ministers reported oral statements of opposition, it was usually a very vocal minority which threatened withdrawal and loss of financial support. In most cases few persons actually left the church. The values lost by the withdrawals, when compared to the values gained through inclusion, indicated a much improved fellowship.

The Cleveland, Ohio, church federation recently completed a survey which reveals that 115 of the churches replying were or had served more than one race. *Fifty-two churches in the suburbs* gave such an answer. At least 10 denominations were involved.

This inclusiveness was not merely a nominal one. Members of minority groups had held every possible position in the church. In the suburban area there are at present from some racial minority group, a choir director, board or committee members in eight churches, church school teachers in nine churches, youth group advisors in two churches, an officer of a Men's Fellowship, a pianist, assistant organist, etc. More than 700 Negroes are now active members and/or participants in predominantly white East Side and suburban Cleveland churches. Over 1,385 Negroes in the Cleveland area churches are now, and/or have been active in predominantly white churches. More than 300 persons whose forefathers came from Asia are now active minorities within Cleveland area churches. More than 155 white persons are now minority members and/or participants of predominantly Negro churches. It is worthwhile noting that the average budget of the "inclusive" churches far outstripped that of the exclusive

ones. We can live and work together in Christian brotherhood.

Methodist churches in large cities and in small towns, have served all races equally. In 1958 over half the churches of the Southern California-Arizona Annual Conference had members of other racial groups. A number of churches across the nation have interracial staffs. It is true that this is an approach which is far too seldom seen. Yet it is also true that figures once accurate in a few months are out of date, so rapid is the present increase in the number of racially inclusive churches. Reports indicate that many of the fears of church leaders are unfounded when education is handled in a Christian fashion and when leaders are courageous.

C. Action by the Conferences

Increasingly it is becoming evident to all concerned that many of the problems facing Methodism in the area of race relations cannot be solved solely on the level of the local church. Studies must be made, policies formed, and decisions implemented on Annual Conference, Jurisdictional, and General Conference levels.

The scores of Interracial Conferences with accompanying studies, promoted by the General Board of Social and Economic Relations provide a good illustration of one type of connectional activity. *The Road to Brotherhood* lists a summary of actions taken by annual conferences throughout the nation. (See p. 104.)

As the result of the efforts of these, and other organizations certain facts are becoming apparent. First, constructive action of any type is possible only when a clearly formulated policy exists. Indecisiveness and vacillation result in catastrophe. Secondly, changes are occurring in our community life and in population distributions so rapidly that we cannot postpone reconsideration of the ministry by The Methodist Church as it affects racial minorities. The present system is in need of some change.

Thirdly, and most important, the problems are too complex to be solved either by simple "abolition of segregation" or by a "wait-and-see" method. The problems involved are of a nature and scope comparable to the merger of two distinctive churches. Mutual study of the many organizational and financial problems is a "must" if we are to overcome the obstacles to complete brotherhood.

Some of these problems are revealed in a recent study of the Lexington Conference (Central Jurisdiction). Twenty-three churches of this conference have been approached regarding transfer and have taken some action. Four of these actually transferred in 1958. The churches transferred in 1958 and the churches approached since, but not transferred, as accounted for in this report, would represent a total membership of 17,142 with a property value of $2,062,537 and an indebtedness of $321,314. This represents a little less than one half of the present Lexington Conference membership. These churches are located in *six* different conference areas of the North Central Jurisdiction.

It becomes immediately obvious that piecemeal transfer represents an enormous threat to the remaining churches of the Lexington Conference and to the continuing administrative problems of the Conference and of the St. Louis Area. The increased economic burden would be impossible to bear for even a brief period of time.

Another problem confronting the local church is the resulting change in its conference responsibilities, particularly apportionments. There is real question as to whether some of the churches whose apportionments would change radically could maintain themselves.

The widespread geographical area of the Central Jurisdiction and its conferences (one District Superintendent must often supervise areas covering *several hundred miles*) strongly indicates that these and other problems perhaps must be solved by groups of conferences working together. A single Central Jurisdictional Conference such as Lexington is superimposed not only across the boundaries of annual conferences and episcopal areas, but also jurisdictional lines as well. Every Episcopal area in the Central Jurisdiction overlaps at least partially the Southeastern Jurisdiction.

There is no reason for supposing that the situation thus outlined will resolve itself. It is equally apparent that conference and episcopal leadership must be dynamic and creative. This is one of the most important issues before annual, jurisdictional, and general conferences. In terms comparable to Myrdal's description of the American dilemma, can Methodism now bring its practice into consistency with its professed ideal?

More than organizations and plans are needed. Brotherhood does not "just happen." Again and again the Church has declared its position against racial discrimination and segregation. It has made clear certain ways and means to brotherhood. Do we have the will to practice brotherhood? Are we willing to allow the Spirit of God to move once again with transforming power through the Church? Will we consent to have all things made so new that this may become God's Church rather than simply our Church?

THE CHURCH AND HUMAN RELATIONS DISCUSSION QUESTIONS

I. What Is Our Christian Witness on Race?

1. Which Christian theological beliefs or ethical principles are most relevant to contemporary problems of human relations?
2. What unique dimensions does Christian insight contribute which go beyond common sense or social science?
3. Is it true that the perfect will of God goes beyond the opinions and practices of the best of us? Why then are Christians so reluctant to change their attitudes and actions on race?
4. How is our response to other racial groups related to our fellowship with God and to our eternal salvation?
5. What are the implications of the Christian faith for the purpose and program of the Church in this area?
6. What unique contributions should the Church be making which are not made by other social institutions?

II. What Is the Relationship of the Church to Crucial, Current Issues?

1. What are the implications of the Christian faith for the most desirable pattern of relationships among racial groups in the United States? How should we evaluate (a) discrimination, (b) segregation, (c) integration?
2. Is it true that God calls men to different responses in different situations? If this is true, how can we avoid simply reflecting the average morality of our communities?

3. What is the goal which Christians should seek with respect to housing for minorities? How important is this? What action projects in this area are particularly appropriate to the Church?
4. What is the modern meaning of equal opportunity in education? What guidance do we find in basic Christian ethical insights for evaluating Supreme Court decisions in this area? What contributions should churches be making to support full educational opportunity?
5. What is the spiritual significance of employment opportunities? What program should be recommended to the Church in this area?

III. What Can Methodists Do?

1. How should an individual Christian's pattern of life differ from the non-Christian's? How may one best secure adequate information and plan his personal program of action?
2. As a long term goal should we expect local churches in interracial communities to integrate? Under what circumstances should this be an immediate next step? What suggestions might be made for keeping this a creative experience?
3. What other forms of witness should be expected from the local church?
4. What is the responsibility of agencies and institutions of the Church such as hospitals or homes, both with respect to those served and those employed?
5. What should be the goal of our policy with respect to the Central Jurisdiction? Which next steps are the most constructive approach to this issue?

Section II

THE CENTRAL JURISDICTION AND ITS RELATED PROBLEMS

The Rev. Frank E. Shuler, Calvary Methodist Church, Middletown, Ohio

INTRODUCTION

In 1939, the plan of union of the three Methodist churches included in the Constitution a provision for the Central Jurisdiction. This was to be composed of "The Negro Annual Conferences, the Negro Mission Conferences and Missions in the United States of America." This Jurisdiction was superimposed on the other five geographical Jurisdictions. This is at present divided into four Episcopal Areas (Atlantic Coast, Bishop J. W. E. Bowen; Baltimore, Bishop Edgar A. Love; New Orleans, Bishop Willis J. King; and St. Louis, Bishop Matthew W. Clair, Jr.) Each of these areas is either wholly or partially within the Southeastern Jurisdiction.

This arrangement was not a welcome one for the Negro Conferences. All but two of them voted against this plan. At the first conference of the Central Jurisdiction in June, 1940, Bishop R. E. Jones said:

"A majority of the Negro Membership of the Methodist Episcopal Church registered an opinion against the Plan of Union very largely on the ground that the Central Jurisdiction was set up on Racial Lines and therefore unlike the other five jurisdictional conferences. . . . After the Negro had registered his opinion and had been outvoted by a majority in the three Churches, he logically and loyally submitted to the outcome. . . ."

"Why, then, did those of us who constitute the Central Jurisdiction accept this restriction constituting a Jurisdiction on Racial Lines? Answer: Morally we refuse to desert an effort to work out an ideal. . . ." (Note: This is a Negro Bishop speaking!)

Since that time an ever increasing effort has been made to provide some means of removing this system from the Church. In 1956, 11 of the Central Jurisdiction Conferences, in 22 Memorials to General Conference, requested changes in the Constitution and the Discipline relating to this problem. Only 6 Conferences made no such request. Among the memorials were items on the abolition of the Jurisdiction, the transfer of churches, and the establishment of a Study Commission on Race.

The General Conference in 1956 after some discussion adopted *the Ninth Amendment* which provided a less cumbersome method of transferring churches and Annual Conferences across Jurisdictional Lines and provided for the abolition of the Central Jurisdiction and for its conference under certain conditions.

In 1957, the Annual Conferences, although some expressed their conviction of the inadequacy of the proposed *Ninth Amendment,* voted overwhelmingly in favor of it. By announcement of the Council of Bishops, the amendment became the law of the Church.

I. PROBLEMS OF THE CENTRAL JURISDICTION

The Central Jurisdiction is encountering difficulties in its definition today. It is no longer totally responsible for Negro work in the United States. On the one hand, eight states including California, are not within its boundaries, the Negro work there is in the Western Jurisdiction. More important, however, is the fact that 3 of the 4 Episcopal Areas of the Central Jurisdiction are confronted with an increasingly active effort by the geographical areas to serve the Negro.

To many in and out of the Church the Central Jurisdiction stands as an organizational symbol of segregation. It is viewed as evidence of the Church's sanction of segregation not only in the Church but in all phases of social life.

Another problem is the sprawling nature of the Jurisdiction. The Central West covers in actual territory: 9 states, 3 Jurisdictions (not including the Central Jurisdiction), 7 areas (with 7 Bishops involved), 14 Annual Conferences and 68 districts. The Lexington Conference has 5 Districts spread across 7 states, 14 geographic conferences, and 7 geographic Episcopal Areas. The Superintendent of the Chicago District alone travels 7 hundred miles from Flint, Michigan through Illinois and Northern Indiana, through Wisconsin and up into Minnesota to St. Paul crossing 5 Methodist Areas to serve his District!

Yet in spite of the vast area covered in some instances the church membership is often extremely small. The largest Conference (South Carolina) has only 46,932 members (1958). The Southwest Conference only 4,945 members and the entire St. Louis area has only 68,062 members. The Florida Conference, with only 8,902 members has 4 districts, the largest of which has 2,830 members and the smallest having 1,417. A county by county survey of Central Jurisdiction membership in Florida in 1957 revealed that only 10 counties had over 200 members. A majority of the charges had fewer than 100 members. These figures suggest that even the largest Conference may be severely handicapped in program due to size. In many instances the size of the church suggests that merger might have occurred long ago if race were not a factor.

These figures only tend to sharpen the point of another problem—duplication of services. In spite of their size these Conferences, and Areas, are expected to provide

support for District Superintendents salaries, District and Conference Programs, and to develop such items as church extension, and Urban Strategy. Two superintendents, sometimes living less than two blocks apart, develop programs and oversee churches also located only short distances apart but in different jurisdictions. The pastors of 45 churches (CJ) in Ohio travel 500 miles to Chicago for an Annual Conference while the remaining 1,378 (NC) hold theirs in Ohio. Such examples could be multiplied many times. The result is not merely duplicated services, but also divided attention on vital issues and often lack of communication on items of mutual interest.

It is often overlooked but the above facts plus the economic difficulties of the Negro in Community Life result in similar difficulties within the Church. The net effect of placing the smaller churches with congregations of a lower economic level into Districts, Conferences, and Areas is difficult administration. In addition, the pensions of ministers of the Central Jurisdiction are less than one half of those in other Jurisdictions. Many Conferences (CJ) have no minimum salary plan and those which exist are very low (1,500 to 2,000). This discrimination is reflected also in salaries. Of 1,670 charges (CJ) 992 paid less than $2,000 in 1958. Only 67 reported salaries of over $4,000.

Still another related problem facing the Central Jurisdiction is the increasing shift of the population for which it is responsible. Negroes are leaving the South, formerly one of the strongholds of Negro Methodism. It is confronted with an Area of decreasing population and several areas of rapidly increasing population.

The Lexington Conference's District Superintendents' report of 1956 included the following comment:

"This unprecedented mass movement of Negroes into the seven states of the Lexington Conference, creating an ever-widening gap between the membership of the Conference and the sky-rocketing Negro population, and resulting in a great need for the organization of new churches, the relocation of old ones, the transfer of Lexington Conference Churches to other Conferences, the recruiting of Negroes as members of white Methodist Churches on the local church level, the acceptance of membership from all prospects within the Parish regardless of race or social condition makes it quite evident that in its present organization, program and resources, the Lexington Conference is woefully inadequate for the total task."

"It is a challenge that calls for much larger resources and cooperation from all the General Boards of our Methodism at large. This mammoth in-migration tide of Negroes should be a major concern of Methodism."

A positive value claimed for the Central Jurisdiction is the way it has contributed to the integration of leadership in the Church on the level of the Council of Bishops, the general boards and agencies, and in general church undertakings.

II. PROBLEMS RELATING TO TRANSFER

Since 1956 invitations to transfer to other jurisdictions have been extended to churches of the Central Jurisdiction. Some have been general statements of willingness on the part of Geographic Conferences to accept churches. Some have been from District Superintendents and/or Pastors of Geographic Conferences. Some of the invitations have been accompanied by promises of greater financial assistance to pastors and/or local churches. Some have been accompanied by acknowledgment that responsibilities upon the transferring church would be heavier, demands upon the leadership would be greater and the over-all competition in performance would be keen.

A large number of churches are in various states of discussion of possible transfer, either among themselves or with representatives from the Geographic Conferences. Several have taken the required vote of the local church conference and of the quarterly conference. A hasty count indicated nine churches have taken advantage of the amendment.

As these possibilities of transfer arise, however, the Central Jurisdiction is confronted with the administrative problems which accompany attrition. An example of this can be seen in the Lexington Conference. Among its churches approached or having taken some action are the following which represent possibilities and implications of the amendment:

> Eight churches in Detroit representing a total membership of 5,182, a property value of $480,000, and an indebtedness of $10,722, and an average salary of $2,793.
>
> Ten churches in Chicago representing a membership of 9,583, property value of $918,737, and an indebtedness of $134,264, with an average salary of $2,967.
>
> One church in Steubenville, Ohio, one in St. Paul Minnesota, one in Gary, Indiana, and one in Terre Haute, Indiana, which represent a combined membership of 982 with property valued at $194,000, and indebtedness of $96,500, and an average salary of $2,722.
>
> The aggregate for these churches approached represents a membership of 15,727, and property value of $1,592,737, and indebtedness of $241,486, paying an average salary of $2,838.

The four churches transferred by this Conference in 1958 and the churches approached since as accounted for in this report would represent a total membership of 17,-142 with property value of $2,062,537 and an indebtedness of $321,314. This represents a little less than one half of the present Lexington Conference Membership.

A similar situation exists in other Conferences. In the Delaware Conference, 15 churches which have been approached represent:

One-eighth of the membership of the Conference
One-eighth of the pastoral support
One-eighth of the World Service giving
One-fifth of the property evaluation, and
One-fifth of the budget expenditures!

It becomes immediately obvious this piecemeal transfer represents an enormous problem to the remaining churches, administrative difficulties in the Annual Conferences, and of the Episcopal Areas. The increased economic burden on the remaining churches might be impossible to bear for even a brief period of the time unless actions for sharing such burdens are taken by those conferences into which the churches transferred.

Since these actions are occurring largely in the North, Northeast, Northwest, and West, the question also arises as to the fate of those churches which are in the geographi-

cal area of the Southeastern Jurisdiction. Every Area (CJ) has some churches thus located. All but three of its Conferences (Central West, South West and Delaware) overlap the Southeastern Jurisdiction.

Another problem confronting the transferring church is the resulting change in its conference responsibilities, particularly apportionments. There is a real question as to whether some of the churches whose apportionments would change radically could maintain themselves.

The exact changes, and their effect, vary considerably from church to church and conference to conference. Studies have been made of contemplated changes in the Ohio, North-east Ohio, Newark, New York, New York East, and the Rock River Conferences among others. In some instances apportionments would have doubled, in others they would have decreased. The treasurer of the Newark Conference noted that in the case of the smaller churches (CJ) involved there would be very little increase in the apportionment for disciplinary obligations and a few churches might receive substantial decreases, while the larger churches would be likely to receive increases, some of a substantial nature. The apportionments for World Service and Conference Benevolences would undoubtedly show substantial increases right down the line, with the larger churches getting the largest increases.

It should be remembered that the more extensive programs of these geographical areas may result in greater askings.

III. ADVANTAGES OF TRANSFER

That there are advantages is eloquently testified to by the fact that in several studies nearly all of the Central Jurisdiction ministers, lay leaders and church members questioned expressed the hope that the entire system would be eliminated in the next ten years. Witness also the many memorials on the subject from the Central Jurisdiction.

The first and most obvious advantage is the elimination of racial reference and segregation. This is a principle of extreme importance and in a time of social change such as this, our response to it may prove crucial in the Methodist attempt to reach the American Negro.

The second is the removal of the vast economic gap between the Negro and the white minister. At present two Methodist ministers may serve in the same city in churches only a few blocks apart, and yet one will be receiving an annuity credit twice as large as the other. The third advantage is the elimination of the obvious waste involved in superimposed conferences, in the huge areas to be traveled, and in the duplication of administrative expenses.

The fourth advantage would be the increased resources available for work in Inner City, Church Extension, etc. The combined economic potential and manpower of the Conferences involved, plus the added force of a coordinated attack on these and other pressing problems would represent a great improvement over the present arrangement.

There are undoubtedly many other advantages. These few are merely suggestive of the many reasons held by those of both races who are now working on this problem.

IV. SUMMARY OF STEPS TO BE TAKEN

A. The improvement of communication between existing Conferences and Jurisdictions is vitally needed. Bishop Frank, in a Conference in St. Louis in 1957, said, "As far as I can see, we still have no communications whatever between the two Jurisdictions strategy wise. I haven't the remotest idea what the Central Jurisdiction is thinking in terms of urban development here in St. Louis, and I am sure that Bishop Clair doesn't know what we are thinking."

B. In 1958 the District Superintendent's report of the Lexington Conference stated:

"It needs to be pointed out that the apparent hesitancy on the part of the churches of the Lexington Conference to accept the invitation to transfer to other conferences, should not be taken as "not being interested." The matter of the transfer of churches needs to be given thorough study and during this period of study, Methodists in local communities should be working and studying together to create a favorable climate of understanding.

The creation of a "Climate of Understanding" is obviously one of the primary steps.

C. Considerable effort needs to be given in the local church and on the Conference level, to increasing the amount of association and cooperative labor. Fraternal Delegates, Joint Committees, Workshops and similar evidences of mutual concern will do much to eradicate fear and doubt. There are many problems in the local community which may be faced by church members of both conferences. Working together in this fashion will provide a most constructive type of mutual re-education.

D. A considerable amount of joint research and study is needed if any change of permanent value is to be made. At the present time study of the problem has been made by the groups in a number of the Geographical Episcopal Areas covered by the Central Jurisdiction. The size and type of problems to be faced, however, suggest that perhaps an *Inter-Conference Committee* or *Inter-Jurisdiction Council* composed of a representative of each of several affected conferences might meet to work out some satisfactory solutions.

E. It is quite possible that a number of the problems involved will require more than Annual Conference action. Steps of this or any other nature will need serious, *mutual,* and detailed study before the proper course will become apparent. We await with anticipation the report of the Commission of 70 which has been studying these jurisdictional problems during this quadrennium.

There is no reason for supposing that the situation thus outlined will resolve itself. It is equally apparent that Conference and Episcopal Leadership must be dynamic and creative. The problems *will be solved* satisfactorily as Methodists of both races meet together with a mandate from the churches to study and resolve the issues.

QUESTIONS

1. Is the Central Jurisdiction a symbol of segregation? What evidence is there to support the idea that it is? What evidence to the contrary?
2. What can you, your local church, your Annual Conference, your Episcopal Area do about this problem of the Central Jurisdiction?
3. How can Methodism develop an effective ministry to minority groups in changing population areas?
4. What other questions do you think are pertinent to the Central Jurisdiction and its relationship with other jurisdictions?

STATISTICAL RECAPITULATIONS
CENTRAL JURISDICTION

AREAS and CONFERENCES	Effective Ministers	Approved Supply Pastors	Number Districts	No. Pastoral Charges	Total Full Members	Paid D. S. Epts. & Conf. Claim Funds	Paid World Service & Conf. Benev. (on Apportionment)	Total Paid For all Purposes
ATLANTIC COAST AREA								
Central Alabama	68	18	4	82	14,175	$ 24,830	$ 9,965	$ 245,940
Florida	68	21	4	76	8,902	20,249	19,293	166,656
Georgia	81	10	5	94	26,937	35,782	46,675	409,807
South Carolina	129	30	6	160	46,932	58,266	72,798	650,460
Area Totals	346	79	19	412	97,388*	139,127	148,731	1,472,863
BALTIMORE AREA								
Delaware	111	75	5	169	44,343	77,588	50,527	1,433,690
East Tennessee	44	17	3	54	5,586	19,181	4,472	198,623
North Carolina	57	29	4	86	13,914	34,587	12,217	479,091
Washington	92	74	6	165	41,343	65,644	52,403	1,404,637
Area Totals	304	195	18	474	105,592*	197,000	119,619	3,516,041
NEW ORLEANS AREA								
Louisiana	55	43	5	105	19,270	39,250	35,911	489,956
Mississippi	64	34	5	91	21,090	27,342	30,015	356,497
Texas	84	28	4	102	19,724	38,383	26,393	724,907
Upper Mississippi	55	26	4	76	14,361	16,171	17,251	185,877
West Texas	76	44	5	104	18,761	45,344	14,382	489,256
Area Totals	334	175	23	478	93,647*	166,490	123,952	2,246,493
SAINT LOUIS AREA								
Central West	42	13	3	65	14,406	24,729	16,703	406,942
Lexington	85	30	5	126	40,809	58,625	32,754	1,111,794
Southwest	32	10	3	47	4,945	12,662	3,827	133,842
Tennessee	27	17	2	49	7,619	16,489	4,266	177,254
Area Totals	186	70	13	287	68,062*	112,505	57,550	1,829,832
Jurisdiction Totals	1,170	519	73	1,651	364,689	615,122	$449,852	$9,065,229
Last Year	1,200	507	73	1,678	361,389	591,010	482,311	8,471,667
Increase	....	12	....	....	3,300	24,112	$ 32,459	$ 593,562
Decrease	30	....	....	27	.....		.....	.....

*Includes Ministerial Members for Area

METHODIST CONFERENCE ON HUMAN RELATIONS

AUGUST 31 TO SEPTEMBER 4, 1959 **DALLAS, TEXAS**

SOUTHERN METHODIST UNIVERSITY

Section I

THE CHURCH AND HUMAN RELATIONS

DISCUSSION QUESTIONS

I. What Is Our Christian Witness on Race?

1. Which Christian theological beliefs or ethical principles are most relevant to contemporary problems of human relations?
2. What unique dimensions does Christian insight contribute which go beyond common sense or social science?
3. Is it true that the perfect will of God goes beyond the opinions and practices of the best of us? Why then are Christians so reluctant to change their attitudes and actions on race?
4. How is our response to other racial groups related to our fellowship with God and to our eternal salvation?
5. What are the implications of the Christian faith for the purpose and program of the Church in this area?
6. What unique contributions should the Church be making which are not made by other social institutions?

II. What Is the Relationship of the Church to Crucial, Current Issues?

1. What are the implications of the Christian faith for the most desirable pattern of relationships among racial groups in the United States? How should we evaluate (a) discrimination, (b) segregation, (c) integration?
2. Is it true that God calls men to different responses in different situations? If this is true, how can we avoid simply reflecting the average morality of our communities?
3. What is the goal which Christians should seek with respect to housing for minorities? How important is this? What action projects in this area are particularly appropriate to the Church?
4. What is the modern meaning of equal opportunity in education? What guidance do we find in basic Christian ethical insights for evaluating Supreme Court decisions in this area? What contributions should churches be making to support full educational opportunity?
5. What is the spiritual significance of employment opportunities? What program should be recommended to the Church in this area?

III. What Can Methodists Do?

1. How should an individual Christian's pattern of life differ from the non-Christian's? How may one best secure adequate information and plan his personal program of action?
2. As a long-term goal, should we expect local churches in interracial communities to integrate? Under what circumstances should this be an immediate next step? What suggestions might be made for keeping this a creative experience?
3. What other forms of witness should be expected from the local church?
4. What is the responsibility of agencies and institutions of the Church such as hospitals or homes, both with respect to those served and those employed?
5. What should be the goal of our policy with respect to the Central Jurisdiction? Which next steps are the most constructive approach to this issue?

Section II

THE CENTRAL JURISDICTION AND ITS RELATED PROBLEMS

DISCUSSION QUESTIONS

1. Is the Central Jurisdiction a symbol of segregation? What evidence is there to support the idea that it is? What evidence to the contrary?
2. What can you, your local church, your Annual Conference, your Episcopal Area do about this problem of the Central Jurisdiction?
3. How can Methodism develop an effective ministry to minority groups in changing population areas?
4. What other questions do you think are pertinent to the Central Jurisdiction and its relationship with other jurisdictions?

METHODIST CONFERENCE ON HUMAN RELATIONS

AUGUST 31 TO SEPTEMBER 4, 1959 **DALLAS, TEXAS**

SOUTHERN METHODIST UNIVERSITY

THE COMMUNITY, NATION, WORLD AND HUMAN RELATIONS
DISCUSSION QUESTIONS

SECTION I

I. Population Mobility

1. What differences are there for the Church in dealing with race relations in a city as contrasted to religious equity in a rural society?
2. Can there be a "sectional morality" on race relations?
3. Can a national body such as the Methodist Church remain united without some compromise for regional differences?

II. Growing Morality About People and Life

1. How can the Church deepen moral convictions without divisiveness? One real danger of the current school problem is that both sides invoke God's aid in a "holy war" in which there is no compromise. How is this related to church responsibility in its own life and practice and its service to the community?
2. Is there a growing sense of psychological and spiritual alienation in modern man? If so, is it related to segregated living?
3. The eleven o'clock hour on Sunday is said to be the most segregated hour in America. Is this true? What are the factors involved, if it is true? Is this self-segregation moral?

III. Changed Status of World Groups

1. Has the race issue been a factor in our loss of leadership in the countries which have become Communist since the War?
2. Is it true that the moral imperative now passed from organized religion to government?
3. Is national self-interest a valid reason for concern for racial justice for Christians?

IV. The Character of Our Economy Is Changing

1. Does the Church have an equity in what the nature of the changing enonomy is? How does race relations fit into your answer?
2. Can the change of economic institutions be directed toward greater fulfillment of all peoples, or are we at the mercy of blind, economic, and social forces which are impersonal?
3. Can the Church counter the alleged trends toward materialism by programs designed to emphasize the spiritual? Would the spiritual include race relations?

SECTION II

I. Housing

UNRESOLVED ISSUES

1. What can church people do about achieving "open cities" where people can compete for existing housing without being penalized in their competition by their color?
2. What can church people do to reach the "power structure" of their communities to secure leadership in expansion of housing which is available to minorities?
3. What is the responsibility of church groups concerning the redevelopment of the inner cities?
4. Do the churches have a concern for the trend toward large self-contained homogeneous neighborhoods in modern metropolitan communities?
5. What is the responsibility of churches to prepare membership for the acceptance of the first new Negro neighbors? Church members tend to be middle-class people, extremely concerned with "respectability" in the eyes of their neighbors. They are the very ones most likely to panic when the first new ethnic background neighbors move in. On the other hand they are the ones most likely to be listened to if they try to allay anxieties.

II. Employment

IMPLICATIONS OF EMPLOYMENT ISSUES

1. Does church leadership have a responsibility to try to reach employers within local congregations, who may affect employment patterns in their respective industries?
2. Should church groups support public measures, such as local laws designed to prohibit discrimination in employment?
3. Does the Church itself follow fair employment practices in its hospitals, schools, secretarial and clerical posts in local churches, and other such institutions?
4. What about the Church's policy in assignment of ministers?

III. Education

1. How can church people interpret the issues in desegregation to the power structure of communities where change is impending so that the decision making is through orderly processes?
2. What responsibility does the Church have for increased neighborhood segregation in urban communities which produces *de facto* school segregation?

3. Does the Church have a role in raising and maintaining aspiration levels of Negro youth?
4. Can the "Spirit of love" of the Church be a factor in community controversies over education without its being interpreted as placating interests and subverting change?
5. How can the Church find things in the community which groups share in common at which they will work while they fight over desegregation so consensus is deepened?

Concluding Observations

1. The whole trend of the society, the economy, and our morality is pitched on the side of eliminating racial disprivilege in America. Such social change is certain to spark hostility and conflict as different groups' interests are threatened. Steering change to avoid stultifying and destructive conflict is a fine art of social engineering which will need all the spiritual resource we can muster to inject into the processes as we move along.

   This "monitoring of the process" is a dimension of churchmanship which is relatively undeveloped at present.
2. Timing, but not time, is a dimension of change. It is the quality of the experience rather than the length of exposure which changes people's lives. Few groups ever feel the time is ripe for change when it is their interest which they feel is threatened.
3. The great changes seem to come through law and alteration of public policy. Does this mean that the moral imperative of our era has now shifted from organized religion to government? Or does it mean a differentiated role that these social institutions perform? If the latter, what are these roles?
4. Has emphasis on people's attitudes been over done? There is considerable evidence that they are not as important as once considered. In Montgomery, Alabama, a few short weeks after the settlement of the bus strike Negroes and whites were riding beside each other in about the same way they do in Northern towns. Fair employment practice laws do not say an employer has to "like" Negroes because he employs them. It merely says that when he employs a given number of people his behavior is sufficiently in the public interest that he shall not allow his personal prejudices to threaten the public good by capricious use of his power as an employer. In Levittown, Pa., less than a year after the riot occasioned by a Negro family moving into the all white neighborhood, the New York Times carried a story to the effect that "Bias is just a memory." In Clinton, Tenn., one year after the conviction of persons for disturbing the school desegregation process some of those convicted apologized for their behavior. Once desegregation has been accomplished, and it is clear that public policy is firm there is rarely any further problem.
5. It is illogical to expect that institutionalized practices can be changed through education and good will. These approaches are necessary to change, but they are rarely the "tipping agents." Education without action is sterile. Action without education is fanaticism. One of the arts of churchmanship is how to lace the two together.
6. The strained relations between the races in the South while deplored, should not be unexpected. A good case could be made that the better the race relations between the groups, the poorer the civil rights status of the Negro. Church people tend to deplore the loss of good attitudes expressed by young white groups as a consequence of the desegregation controversy. The average white in the short run will not accept the Negro with the same warmth when he is approached on a basis of equality as he accepted him when he came to the back door with his hat in his hand. More formal relations between the groups is one of the inevitable prices we pay in the short run for change of status.
7. Can our church generate sufficient dynamic to overcome the social class factors which are implicit in the problems with which we deal? Methodism tends to be monogamously married to the middle class in America. Since the war there has been a great return to the Church, but not much indication that it represents a "return to the Lord." There are many who would say that the Protestant Church has become a middle-class man's country club with a steeple on it. Middle class is tremendously concerned with status. It is a conforming group. If its potential could be harnessed it would transform the earth. Can Methodism bring to bear its extensive resources on this mammoth problem of our times, is the great issue before us. Unless we can we will have betrayed our trust as Christians, and will have "sold short" millions who look to us for leadership.

METHODIST CONFERENCE ON HUMAN RELATIONS
SOUTHERN METHODIST UNIVERSITY
DALLAS, TEXAS
AUGUST 31 TO SEPTEMBER 4, 1959

SONG SHEET

1. VIVA L'AMOUR

LET EVERY GOOD FELLOW NOW JOIN IN THE SONG
VIVA LA COMPAGNIE
SUCCESS TO EACH OTHER AND PASS IT ALONG,
VIVA LA COMPAGNIE.

CHORUS:
VIVA LA, VIVA LA, VIVA L'AMOUR
VIVA LA, VIVA LA, VIVA L'AMOUR
VIVA L'AMOUR, VIVA L'AMOUR
VIVA LA COMPAGNIE.

A FRIEND ON YOUR LEFT AND A FRIEND ON
YOUR RIGHT,
VIVA LA COMPAGNIE
IN LOVE AND GOOD FELLOWSHIP LET US
UNITE,
VIVA LA COMPAGNIE.

NOW WIDER AND WIDER OUR CIRCLE EXPANDS,
VIVA LA COMPAGNIE,
WE SING TO OUR COMRADES IN FAR AWAY LANDS,
VIVA LA COMPAGNIE.

2. PLENTY GOOD ROOM

PLENTY GOOD ROOM, PLENTY GOOD ROOM,
PLENTY GOOD ROOM IN MY FATHER'S KINGDOM
PLENTY GOOD ROOM, PLENTY GOOD ROOM,
SO CHOOSE YOUR SEAT AND SIT DOWN.

I WOULD NOT BE A SINNER,
I'LL TELL YOU THE REASON WHY,
FOR IF MY LORD SHOULD CALL ME
I WOULDN'T BE READY TO DIE.

3. THE BELLS OF ST. MARY'S

THE BELLS OF ST. MARY'S,
AH! HEAR, THEY ARE CALLING
THE YOUNG LOVES, THE TRUE LOVES,
WHO CAME FROM THE SEA,
AND SO MY BELOVED WHEN RED LEAVES
ARE FALLING,
THE LOVE BELLS SHALL RING OUT,
RING OUT FOR YOU AND ME.

4. NO HIDING PLACE

OH,DER'S NO HIDIN' PLACE DOWN DERE,
OH DER'S NO HIDIN' PLACE DOWN DERE,
OH,I WENT TO THE ROCK TO HIDE MY
FACE,
THE ROCK CRIED OUT, "NO HIDIN'
PLACE"
DERE'S NO HIDIN' PLACE DOWN DERE.

OH DE ROCK CRIED, "I'M BURNING
TOO,"
OH DE ROCK CRIED, "I'M BURNING
TOO,"
I WANT TO GIT TO HEAV'N JES' AS
WELL AS YOU;"
DERE'S NO HIDIN' PLACE DOWN DERE.

5. EVERY TIME I FEEL THE SPIRIT

EVERY TIME I FEEL THE SPIRIT
MOVING IN MY HEART, I WILL PRAY,
EVERY TIME I FEEL THE SPIRIT
MOVING IN MY HEART, I WILL PRAY.

ON THE MOUNTAIN, MY LORD SPOKE,
OUT OF HIS MOUTH CAME FIRE AND
SMOKE.
ALL ROUND ME LOOKS SO FINE,
ASK MY LORD IF ALL WAS MINE.

6. SWING LOW, SWEET CHARIOT

SWING LOW, SWEET CHARIOT,
COMING FOR TO CARRY ME HOME (REPEAT)

I LOOKED OVER JORDAN AND
WHAT DID I SEE?
COMING FOR TO CARRY ME HOME.
A BAND OF ANGELS COMING AFTER ME.
COMING FOR TO CARRY ME HOME.

IF YOU GET THERE BEFORE I DO,
COMING FOR TO CARRY ME HOME,
TELL ALL MY FRIENDS I'M COMING TOO
COMING FOR TO CARRY ME HOME.

7. SMILES

THERE ARE SMILES THAT MAKE US HAPPY,
THERE ARE SMILES THAT MAKE US BLUE,
THERE ARE SMILES THAT STEAL AWAY THE
TEAR DROPS,
AS THE SUNBEAMS STEAL AWAY THE DEW.
THERE ARE SMILES THAT HAVE A TENDER
MEANING
THAT THE EYES OF LOVE ALONE CAN SEE,
BUT THE SMILES THAT FILLED MY HEART
WITH SUNSHINE,
ARE THE SMILES THAT YOU GAVE TO ME.

8. LONG LONG TRAIL

THERE'S A LONG, LONG TRAIL A-WINDING,
INTO THE LAND OF MY DREAMS
WHERE THE NIGHTINGALES ARE SINGING
AND A WHITE MOON BEAMS,
THERE'S A LONG, LONG NIGHT OF
WAITING,
UNTIL MY DREAMS ALL COME TRUE,
TILL THE DAY WHEN I'LL BE GOING
DOWN THAT LONG, LONG TRAIL WITH YOU.

IT'S A SHORT, SHORT LIFE WE LIVE HERE,
SO LET US SING WHILE WE MAY,
WITH A SONG FOR EVERY MOMENT
OF THE LIVE-LONG DAY.
WHAT'S THE USE OF LOOKING GLOOMY,
OR WHAT'S THE USE OF OUR TEARS,
WHEN WE KNOW A MUMMY'S HAD NO FUN
FOR ABOUT THREE THOUSAND YEARS.

9. GRAND OLD FLAG

IT'S A GRAND OLD FLAG, IT'S A
HIGH-FLYING FLAG,
AND FOREVER IN PEACE MAY IT WAVE.
IT'S THE EMBLEM OF THE LAND I LOVE,
THE HOME OF THE FREE AND BRAVE.
EVERY HEART BEATS TRUE FOR THE
RED, WHITE AND BLUE.
AND THERE IS NEVER A BOAST OR
BRAG.
SHOULD AULD ACQUAINTANCE BE FORGOT.
KEEP YOUR EYE ON THE GRAND OLD FLAG.

LET'S SING

(1) WE'RE HERE FOR FUN RIGHT FROM
THE START,
SO DROP YOUR DIGNITY,
JUST LAUGH AND SING WITH ALL
YOUR HEART,
AND SHOW YOUR LOYALTY.
MAY ALL YOUR TROUBLES
BE FORGOT,
WHILE SINGING AT YOUR BEST;
JOIN IN THE SONGS WE DO
TONIGHT,
BE HAPPY WITH THE REST.

(2) ARE YOU SLEEPING, BROTHER JOHN?
MORNING BELLS ARE RINGING.
DING, DING, DONG.

(3) LET'S ALL SING LIKE THE
BIRDIES SING,
TWEET, TWEET, TWEET, TWEET, TWEET,
LET'S ALL SING LIKE THE
BIRDIES SING,
SWEET, SWEET, SWEET, SWEET, SWEET.

LET'S ALL WARBLE LIKE NIGHTINGALES,
GIVE YOUR THROAT A TREAT,
TAKE YOUR TIME FROM THE BIRDS,
NOW YOU KNOW ALL THE WORDS,
TWEET, TWEET, TWEET, TWEET, TWEET.

(4) NOBODY KNOWS THE TROUBLE
I'VE SEEN
NOBODY KNOWS BUT JESUS.
GLORY, HALLELUJAH.
SOMETIMES I'M UP, SOMETIMES
I'M DOWN,
O, YES, LORD.
SOMETIMES I'M ALMOST TO THE
GROUND.

LET'S SING

(5)
MAKE ME A BLESSING, MAKE ME A BLESSING
OUT OF MY LIFE MAY JESUS SHINE
MAKE ME A BLESSING, O SAVIOUR I PRAY
MAKE ME A BLESSING TO SOMEONE TODAY.

(6)
WE'RE ON THE UPWARD TRAIL,
SINGING AS WE GO, AS WE GO.
WE'RE ON THE UPWARD TRAIL
SINGING, EVERYBODY'S SINGING,
AS WE GO.

PLEASE RETURN AT REGISTRATION

I WISH TO SIGN UP FOR THE GUIDED TOUR THROUGH

UNIVAC SCIENTIFIC LABORATORY

AND _____

UNIVAC SUPERSONIC WIND TUNNEL

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METHODIST CONFERENCE ON HUMAN RELATIONS

AUGUST 31 TO SEPTEMBER 4, 1959 • DALLAS, TEXAS

SOUTHERN METHODIST UNIVERSITY

THE COMMUNITY, NATION, WORLD AND HUMAN RELATIONS

Dr. Dan W. Dodson, New York University

PERSPECTIVES

This conference was assembled in order that Methodists might seek ways to better meet their responsibilities, individually as Christians and collectively as a church, in coping with America's and the world's greatest social problem, race relations. This paper is not presented with the expectation that the deliberations of these few days will produce "solutions" to our problems, for the major problems of a democracy are rarely "solved." We usually seek new insights into them, new perspectives on them, new skills with which to deal with them, and new levels of consensus about them. This conference will have succeeded if it achieves these purposes as we deliberate on the current issue.

"Race relations" are relations between groups of different racial backgrounds. The quality of such relations is different in each community, hence no pat formulas for dealing with them are possible. Some of the problems are national in scope, some are regional, and some are indigenous to specific localities. The racial or cultural groups involved will likewise vary. For instance, the "relations" in some communities are between peoples of Indian ancestry and "other" Americans. In other places it is Spanish speaking population in interaction with those of Anglo-American tradition. The most important, of course, is Negro-white relations. The issues, however, which are basic to the moral fiber of our Church and our country pervade all our relations to each other as racial groups.

Some general factors affecting the quality of relations between groups in American life are the following:

I
POPULATION MOBILITY

Americans are people on the move. Each year during the past decade about one out of five persons moved his home annually. About 5,000,000 of these moved are across county lines, and another 5,000,000 across state lines. Two out of five of those who cross state lines also cross regional lines. Present residents born outside New York State amount to 17 per cent of the total. Well over 10 per cent of the South's residents today are not Southern born, and almost 35 per cent are not native white Southerners. The figures for Florida are even more striking. Over 60 per cent of its white residents were not native born. Forty-five per cent of the white people born in Arkansas and 31 per cent of those born in Mississippi no longer live there. South Carolina and North Carolina were among the five states sending the largest number of in-migrants to New York in 1950.

The movement is from the rural to the more metropolitan areas. Almost half of the 3,103 counties of the United States lost population between 1940 and 1950. The 174 standard metropolitan areas of the United States (a standard metropolitan area is a city of 50,000 or more and its suburban satellite communities) increased in population by 14.8 per cent between 1950 and 1956, while the non-metropolitan areas increased by only 3.4 per cent.

The character of the metropolitan areas is likewise changing. Since the war there has been an enormous increase in suburban growth of middle income, largely white population. Between 1950 and 1955 these metropolitan areas grew by more than 12,000,000 souls. The inner cities accounted for only 2,400,000 of the increase, however, and the suburbs for 9,600,000.

This pattern of residential living has increased segregation, for the new comer, who tends to be ethnically identifiable and of lower socio-economic status, settles in the inner city, in the old substandard and frequently decayed housing, while the white moves to the suburb. While New York City is larger than any of the other cities its pattern indicates the trend. Between 1950 and 1957 New York City lost a white, largely middle income, population about the size of Washington, D.C. and gained an ethnically identifiable Negro and Puerto Rican population, largely of lower socio-economic status, about the size of Pittsburgh, Pa. and had a net population loss of 100,000.

Most other large communities had comparable experiences. Newark, N.J. had a gain of over 100 per cent in Negro population and a 27 per cent loss of white population in the same seven year period. Comparison of census data on Northern cities between 1940 and 1950 indicates the growth of Negro population in relation to the white.

Table I

Population Change by Color For Select Cities, 1940-1950

City	*White per cent increase*	*non-white per cent increase*
Berkeley, Calif.	19.9	232.1
Cleveland, Ohio	-3.5	76.1
Detroit, Mich.	5.0	101.4
New York City, N.Y.	2.0	62.4
Philadelphia, Pa.	0.8	49.9
Seattle, Wash.	24.4	91.3
Washington, D.C.	9.2	50.5

Estimates by the *U.S. News and World Report* in 1957 indicates the changed racial composition of select cities of America in the seventeen year period beginning in 1940. It shows that many Southern cities had a decline in the proportion of Negroes to the total population, while practically all Northern and Western cities had a great increase in the proportion of the population which is Negro.

Table II

Negro Proportion of Total Population in Select Major U.S. Cities—1940-1957

City	Negro Population 1940	Negro Population 1957	Percentage Negro 1940	Percentage Negro 1957
Chicago, Ill	277,731	738,000	8.2	19.6
Cleveland, Ohio	84,504	217,000	9.6	22.0
Detroit, Mich.	119,119	375,000	9.2	19.6
Washington, D.C.	187,226	375,000	28.2	43.9
Atlanta, Ga.	146,290	195,500	27.6	22.1
Birmingham, Ala.	108,938	143,700	40.7	39.9
Columbia, S.C.	22,195	35,340	35.6	30.0
Houston, Texas	86,302	189,532	22.4	21.0
Richmond, Va.	61,251	82,500	31.7	27.5

Implications of Population Movements

1. Race relations has become a national issue.

2. Urban concentrations of Negroes have produced a growing political leverage of national significance. In several of the most populous states of the Union, Negro voters hold a theoretical balance of political power. No political party can hope to attain office and hold it without being sensitive to the civil rights of the Negro minority. The veto power of the Negro vote has already produced considerable civil rights legislation. With perhaps one single exception, no fair employment practice law has been passed by popular referendum, yet some 16 states and about 40 municipalities have such ordinances or laws. More than one-third of our population is now covered by state and local F.E.P. laws.

3. It is increasingly difficult to talk of a regional attitude or position on race relations. Our people are moving about so much that provincial differences are being rapidly erased.

4. Segregation of residential living in the urban communities looms, increasingly, as a factor in race relations.

5. As the population becomes urban, social action tends to move more through formal procedures, and less through informal power structure processes.

6. In the South, with more stable neighborhood arrangements, the focus of race relations is more on the schools. In the more fluid North the focus is more on the housing and property exclusiveness.

Questions

1. What differences are there for the Church in dealing with race relations in a city as contrasted to religious equity in a rural society?

2. Can there be a "sectional morality" on race relations?

3. Can a national body such as The Methodist Church remain united without some compromise for regional differences?

II

GROWING MORALITY ABOUT PEOPLE AND LIFE

The second type of perspective involved in race relations is a growing morality about people and life. One hundred two years ago (1857) the Supreme Court ruled that (Dred Scott decision) Negroes were chattel property; it said "apartheid" or separate facilities could be legal policy of government. The American conscience never rested under either of these arrangements. The Myrdal Study published in 1944 was entitled *An American Dilemma* because of the gap he found between our professions about democracy and religious commitment and our practices. There are evidences that this gap is narrowing. The President's Committee on Civil Rights stated as the first reason for their survey in 1947: "1. The moral reason: The United States can no longer countenance these burdens on our common conscience, these inroads on its moral fibre."

Every religious group of consequence has made important pronouncements on race relations. Most have attempted to lead their memberships to greater moral conviction about racial discrimination. The major differences we face today are not over whether discrimination is immoral, but rather what constitutes discrimination, and the procedures through which it shall be corrected. For instance, while all would agree that discrimination is immoral there are perhaps between two and three million Methodists who are segregationists by conviction and would see nothing immoral about segregation.

The accretions of research in the behavioral sciences have about cut the ground from under the conceptions that some racial groups are biologically inferior. It is doubtful that there is a reputable social scientist in America today who would subscribe to this proposition. This leaves the alternative that such differences as exist among us are culturally produced. If this position is correct, the debasement we see in peoples then stems from cultural myths and rituals which were created and are perpetuated and institutionalized by man, not from "nature." This fits the religious conception that all men stem from a common creation, and are, fundamentally, of a common stock. Hence there is a growing sentiment that deprivations which relegate some groups to a subservient position because of their race, are immoral.

One of the profound developments in race relations within the recent past has been the changing role of government. In the past public policy tended to uphold the institutional patterns through which discrimination was practiced. Today, law and morality tend to be on the same side. Excerpts from a recent statement by Vice-President Nixon makes this abundantly clear:

> Following . . . the Report of the President's Committee on Civil Rights, Federal agencies were ordered to ban discrimination in employment. In 1948 a Fair Employment Board was created in the Civil Service Commission to investigate complaints.
>
> In 1955, the President's Committee on Government Employment Policy was created to assure non-discrimination in employment by all Federal agencies.
>
> In 1951, a Committee on Government Contract Compliance was set up to enforce a prohibition against discrimination in employment by firms contracting or subcontracting Government orders.

(On August 13, 1953 the above committee was renamed the President's Committee on Government Contracts, and was charged to promote equal opportunity and investigate complaints.)

These Government committees have done valuable work . . . but Government responsibility in the field of civil rights extends beyond employment. Here are some of the other steps that have been taken during the past ten years:

"Integration of the armed forces was accomplished, and segregation banished from all Veterans Administration hospitals and military post schools. Loans were withheld from new housing covered by racial or religious restrictive covenants—both Federal Housing Administration and the Veterans Administration took this firm stand. In Washington, D.C. . . . practically complete desegregation has been achieved. . . . Federal regulatory agencies exerted their influence too—the Interstate Commerce Commission banned segregation in interstate transportation and waiting rooms, and the Civil Aeronautics Administration forbade the use of Federal funds for building segregated rest rooms, dining rooms and other airport facilities. And finally, the Bureau of Investigation launched special civil rights training courses . . . in cooperation with state and local police, for the nation's 200,000 law enforcement officers." [1]

Implications of Growing Morality

1. There is a growing consensus in the body politic that civil rights and equality of opportunity for all people must be achieved, and that means must be found to translate this resolution into public policy.
2. There is a growing sense of guilt over the racial inequities which exist in the social order and the attendant gap in capacities of groups occasioned by the lack of opportunity.
3. There is a growing preoccupation in both theology and the behavioral sciences with the phenomenon of "alienation" as modern man searches for authenticity of self-hood in an increasingly segregated environment.

Questions

1. How can the Church deepen moral convictions without divisiveness? One real danger of the current school problem is that both sides invoke God's aid in a "holy war" in which there is no compromise. How is this related to church responsibility in its own life and practice and its service to the community?
2. Is there a growing sense of psychological and spiritual alienation in modern man? If so, is it related to segregated living?
3. The eleven o'clock hour on Sunday is said to be the most segregated hour in America. Is this true? What are the factors involved, if it is true? Is this self-segregation moral?

III

CHANGED STATUS OF WORLD GROUPS

An outstanding aspect of modern race relations is the changed status of racial groups on an international level. Colonialism is rapidly passing from the scene. Two world wars have been fought to "make the world more democratic." The latter one was to destroy a theory of race which would have made the so-called "Nordics" the Herren-volk—a superior race. In order to win these struggles we had to have the cooperation of the disprivileged racial groups of the world including our own minorities. Today many of these former colonials have acquired autonomy. We are operating as a nation on a world stage. It is doubtful whether we can preserve our way of life and make our contribution to world peace without coming to grips effectively with our problems of race, for these people are looking over our shoulders as we act. Our Little Rock difficulties are headlined more widely than our Point Four Programs. Our sincerity in ideological protestations is evaluated more by the way we deal with our own minorities than by any other criterion. We cannot propagandize for democracy abroad and not have some of it bear fruit at home. A little freedom does not sate the appetite, it only whets it for more. Hence, as peoples of the world march toward freedom, our minorities identify with them. The non-violence techniques of a Gandhi in India became adapted in Montgomery, Alabama, to the controversy over bus transportation. The groups to which we must be increasingly sensitive, if we are to contribute to democratic life, must be the peoples of India, Africa, Japan, among others; practically all of whom would be considered different in color to the dominant groups in America.

Implications of Changing Status of World Groups

1. Freedom is becoming widespread as a basic value among peoples.
2. Domestic race relations cannot be separated from international relations.
3. There is a growing self-consciousness on our part as we perform before a world public, because of our race problems.

Questions

1. Has the race issue been a factor in our loss of leadership in the countries which have become Communist since the War?
2. Is it true that the moral imperative now passed from organized religion to government?
3. Is national self-interest a valid reason for concern for racial justice for Christians?

IV

THE CHARACTER OF OUR ECONOMY IS CHANGING

The nature of our economy is undergoing profound changes. These could be discussed in various ways, but perhaps four areas will attest the significance of the changes for race relations:

1. Nature of industrialization

We are still shifting from an agricultural economy. In 1900 one farm worker produced enough food for himself and seven others. In 1950 he produced enough for himself and 14 others. In 1880 an average worker took care of and harvested 21 acres. By 1930 an average worker tended 34 acres. In 1950 his efficiency allowed him to care for 47 acres. By 1966 it is estimated that one farm worker will tend 56 acres. In 1958 the agricultural employment in the United States was 6,700,000—or just over 10 per cent of the labor force. (This does not include some 3,000,000 seasonal, part time workers.)

[1] Statement prepared for American Jewish Committee Report entitled THE PEOPLE TAKE THE LEAD, 1958.

2. MECHANIZATION

The trend of the economy is toward increased automation and mechanization. These production processes have raised the average output per hour of work almost beyond comprehension.

During the past century our rate of output has risen so fast that the average worker today produces nearly six times as much in an hour of work as his grandfather did in 1859. Measured in 1954 purchasing power, an average hour's work in 1850 yielded 38 cents worth of goods and services, while an average hour's work in 1960 will produce an estimated $2.68 in goods and services.[2]

The United States, with little more than 6 per cent of the world's population and less than 7 per cent of its land area, now produces and consumes well over one-third of the world's goods and services, and turns out nearly half of the world's factory produced goods.

This type of economy increasingly demands 1) skilled labor with which to operate the machines of production, and 2) a high level of consumption. Both demand that every person come to the highest level of personal development in order to play his part in an unfolding economy.

Another dimension of the economy is the growth of the service trades and professions. The 1950 census revealed that the "white collar" part of the labor force already outnumbered the "blue collared." Increasingly there is less place for the uneducated, unskilled work of yesteryear. The trend is toward machines providing the brawn of production and humans providing the brains. Also this type of economy is dependent upon a high level of consumption. Unless all segments of the population are integrated into the labor force and upgraded on the basis of ability, there is great danger that the machines which potentially can provide an abundance, will be slowed down and the economy choked because of limited purchasing power.

Implications

1. Employment policies are regulated increasingly by formal policy of large industrial organizations, not by preferences of individual workers. Hence more effort is made to change policies by formal procedures and less on changing attitudes of individuals.

2. The higher our standard of living goes, the more obvious becomes the gap between the underdeveloped segments of our population and the rest of the society. Hence the greater the tensions whenever disprivilege appears.

3. Unionization of labor keeps pace with bigness of industry. Union status is threatened as long as there is a potential unorganized labor supply. Hence, union's pressure will increasingly be toward integration and upgrading of Negroes.

Questions

1. Does the Church have an equity in what the nature of the changing economy is? How does race relations fit into your answer?

2. Can the change of economic institutions be directed toward greater fulfillment of all peoples, or are we at the mercy of blind economic and social forces which are impersonal?

3. Can the Church counter the alleged trends toward materialism by programs designed to emphasize the spiritual? Would the spiritual include race relations?

HOUSING

The first section of this statement dealt with perspectives. It revealed a dynamic, mobile America. It indicated a growing morality about race relations. It suggested that the economy itself was moving toward the integration of minority group persons.

This section deals with one specific problem, *housing*. It is selected for special treatment because it is one of the more important race relations issues. Where a man lives, the type of shelter he is able to obtain, the type of neighborhood in which he can live, and the type of neighbors he has are determinants of so much of what he can do in rearing his family in decency and respect. Furthermore, the neighborhood in which he lives determines with whom he and his children will associate, and what support they will get from neighbors in achieving their dreams of self-advancement. In many communities the orderly acceptance of Negro neighbors is a major problem. In others, overcrowding into older sections of urban blight is of such proportions it is considered a national disgrace. The Governor's Commission On Human Rights reported from Milwaukee that almost half of all Milwaukeeans are home owners, but only one-fourth of the Negro families own their homes. Because housing is limited, says the report, Negroes pay premium rentals—generally 15 to 35 per cent higher than comparably situated whites.

Charles Abrams [3] points out the social implications of present trends in minority housing when he says:

> (In the past) . . . the slum, ghetto or slum-ghetto all evolved within the rough limits of choice, not compulsion. With economic security the slum dweller moved out of the slum into better or more dignified surroundings. He might still choose to live with his own group in a more attractive ghetto or in a better house in the same ghetto. Or, as he prospered, he might take the break and move into a more diversified neighborhood. Here he, or at least his children could begin the ascent toward social or cultural parity.
>
> In slum, ghetto, or slum-ghetto of a few decades ago the ability to pay was the determining factor in the dwelling market. There were no lasting compulsions or legal restraints on social mobility. If the physical frontier was closed, the social frontier was open. Price, not status or race, usually delineated chosen neighborhood.
>
> With the new non-white in-migrations, however, an element of compulsion began to characterize the slum-ghetto. The element of choice narrowed and five kinds of compulsions now kept minorities in their place—physical, structural, social, economic and legal.
>
> 1. Physical compulsion implied force—bombs, arson, etc.
> 2. Structural compulsion meant walls, fences, dead end streets, closed cities.
> 3. Social controls included the snub at the grocery, refusal to accept the family in the community, . . . and segregation in schools and public facilities.
> 4. Economic compulsions represented use of pressures by private owners to keep the minority in its place—racial

[2] Carskadon, Thos. R. and Soule, George, *U.S.A. In New Dimensions*, a Twentieth Century Fund Survey, New York: MacMillan Co., 1957.

[3] Abrams, Charles, *Forbidden Neighbors*, New York: Harper & Bros., 1955.

covenants, refusal to make mortgage loans, and "codes of ethics among realtors."

5. Legalized compulsions involved the use of powers of government to control the movement of minorities.

Such enforced immobility cut off escape from the slums restricting the residents and often their children to a section rampant with social problems. The schools were segregated. Obvious race or color identification meant discrimination in the street, playground, church, and club. It perpetuated the slum and slum living, emphasized the difference between "ins" and "outs" and intensified tensions between neighboring groups, fanning anti-racial problems all along the line and frustrating the healthy processes of social fusion and rapport."

The Commission on Race and Housing sponsored by the Ford Foundation in its report entitled, *Where Shall We Live?* states that housing and residence are probably the most resistant of all fields to the demand for equal treatment. Although housing has become more available since 1950 with suburban migration of the whites, the report says, there has been increased separation of racial groups because the minorities are barred from moving to the suburbs as they improve their status. The extent of the problem may be documented as follows:

"In 1950, more than 60 per cent of all urban non-whites and a similar proportion of the urban Spanish name households in the Southwest lived in substandard dwellings—units either dilapidated or lacking sanitary facilities. The proportion of urban white households in substandard housing was less than one-fifth. Fully half of all non-farm dwellings occupied by Spanish name households and a third of those occupied by non-whites were crowded; that is, contained more persons than rooms. By the same criterion, only one in eight white occupied non-farm dwelling units were crowded." [4]

Says Dr. Frank Horne in testimony before the Federal Civil Rights Commission, February 2, 1959:

"If the population density of some of Harlem's worst blocks were translated in larger terms, we could fit the entire population of the United States into three of this city's (New York City) five boroughs."

Findings 5 and 6 of Chicago Urban League Community Services Department report, June 18, 1958, states:

"5. In the period from 1948-56, approximately 86,000 persons were displaced by various urban renewal projects. It is estimated that 67 per cent of these relocatees were Negroes. This means that over 11 per cent of the Chicago Negro population of 1950 was forced to relocate in an eight year period.

"6. Chicago's approved and planned (1958-59) urban renewal program envisions the future additional displacement of 131,000 persons. Negroes will comprise approximately 86,000 persons of this staggering total."

Nor is poor housing in cities solely a northern problem. The United States Commission on Civil Rights in a hearing in Atlanta was told that while Atlanta was better by far than most southern cities, the land shortage for segregated housing crowded the one-third of the city's population which is Negro into one-sixth of the city's residential land area. So bad is the situation that the economy of the central business district is threatened by being surrounded by slum-ghetto housing.

Thoughtful students of race relations are concerned with the present approaches to housing development. In the suburbs, mass fabrication of dwellings has led to large suburban neighborhoods big enough to be self-contained. Levittown, New York, was built in less than seven years' time. From six and one-half square miles of potato fields with two classrooms and 36 children in 1947, there were, in 1954, 15,000 houses, 45,000 people, 12,500 children in school and more pre-school children than scholastics. All the houses were of the same price. All the inhabitants were young, beginning families, nearly all G.I.'s, and there was not a family among them which the census would have classified as non-white. Another suburban community, Upper Saddle River, N.J. is zoned for 7/8 acre house sites. The homes are of the $30,000 class, and it is the concentration of junior executives who are on the way up in their industrial organizations.

In urban renewal in the inner city, resort has been to the "Bulldozer" approach. Whole areas are demolished, and a new community built. It is almost always large enough to be self-contained, whether it be a publicly subsidized housing project, or a private development. Almost invariably the projects become homogeneous both as to race and social status.

If present trends of urban redevelopment continue it will be impossible in a few years for the boys from across the "tracks" of race and social status to have meaningful associations with each other until they go into the army. We are literally shaping our metropolises in the mold of today's value systems. The developments will set the patterns of association for the next fifty years (the period of amortization of the mortgages) and present indications are that they will be segregated relations.

Until Title I or some other formula is developed, through which larger communities are assisted by government in redevelopment of their inner cities with the building of middle income housing, there is great danger that the inner cities of the future will be low income publicly subsidized housing, slum housing, and extremely expensive upper income apartment hotel type accomodations. When present programs are completed, New York City will be landlord to over 600,000 people, practically all low income subsidized housing. This is a population larger than any except 17 of the largest cities of America.

The human values involved in relocation, in the pattern of urban renewal, and the suburban sprawl, are issues on which church people are frequently not sufficiently intelligent.

The Approaches to Housing Problems:

1. THE ROLE OF GOVERNMENT HAS BEEN TO
   a. Secure more housing for everyone—usually on a non-segregated basis.
      Federal, State, and local governments play varying roles in dealing with this problem. With very few exceptions, private capital has not concerned itself with urban housing for minority persons. Housing for them has been secured largely when they have had sufficient political leverage in the community to secure government action.
   b. There are expanding opportunities for minorities to rent existing available housing.
      Federal government:
      (1) Supreme Court ruled restrictive covenants unenforceable by any arm of government. It also ruled out

[4] Commission on Race and Housing, A Report: WHERE SHALL WE LIVE?

collection of damages for violations of such covenants.
F.H.A. refused to insure loans on new housing covered by racially restrictive covenants.
Federal Public Housing Administration declared that low rent programs "must reflect equitable provisions for eligible families of all races."
Federal courts enjoined local housing authorities from segregating Negro tenents in public housing projects.
State and Local:
Four states have passed laws barring discrimination in sale or rental of private housing.
Several others have passed laws barring discrimination in publicly assisted housing, including F.H.A. and V.A. loans and guarantees.
Many local communities, including San Francisco, Boston and Philadelphia have similar laws. New York City has an ordinance prohibiting discrimination in rental of properties containing ten or more units.

2. Voluntary Action
   a. During a period of 24 months a group of persons from a church council, the city's Civic Unity Committee, and the American Friends Service Committee were able to place 40 non-white families in neighborhoods in their town where minorities had not lived before. Certain factors stood out in this:
      (1) It is illogical to expect that social action can take place if a church group waits for consensus of the congregation. A whole congregation is not needed. What is needed is a Gideon's dozen who have skill and commitment.
      (2) The technique was to find a white person who wanted to sell, a buyer who wanted to buy, and a lender who wanted to lend.
      (3) When the real estate world realized that theirs was now an open city, and that people were being accepted according to their means and desire of a place to live they changed their policies, also. When the real estate brokers saw that they had lost commissions on sales of 36 houses (4 were rentals) they decided to change their policies. The lending institutions decided to do the same thing when they realized they had lost the chance to lend $500,000.
      (4) Once "open city" is achieved there is little thought about the racial background of one's neighbors.
   b. Some church groups are asking their membership to sign statements to the effect that they will accept neighbors on the basis of their merit as persons and without regard to race.
   c. Several cooperative apartment houses and other such types of developments have been undertaken to demonstrate that interracial housing can work. (Milgrim and Associates have sought to demonstrate that whites would not mind having Negroes as neighbors, provided they were assured that the proportion of Negroes would never become too large.)
   d. New York Life Insurance Company found quite a demand for apartments on the part of white tenants in its Chicago project which was originally designed for Negroes.

Unresolved Issues

1. What can church people do about achieving "open cities" where people can compete for existing housing without being penalized in their competition by their color?

2. What can church people do to reach the "power structure" of their communities to secure leadership in expansion of housing which is available to minorities?

3. What is the responsibility of church groups concerning the redevelopment of the inner cities?

4. Do the churches have a concern for the trend toward large self-contained homogeneous neighborhoods in modern metropolitan communities?

5. What is the responsibility of churches to prepare membership for the acceptance of the first new Negro neighbors? Church members tend to be middle-class people, extremely concerned with "respectability" in the eyes of their neighbors. They are the very ones most likely to panic when the first new ethnic background neighbors move in. On the other hand they are the ones most likely to be listened to if they try to allay anxieties.

II
EMPLOYMENT

The Problem

The Negroes in the labor force have tended to be marginal. That is, because of discrimination and lack of opportunity, they were unskilled and frequently new comers. Hence they are still the last to be hired and the first to be fired. They are just beginning to achieve seniority, and to have qualified members move into positions of supervision and leadership. Because of the historical past, there has also been a problem of assisting able youths of the group to prepare themselves for non-traditional types of jobs. Many intergroup relations persons have been embarrassed to find, after they had persuaded a company to employ a Negro, that they could not find qualified ones to recommend.

On the other hand there are many localities where qualified Negroes are not upgraded as befits their experience and training.

The average Negro income is about 60 per cent that of the average white, and ranged in 1950 from 80 to 81 per cent in Northern metropolitan areas such as Detroit and Milwaukee, to about 75 per cent in New York and Chicago, and down to about 40 per cent or lower in Atlanta and the Southern states. These figures have not improved since the last census.

A survey of St. Louis in 1954 found that seven out of ten Negroes with traditional skills in the artisan and craft areas were unable to find jobs in their particular skills. They were working on an average of two or three job levels lower than their training according to census classifications.

The pattern of unemployment generally bears two to two and one-half times as heavily on Negro workers as on white. Negro unemployment in December 1957 was approximately 14 per cent as opposed to six and one-half per cent for whites. The Chicago Urban League reported in January 1958: that the total Negro unemployment was 61,000 or 18 per cent of the Negro labor force, compared to 5 per cent unemployment in the total labor force. They estimated that 40-45 per cent of the unemployed in Cook and DuPage counties were Negro. These figures illuminate the heavy price paid by the minority group because of the position they hold in the economy.

Nor is the total cost to the person discriminated against. If a store needing a sales lady cannot find one among the white, and could be supplied with a top-notch Negro person who is employed in a less skilled position, it is both the employer and the employee who suffer. In the years ahead the shortage of teachers, policemen, and

40 - cities 7 E. P C
16 states

nurses can only be relieved by the recruitment training, and employment of Negroes. There is no other source of labor to be enlisted. Until this comes about the whole community suffers.

Eli Ginzberg of the Human Resources Institute of Columbia University has done an impressive job compiling the data which show the loss to American economic and social strength created by the position of the Negro in American life.[5]

Approaches to Employment Problem

1. THE ROLE OF GOVERNMENT:

Federal:

President's Executive Order #9980 directed Federal agencies to abolish discrimination in employment. President's Executive Order # 10308 creates Committee on Government Contract Compliance. President's Executive Order # 10479 established Committee on Government Contracts with Vice President as chairman.

State and Local:

There are Fair Employment Practices statutes in 14 states and some 40 cities. More than one third of our population is now covered by either state or local measures, or both.

B. VOLUNTARY EFFORTS

Many industrial organizations have national policies of non-discrimination, and insist on merit employment wherever they establish plants. In contrast some other industries not only discriminate, but often use the race issue to influence labor relations as well. Some organizations like the National Urban League operate career conferences for Negro youth to assist in appraising them of the new opportunities which are opening to them.

At the merger convention of the A.F.L.-C.I.O. in 1955 a committee on Civil Rights was formed to further equality for all workers.

Implications of Employment Issues

1. Does church leadership have a responsibility to try to reach employers within local congregations, who may affect employment patterns in their respective industries?
2. Should church groups support public measures, such as local laws designed to prohibit discrimination in employment?
3. Does the church itself follow fair employment practices in its hospitals, schools, secretarial and clerical posts in local churches, and other such institutions?
4. What about church's policy in assignment of ministers?

III

EDUCATION

Education has perhaps been the most controversial domestic issue in America since the Civil War. In 1954 in a memorable decision the Supreme Court of the United States reversed the *Plessy* vs. *Ferguson* decision of 1896 and declared that separate educational facilities were inherently unequal, and that for an arm of government, the school, to assign pupils to separate schools solely on the basis of their color was a violation of their civil rights. Thus was ruled illegal the educational programs of 17 states and the District of Columbia.

At the end of five academic years after the decision in 2,875 school districts which were bi-racial 742 have become integrated. All but six states have some districts which have become desegregated. These 742 school districts which have desegregated equal a total of 2,261,513 white and 447,022 Negro children.[6]

This restructuring of institutional relationships has been accompanied by a considerable amount of what, to borrow from the weather forecasters, might be called "turbulence." Federal troops were used to assert the authority of the Federal Government over the state in Little Rock. Massive resistance has not been maintained in the face of court resistance in Virginia. Citizens in local communities over the South at present are in the agonizing appraisal of whether to have integrated education or no public education. Some communities have found that their choice was not between segregated and desegregated education, but rather between law and order, or chaos.

The studies that have been done tend to indicate that the middle-class group in the community (which is the group into which most church members fall) tend to withdraw from the community controversy as long as they can. Usually their opinions and attitudes are asserted after it is too late to head off the destructive conflict. Likewise the ministers fare little better. They make excellent statements as a professional group, but the studies show that the stronger the statements made by church leadership the less the membership believe them. The pattern of behavior tends to indicate that the greatest skill lacking in church leadership is that of how to keep conflict from becoming stultifying and destructive in crises of this kind. Most middle-class people, including ministers, idealize the time "when the swords will be beat into plowshares and the spears into pruning hooks, and man will lay down his arms and study war no more." While we had better find a substitute for war, conflict is still the major way through which relations of groups are restructured. If people have freedom they are going to differ. If they differ their interests are going to compete and conflict ensue. Here-to-fore committed church people worked in whatever ways they thought useful to advance the status of Negroes. Now when public policy is being restructured, there is considerable anxiety as to what shall be the outcome of social change. One new dimension of churchmanship would seem to be that of injecting into the conflict processes the spiritual forces which would take the sting out of conflict to the end that it will be less stultifying and destructive, and that it will serve more creative ends.

A National Problem

Nor should it be considered that the education problem is merely one of the South. All over America there has been a new questioning of educational practices as communities have pondered the Supreme Court statement:

"We conclude that in the field of public education the doctrine of separate but equal has no place. *Separate educational facilities are inherently unequal.* (Italics ours)

"Segregation with the sanction of the law . . . has a tendency

[5] Ginzberg, Eli, *The Negro Potential.*

[6] Southern School News, Vol. 5, No. 12.

to retard the educational and mental development of Negro children and to deprive them of some of the benefits they would receive in a racially integrated school system.

Justice Warren further stated:

"To separate them (Negro children) from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone.

What about schools in all Negro neighborhoods in larger communities where residential segregation makes the school *de facto* segregated? New York City had a study which showed that of the city's 639 elementary schools only 29% or 194 schools had sufficient mixtures of whites with Puerto Ricans and Negroes *that* neither group would be a minority of less than 10%.

The study further revealed that the *de facto* segregated schools tended to be older buildings, staffed with less experienced teachers, and renovated far less often than comparable schools in white neighborhoods. In fact, a Domestic Relations Court Judge, Justine Polier of New York City, has recently ruled that parents cannot be compelled to send their children to such *de facto* segregated, inferior schools. If this ruling were to stand in the Supreme Court of the United States it would render unenforceable attendance laws in practically every city in America for children who are now assigned to old buildings, with inferior facilities in minority neighborhoods.

In addition to the problems of pupil assignment, there is the problem of closing the gap between the performance of the Negro children as a group and the other children of the community who have had superior advantages. Desegregation was only the first mile in race relations in education. It was the forced mile. The second mile is the permissive mile. It has to be the long range program which heals the wounds created by the past, cures the traumas, and removes the ogres of race from the minds of both Negro and white children. On this part of the task we have just begun. The sense of isolation from main stream of community can be overcome only by involvement in main stream community affairs. A sense of responsibility can be developed only by being entrusted with responsible tasks. Aspiration levels can be lifted and maintained only by evidences that those who have aspired and merited it have been given recognition without regard to race.

Implications of Education

1. The assignment of a child to a school solely on the basis of color or race is a violation of his civil rights.
2. Dealing with the turbulence which accompanies such a change of public policy becomes a much needed skill.
3. Re-examination of *de facto* segregation is proceeding in many Northern communities.
4. Social change tends to take place through consensus and through conflict. Our nation has fought one war over the race issue. Many of our national organizations (including our own church) have divided and sometimes split over the race question. The skills of modern churchmanship will require that we learn to seek out those things we have in common and work hard on them at the times we are in conflict over the things about which we differ. Christians in America share a common religious heritage. Surely the strengthening of fellowship in it should be one area of consensus. Health, welfare, and numerous other common interests cut across lines of racial identification. With new found suffrage, and political and moral leverage gained from both national and international relations, the American Negro is going to press relentlessly for first class citizenship in the years ahead. This is bound to generate hostility and conflict as vested interests are threatened, and as old fears are rekindled. Modern churchmanship faces a real challenge in finding ways to monitor these processes to the end that the conflict plays a creative role, and does not become stultifying and destructive. To do this will require that conflict be recognized as one of the ways in which free men interact. The points of conflict and tension are the cutting edges of a democratic society.

It is at these points that new answers or more adequate answers are being forged to problems for which we have inadequate answers. For church people to withdraw from these situations because there is conflict is to remove the spiritual ingredient from the necessary processes of negotiation and settlement. The Germans found that they could abdicate the responsibility for making decisions, and leave them to someone else but they could not escape the moral consequences which were attendant on their choices. The uninvolved group in situations like Little Rock ultimately realized they did not have the privilege of sitting on the side lines while the issues were being settled.

5. Children learn their citizenship from the way their elders behave in crisis, as well as by what is taught in classes in citizenship. This generation of youth is experiencing the contradictions which cut deep into our culture as they try to understand the ambivalence which pervades our actions.

Questions

1. How can church people interpret the issues in desegregation to the power structure of communities where change is impending so that the decision making is through orderly processes?
2. What responsibility does the Church have for increased neighborhood segregation in urban communities which produces *de facto* school segregation?
3. Does the Church have a role in raising and maintaining aspiration levels of Negro youth?
4. Can the "spirit of love" of the Church be a factor in community controversies over education without its being interpreted as placating interests and subverting change?
5. How can the Church find things in the community which groups share in common at which they will work while they fight over desegregation so consensus is deepened?

Suffrage and Public Accommodations

While suffrage is largely a southern issue, it is perhaps as crucial as any with which we are dealing. Justice Wiley Rutledge once said:

"In democratic life they (law and government) are the only institutions which belong to all the people. Only through them can each man have his say. And if he has none there is no democracy."

A citizen without a vote is a political eunuch. He has no power leverage for the redress of his grievances. A

cursory glance at race relations will reveal that in America rights are respected about to the extent to which the Negro has the vote. (If this point is doubted one should compare the status of the Negro with that of the American Indians who have no suffrage.)

Perhaps the most sensitive area of race relations is that of public accommodations. It was segregation on the buses in Montgomery, Alabama, which stirred the Negro community to discipline itself to passive resistance and win over the local authorities. Such discrimination is frequently more galling to human dignity than deeper, less obvious deprivations. Segregated rest rooms, drinking fountains, transportation facilities, and eating places are visible symbols of second class citizenship. E. Franklin Frazier has stated "The most important factor in the relation of the white and colored races all over the world is the deep longing on the part of the colored people for 'freedom from contempt.'"

An indication of the importance of this segment of race relations is the banner headline carried by the Washington, D.C. *Afro-American* when the Supreme Court upheld an 1873 ordinance prohibiting eating places from refusing service because of race, it said:

YOU CAN NOW EAT ANYWHERE!

There are many areas of community services left, however, which create intergroup tension. The Chicago Commission on Human Relations reported that:

> In 1955, Cook County Hospital (a public institution) delivered 52% of all Negro babies born in Chicago, and 60% of all Negro babies born in hospitals, while 51 other hospitals with maternity services delivered 40% of the Negro babies born in hospitals.
>
> There were 1732 more Negro births in Chicago in 1955 than in 1954. Cook County Hospital absorbed 85% of this increase. . . . Meanwhile, religious and non-profit associational hospitals each delivered 1% less of the total Negro babies than they had in 1954.

The report says births in Cook County Hospital are not to indigent persons alone. In 1955 it received $1,174,505.87 in-patient payment for services. Further evidence that discrimination rather than ability to pay was involved is supplied by the report of the Packinghouse Workers Union. In 1955 all union members had full hospital insurance, but in one local where 80% of the workers were Negro, 23% of those requiring hospitalization were treated at Cook County. In addition to discrimination in services in private hospitals is the exclusion of Negro doctors' appointments to such institutions. A study by Reitzes dealing with *Negroes in Medicine* showed that of 226 Negro physicians in Chicago only 16 had appointments in predominantly white hospitals.

Approaches to Problems of Suffrage and Accommodations

GOVERNMENTAL

Federal Government—Congress broke an 82-year-old deadlock and adopted a civil rights bill creating a Federal Civil Rights Commission with subpoena powers; created special civil rights division in Justice Department, enabled Government to seek injunctions in cases involving violation of voting rights.

Courts strike down numerous measures designed to restrict Negro voters—Alabama's Boswell Amendment, Texas' "Jaybird" primary, Oklahoma's designation of Negro candidates by race on election ballot were all included.

Through fiat in administrative units has barred discrimination and segregation in public parks, interstate transportation, use of Federal funds for construction of segregated rest rooms, dining rooms, and other airport facilities.

Courts have ruled unconstitutional laws which segregate or discriminate in public parks, interstate transportation, municipal swimming pools and golf links, public beaches, county airport dining rooms, and court cafeterias.

State and Local—Eight of the thirteen State Commissions against Discrimination have jurisdiction over places of public accommodation. Most of the local ordinances also include such provisions.

Voluntary Associations—A growing number of national organizations refuse to hold meetings where the delegates will not be accorded equal treatment.

Persuasion and negotiation are leading an increasingly large number of businesses to serve all people alike as customers. The growing purchasing power of the Negro is a powerful aid in this direction.

Implication of Changing Status of Suffrage and Public Accommodations

1. As the Negro acquires the ballot and acquires sophistication in its use, the correction of many other inequities will be accelerated.
2. As the Negro's purchasing power increases competition for his trade will be an increasingly important factor in securing his respect with regard to accommodations.
3. As urbanization increases public accommodations discrimination will decline as a factor in intergroup relations. It would be difficult to imagine a "Jim Crow" car on a New York Subway, for instance, or a segregated section in an Automat. Mass service does not lend itself to exclusiveness.

Concluding Observations

Perhaps a few observations would be worth suggesting in conclusion of an overview of this kind:

1. The whole trend of the society, the economy, and our morality is pitched on the side of eliminating racial disprivilege in America. Such social change is certain to spark hostility and conflict as different groups' interests are threatened. Steering change to avoid stultifying and destructive conflict is a fine art of social engineering which will need all the spiritual resources we can muster to inject into the processes as we move along.

This "monitoring of the process" is a dimension of churchmanship which is relatively undeveloped at present.

2. Timing, but not time, is a dimension of change. It is the quality of the experience rather than the length of exposure which changes people's lives. Few groups ever feel the time is ripe for change when it is their interest which they feel is threatened.

3. The great changes seem to come through law and alteration of public policy. Does this mean that the moral imperative of our era has now shifted from organized religion to government? Or does it mean a differentiated

role that these social institutions perform? If the latter, what are these roles?

4. Has emphasis on people's attitudes been overdone? There is considerable evidence that they are not as important as once considered. In Montgomery, Alabama, a few short weeks after the settlement of the bus strike Negroes and whites were riding beside each other in about the same way they do in Northern towns. Fair employment practices laws do not say an employer has to "like" Negroes because he employs them. It merely says that when he employs a given number of people his behavior is sufficiently in the public interest that he shall not allow his personal prejudices to threaten the public good by capricious use of his power as an employer. In Levittown, Pa., less than a year after the riot occasioned by a Negro family moving into the all white neighborhood, the New York Times carried a story to the effect that "Bias is just a memory." In Clinton, Tenn., one year after the conviction of persons for disturbing the school desegregation process, some of those convicted apologized for their behavior. Once desegregation has been accomplished, and it is clear that public policy is firm there is rarely any further problem.

5. It is illogical to expect that institutionalized practices can be changed through education and good will. These approaches are necessary to change, but they are rarely the "tipping agents." Education without action is sterile. Action without education is fanaticism. One of the arts of churchmanship is how to lace the two together.

6. The strained relations between the races in the South while deplored, should not be unexpected. A good case could be made that the better the race relations between the groups, the poorer the civil rights status of the Negro. Church people tend to deplore the loss of good attitudes expressed by young white groups as a consequence of the desegregation controversy. The average white in the short run will not accept the Negro with the same warmth when he is approached on a basis of equality as he accepted him when he came to the back door with his hat in his hand. More formal relations between the groups is one of the inevitable prices we pay in the short run for change of status.

7. Can our church generate sufficient dynamic to overcome the social class factors which are implicit in the problems with which we deal? Methodism tends to be monogamously married to the middle class in America. Since the war there has been a great return to the Church, But not much indication that it represents a "return to the Lord." There are many who would say that the Protestant Church has become a middle-class man's country club with a steeple on it. Middle class is tremendously concerned with status. It is a conforming group. If its potential could be harnessed it would transform the earth. Can Methodism bring to bear its extensive resources on this mammoth problem of our times, is the great issue before us. Unless we can we will have betrayed our trust as Christians, and will have "sold short" millions who look to us for leadership.

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Jay maker

9/15-17/59

Southeastern Regional Briefing Conference

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On Christian Social Relations

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S O U T H E A S T E R N

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R E L A T I O N S

Lake Junaluska

North Carolina

September 15-17, 1959

Sponsored by

The General Boards of Social and Economic Relations, Temperance, and World Peace of the Methodist church in cooperation with the Adult Department, General Board of Education and the Woman's Division of Christian Service, General Board of Missions.

The Conference Boards of Social and Economic Relations, Temperance, and World Peace of the following participating Annual Conferences:

Alabama-West Florida	North Alabama
Central Alabama	North Carolina (C)
Cuba	North Carolina (SE)
East Tennessee	North Georgia
Florida (C)	North Mississippi
Florida (SE)	South Carolina (C)
Georgia	South Carolina (SE)
Holston	South Georgia
Kentucky	Tennessee (C)
Louisville	Tennessee (SE)
Memphis	Upper Mississippi
Mississippi (C)	Virginia
Mississippi (SE)	Western North Carolina

SOUTHEASTERN REGIONAL BRIEFING CONFERENCE

Program

Tuesday, September 15.

6:00 p.m. Dinner

GENERAL SESSION

7:30 p.m. Presentation of Temperance, "Prevention of Alcoholism", The Reverend Robert Regan, Jr.

MEETING BY SECTIONS

Social and Economic Relations

8:30 p.m. Orientation Workshop, The Reverend Emerson Smith

Temperance

8:30 p.m. Orientation Workshop, Miss Emogene Dunlap and The Reverend Robert Regan, Jr.

World Peace

8:30 p.m. Orientation Workshop, The Reverend Carl Soule

GENERAL SESSION

9:00 p.m. Meeting of members of Conference Councils of Adult Work.

When the Spirit of Truth comes

Wednesday, September 16.

7:30 a.m. Breakfast

GENERAL SESSION

message to disciples

8:30 a.m. Worship, Dr. Trigg James John 14 - 15

8:45 a.m. Presentation of Social and Economic Relations, Dr. Haskell Miller

9:45 a.m. Break

MEETING BY SECTIONS

Social and Economic Relations

10:00 a.m. Leaders, The Reverend Emerson Smith and Dr. Haskell Miller

Temperance

10:00 a.m. Local Option Campaigns, The Reverend Bruce Wilson

11:00 a.m. Alcohol Education, Miss Emogene Dunlap and The Reverend Robert Clemmons

World Peace

10:00 a.m. The Church and Nuclear Warfare, The Reverend Carl Soule

11:00 a.m. Work For Peace in the Local Church, The Reverend Carl Soule - Dr. Clements Bd. of education

12:15 p.m. SECTIONS ADJOURN FOR LUNCH

Social and Economic Relations

1:30 p.m. Leaders, The Reverend Emerson Smith and Dr. Haskell Miller

4:00 p.m. Break

4:15 p.m. Audio-Visuals

Temperance

1:30 p.m. Pornography, The Reverend Ralph Cannon

2:45 p.m. Seminar session

4:00 p.m. Break

4:15 p.m. Audio-Visuals

World Peace

1:30 p.m. The World Refugee Year, Mrs. R. L. Wilcox

2:30 p.m. Ethical Aspects of Radiation, The Reverend Robert Clemmons

4:00 p.m. Break

4:15 p.m. Audio-Visuals

Wednesday, September 16, Continued

6:00 p.m.	DINNER

GENERAL SESSION

7:30 p.m.	Presentation of World Peace, "Christian Responsibility on a Changing Planet", Dr. Darrell Randall
9:00 p.m.	Meeting of members of Conference Councils of Adult Work
9:30 p.m.	Audio-Visuals

Thursday, September 18.

7:30 a.m. Breakfast

MEETING BY SECTIONS

Social and Economic Relations

8:30 a.m. The Reverend Emerson Smith, Leader

Temperance

8:30 a.m. Commitment Emphasis, Miss Emogene Dunlap
9:00 a.m. Rehabilitation of Alcoholics, The Reverend E. A. Dillard
10:15 a.m. Seminar session
11:15 a.m. Evaluation and Discussion of Conference Organization

World Peace

8:30 a.m. The Nationwide Program for Peace, Dr. Darrell Randall
9:30 a.m. Administering a Conference Program for World Peace,
Panel: Reverend R. A. Bivens
Reverend Leon Smith
Reverend Carl Soule
Dr. Darrell Randall
10:30 a.m. Facing the Future for World Peace in the Methodist Church, The Reverend Carl Soule

GENERAL SESSION

11:45 a.m. Worship and Address, Dr. Haskell Miller
12:15 p.m. Lunch and Adjournment

SOUTHEASTERN REGIONAL BRIEFING CONFERENCE

Who's Who

THE REVEREND R. A. BIVENS, chairman of the Board of World Peace, Memphis Conference; Pastor, The Methodist Church, Collierville, Tennessee

THE REVEREND RALPH CANNON, Pastor, Saint James Methodist Church, Spartanburg, South Carolina

THE REVEREND ROBERT S. CLEMMONS, Director, Department of Christian Education of Adults, General Board of Education

THE REVEREND E. A. DILLARD, President, Hebron Colony, Inc., Boone, North Carolina

MISS EMOGENE DUNLAP, Director, Youth Department, General Board of Temperance, Nashville, Tennessee

DR. D. TRIGG JAMES, Program Director, Lake Junaluska, North Carolina

THE REVEREND DONALD M. MACKAY, Chairman, Florida Conference Board of Temperance; Pastor, Riverside Methodist Church, Miami, Florida

DR. HASKELL MILLER, Professor of Social Ethics, Wesley Theological Seminary

DR. DARRELL RANDALL, Associate Director, Department of International Affairs, National Council of Churches

THE REVEREND ROBERT REGAN, JR., Director, Organizational Activities, Board of Temperance, Washington, D.C.

THE REVEREND JAMES DUDLEY SLAY, SR., Chairman, Mississippi Conference (SE) Board of Temperance; member General Board of Temperance; Pastor, First Methodist Church, Laurel, Mississippi

THE REVEREND EMERSON W. SMITH, Associate Secretary, General Board of Social and Economic Relations, Chicago, Illinois

THE REVEREND LEON SMITH, Chairman, Board of World Peace, North Georgia Conference; Pastor, Park Street Methodist Church, Atlanta, Georgia

DR. CARL SOULE, Field Secretary, General Board of World Peace, Chicago, Illinois

THE REVEREND BRUCE WILSON, Executive Secretary, Georgia Temperance League, Atlanta, Georgia

THE REVEREND ROBERT WILCOX, Chairman, Holston Conference Board of Temperance; Pastor, Saint John Methodist Church, Maryville, Tennessee

MRS. ROBERT WILCOX, Secretary of Christian Social Relations, Woman's Society of Christian Service, SouthEastern Jurisdiction

The WORLD REFUGEE YEAR

UNITED NATIONS

Art work done by Louis Valdez and lettering by Victor Red Bear and Gibson Davis, all full blood Indians. The production is by the Cook Christian Training School, Box 7158, in Phoenix, Arizona, an interdenominational Indian training school for Christian workers.

An Indian Version of the Twenty-Third Psalm

An Indian Version of the Twenty-Third Psalm.

The Great Father above a shepherd Chief is. I am His and with Him I want not. He throws out to me a rope and the name of the rope is love and He draws me to where the grass is green and the water not dangerous, and I eat and lie down and am satisfied. Sometimes my heart is very weak and falls down but he lifts me up again and draws me into a good road. His name is WONDERFUL.

Sometime, it may be very soon, it may be a long, long time, He will draw me into a valley. It is dark there, but I'll be afraid not, for it is in between those mountains that the Shepherd Chief will meet me and the hunger that I have in my heart all through this life will be satisfied.

Sometimes He makes the love rope into a whip, but afterwards he gives me a staff to lean upon. He spreads a table before me with all kinds of foods. He puts His hand upon my head and all the "tired" is gone. My cup He fills till it runs over. What I tell is true. I lie not. These roads that are "away ahead" will stay with me through this life and after; and afterwards I will go to live in the Big Tepee and sit down with the SHEPHERD CHIEF forever.

NEGRO AMERICANS
in
THE METHODIST CHURCH

(Information concerning the Central Jurisdiction)

by

Ernest T. Dixon, Jr.

On May 10, 1939, in Kansas City, Missouri, representatives of three branches of American Methodism—the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church—united to form "The Methodist Church." The united church adopted a jurisdictional plan of organization. Six jurisdictions were established: five according to the geography of the United States and one according to race. Approximately six Negro American annual conferences of the Methodist Protestant Church merged with the 19 Negro American annual conferences of the Methodist Episcopal Church to form the racial jurisdiction known as the Central Jurisdiction. It overlaps the other five jurisdictions.

On pages 2 and 3 of this leaflet is a map of the Central Jurisdiction. This map shows the location of the episcopal areas, the annual conferences, the local churches, and the educational institutions* that constitute the jurisdiction. One may ask why only 17 annual conferences are identified. The number of annual conferences in the Central Jurisdiction were reduced from 19 to 17 in 1952 when the Florida and South Florida Conferences merged to form the Florida Annual Conference and the Atlanta and Savannah Conferences merged to form the Georgia Annual Conference. It should be mentioned that the Monrovia Area in Liberia, West Africa, is considered a part of the Central Jurisdiction.

The following are some statistical data** regarding the Central Jurisdiction:

Total membership		371,804
Atlantic Coast Area	98,161	
Baltimore Area	105,112	
New Orleans Area	92,513	
St. Louis Area	76,018	
Church school membership		188,806
Number of episcopal areas		4
Number of annual conferences		17
Number of districts		73
Number of pastoral charges		1,673
Effective ministerial members		1,225
Approved supply pastors		521

It is interesting to note the following concerning the Central Jurisdiction:

1. Thirteen of the 17 annual conferences are located in the southern section of the United States. Two other conferences include southern states in the geographical area they cover. Only two conferences, Central West and Delaware, are located entirely outside the geographical area covered by the 13 southern states.
2. Approximately 234,146 members, or 63 per cent of the total membership, are located in the southern United States.
3. Of the 1,673 pastoral charges, 1,351, or approximately 80 per cent, have less than 300 members.
4. Twenty-three pastoral charges have 1,000 members or more.
5. The average number of members in each charge is approximately 222 persons.
6. The average salary of the ministers, including the amount received for travel and expense, is $1677.
7. The total giving for World Service during the 1957-58 conference year was $447,607. Of this amount $61,909 was received through the church school offering for World Service.
8. Approximately 8,000 students are enrolled in the educational institutions in the Central Jurisdiction.

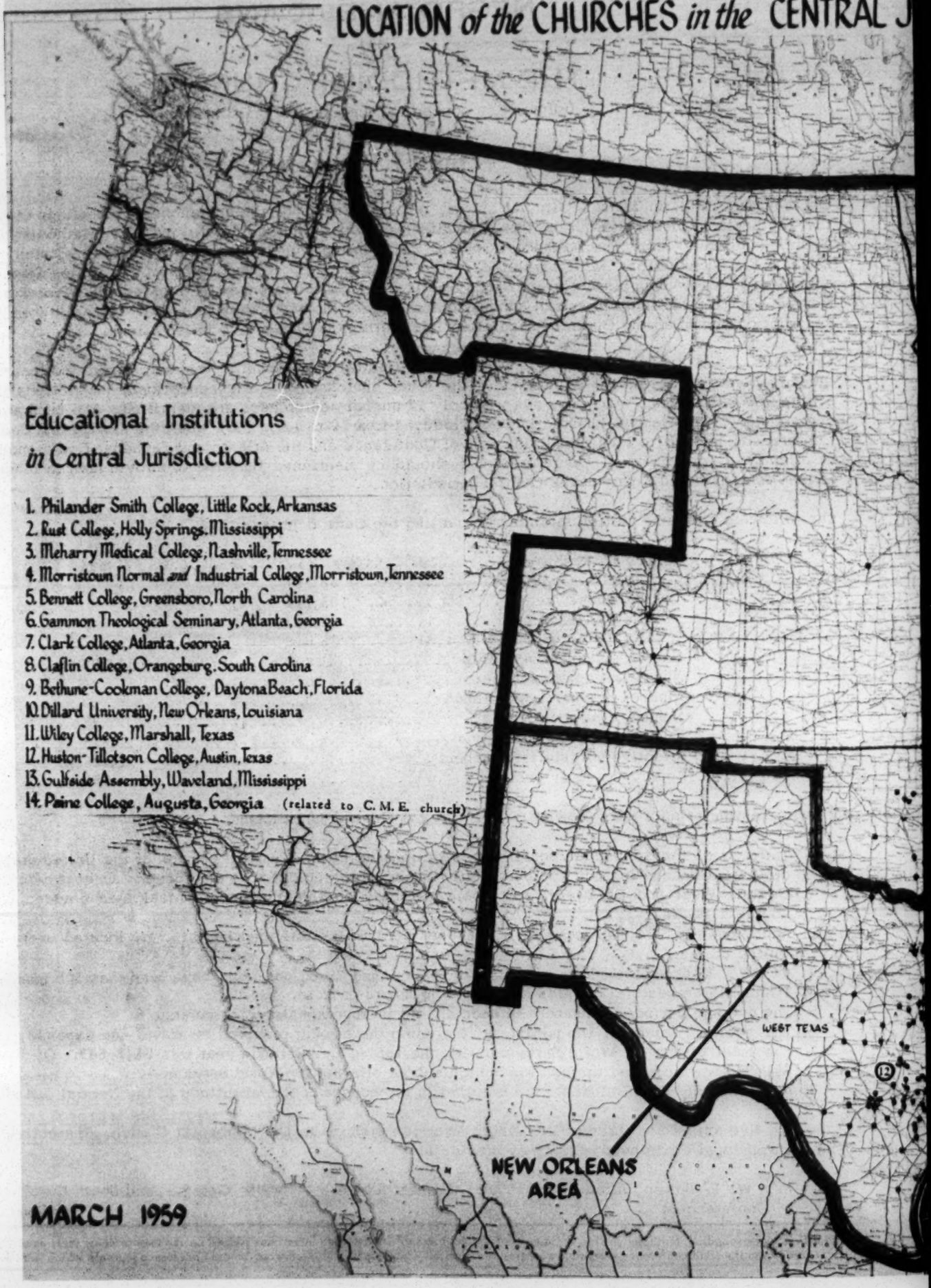
There are five active and three retired Negro American bishops in The Methodist Church. The active bishops and the episcopal areas over which they preside are:

John W. E. Bowen, Atlantic Coast Area (Central Alabama, Florida, Georgia, and South Carolina Annual Conferences)

(Continued on page 4)

*Numbers corresponding to those beside the names of the educational institutions have been placed on the map to show their exact location.
**Secured from the 1958 conference journals, excepting the Florida, Mississippi, and Southwest Annual Conference journals which were dated 1957.

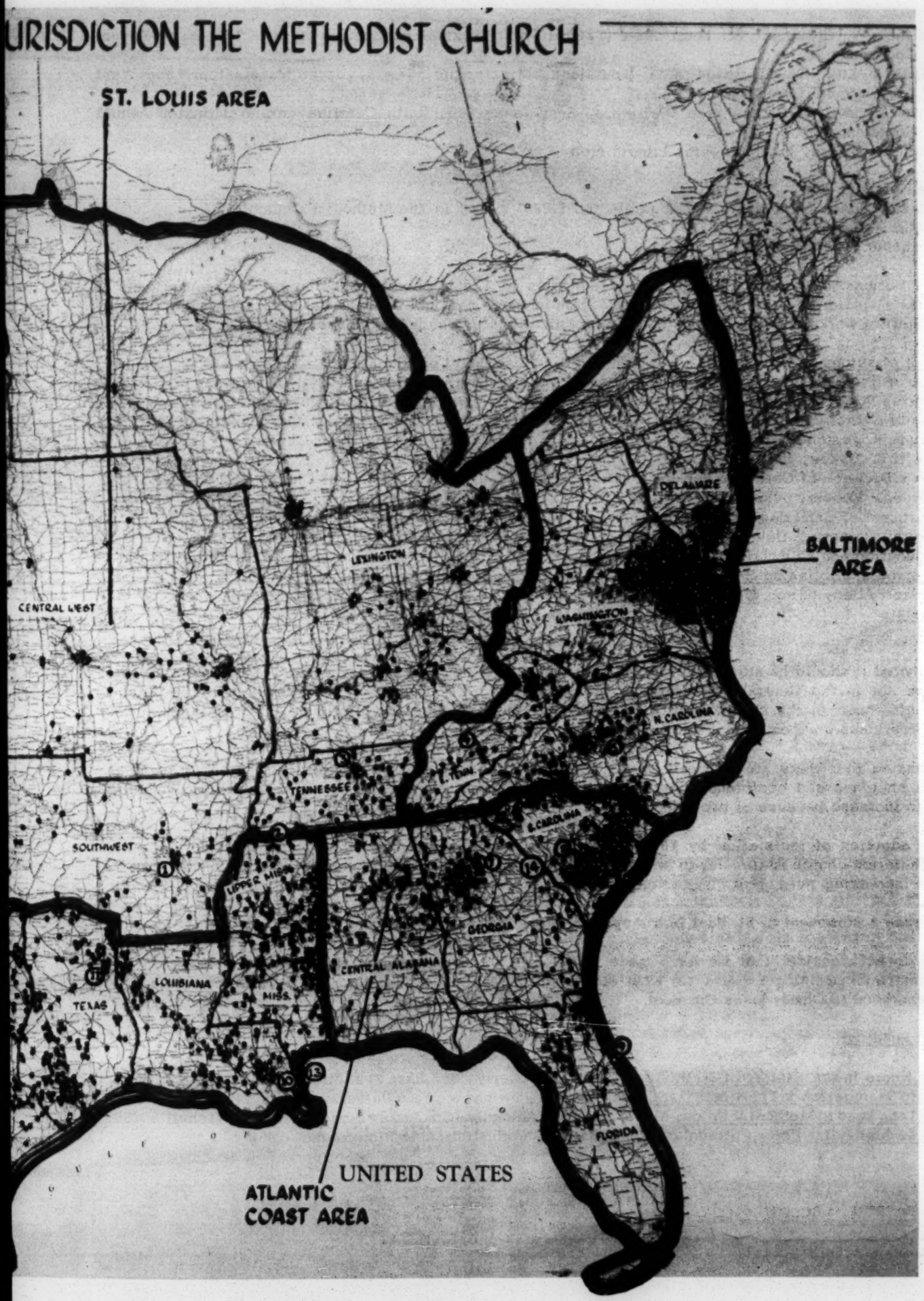
LOCATION *of the* CHURCHES *in the* CENTRAL J



Educational Institutions *in* Central Jurisdiction

1. Philander Smith College, Little Rock, Arkansas
2. Rust College, Holly Springs, Mississippi
3. Meharry Medical College, Nashville, Tennessee
4. Morristown Normal *and* Industrial College, Morristown, Tennessee
5. Bennett College, Greensboro, North Carolina
6. Gammon Theological Seminary, Atlanta, Georgia
7. Clark College, Atlanta, Georgia
8. Claflin College, Orangeburg, South Carolina
9. Bethune-Cookman College, Daytona Beach, Florida
10. Dillard University, New Orleans, Louisiana
11. Wiley College, Marshall, Texas
12. Huston-Tillotson College, Austin, Texas
13. Gulfside Assembly, Waveland, Mississippi
14. Paine College, Augusta, Georgia (related to C. M. E. church)

MARCH 1959


URISDICTION THE METHODIST CHURCH
ST. LOUIS AREA
BALTIMORE AREA
DELAWARE
LEXINGTON
CENTRAL WEST
WASHINGTON
N. CAROLINA
TENNESSEE
E. TENN.
S. CAROLINA
SOUTHWEST
UPPER S. MISS.
GEORGIA
CENTRAL ALABAMA
LOUISIANA
MISS.
TEXAS
FLORIDA
UNITED STATES
ATLANTIC COAST AREA

Matthew W. Clair, Jr., St. Louis Area (Central West, Lexington, Southwest, and Tennessee Annual Conferences)
Willis J. King, New Orleans Area (Louisiana, Mississippi, Texas, Upper Mississippi, and West Texas Annual Conferences)
Edgar A. Love, Baltimore Area (Delaware, East Tennessee, North Carolina, and Washington Annual Conferences)
Prince A. Taylor, Jr., Monrovia, Liberia Area

The retired bishops are:
Robert E. Jones (first Negro American elected (1920) bishop in The Methodist Church)
Edward J. Kelly
Alexander P. Shaw

All of the national boards, commissions, and agencies of The Methodist Church have Negro Americans of the Central Jurisdiction serving as members. Some of these national bodies have Negroes serving on their national staff of workers. The persons and the organizations to which they are related are:

- Board of Missions
  Section of Home Missions
  Charles F. Golden, director of special fields
  Section of Church Extension
  Dennis R. Fletcher, director
  Dewitt S. Dykes, field director
  Woman's Division of Christian Service
  Theressa Hoover, associate secretary, Department of Christian Social Relations
  Dorothy Barnette, field worker, Section of Education and Cultivation
- The Methodist Publishing House
  L. Scott Allen, editor, Central Christian Advocate
- Board of Education
  Division of Educational Institutions
  James S. Thomas, associate director, Department of Secondary and Higher Education
  Division of the Local Church
  Ernest T. Dixon, Jr., staff member, Department of General Church School Work
- Board of Evangelism
  W. D. Lester, evangelism assistant
- Board of Lay Activities
  J. Herbert Touchstone, associate director
- Board of Temperance
  John Bryan, director, Student Work
- Board of Pensions
  Timothy B. Echols, field representative

In a final word it should be stated that all the Negro American members and local churches of The Methodist Church are not in the Central Jurisdiction. Approximately thirty-five Negro local churches are related to annual conferences in the Northeastern, North Central, and Western Jurisdictions. Also, a large number of Negro Americans are members of local churches that are predominantly white.

It is estimated that there are between twenty to twenty-five thousand Negro American Methodists who are related to churches and conferences outside the Central Jurisdiction. It is expected that this number will continue to increase because of two things:

1. The adoption of legislation by 1956 General Conference which makes it much easier for a Central Jurisdiction church to transfer to an annual conference in one of the other five jurisdictions.
2. The increasing number of "white" churches that are welcoming Negro Americans into their fellowship.

To paraphrase a statement of St. Paul in his epistle to the Philippians:

> We do not consider that we have made it our own, but one thing we do, forgetting what lies behind and straining forward to what lies ahead, we press on toward the goal of complete brotherhood in Christ Jesus Our Lord.

Suggested Reading:

The Negro in the History of Methodism, Shaw, J. Beverly, 957 East 21st Street, Los Angeles, 1954
Negro Segregation in The Methodist Church, Culver, Dwight W., Yale University Press, New Haven, 1953
The Long Road to Methodist Union, Moore, John M., Abingdon-Cokesbury Press, New York-Nashville, 1953
Inside Methodist Union, Straughn, James H., The Methodist Publishing House, 1958

Department of General Church School Work
P. O. Box 871, Nashville 2, Tennessee

Division of the Local Church
General Board of Education of The Methodist Church
A World Service Agency

7/59 8437-B

PLEASE RETURN AT REGISTRATION

I WISH TO SIGN UP FOR SPECIAL INTEREST GROUP INSTRUCTION:

A. HOW TO DEAL WITH CONTROVERSIAL ISSUES _____

B. MY ROLE IN ACHIEVING SOCIAL CHANGE _____

TIME: WEDNESDAY, SEPTEMBER 2ND, AT 2:00 P.M.

PLEASE CHECK ONE

NAME: _____

MEMO

TO: Mrs. Tilly

FROM: Frances R. Breeden (Mrs. Thomas M.)

RE: State Advisory Board, HOPE, Inc.

Of necessity, we must send the printer by October 1st the names of those people who have agreed to serve on HOPE's State Advisory Board. We are almost out of letter-head paper, and since we want the new stationary to carry your name as a member of this Board, we urge you to send your acceptance as soon as possible.

Please include a brief biographical sketch, and a statement on the current school crisis.

We will greatly appreciate hearing from you by return mail.

* - Accepted
\# - Declined
Others not heard from

Dr. Harrison McMains
Ivan Allen, Jr.
Thyrza Askew
Willis M. Boyd *
George Doss
Bishop Randolph Claiborne
Winston Garth
Gus Kaufman #
W. C. Henson *
Moses D. Hamrick
Miss Johnnie Hilburn
Jesse Jewel
A. R. Kenyon #
Mrs. Fred Knight
Dr. J. R. McCain
H. I. McIntosh
J. Roy McGinty
Mrs. Chester Martin
Sylvan Meyer
McDowell Richards *
Celestine Sibley
Willis A. Sutton *
Walker Rivers, M. D.
✓Mrs. M. E. Tilly
Herman Turner
Kendall Weisiger *
James C. Shelor
Dr. and Mrs. Paul Leslie Garber
Mrs. Robert L. MacDougall
Mrs. E. G. MacKey *
Mrs. J. C. Malone
Dr. and Mrs. Joe C. Massee *
Judson Ward
Dr. and Mrs. E. E. Askren, Jr. *
Dr. Monroe F. Swilley, Jr.
Dr. Philip Weltner
Dr. and Mrs. John B. Tate
Monsignor T. James McNamara
Mrs. W. Sheffield Owen
Rabbi Jacob M. Rothschild *
Dr. and Mrs. Lester Rumble
James O' H. Sanders
Ralph McGill
Rev. Bevel Jones; Bishop Arthur Moore
Dr. Norman Shands *
Dr. Harry Fifield
Dr. Harold B. Friedman *
Dr. I. S. Ingram
Rev. Dick Flynn
Miss Emily Woodward
Mr. James Barrow *
Leo Aikman
Dr. E. P. Inglis
James Carmichael
Rev. Charles Demere
Charles Clayton
Charles Smith

SPECIAL INSTRUCTIONS

MEAL TICKET

YOU WILL RECEIVE A MEAL TICKET AT REGISTRATION TIME.

MAIL

THE MAIL WILL BE DISTRIBUTED IN THE COLISEUM TWICE DAILY DURING THE RECESS PERIODS EXCEPT ON WEDNESDAY WHEN IT WILL BE AVAILABLE FOR THE SECOND TIME BEFORE THE EVENING MEETING (THERE IS NO AFTERNOON SESSION WEDNESDAY). IT WILL BE ON SPECIAL TABLES IN ALPHABETICAL ORDER.

ALL MAIL SHOULD BE ADDRESSED IN CARE OF THE METHODIST CONFERENCE ON HUMAN RELATIONS AT SOUTHERN METHODIST UNIVERSITY, DALLAS, TEXAS.

TELEGRAMS AND TELEPHONE CALLS

DESIGNATE: NATIONAL METHODIST CONFERENCE ON HUMAN RELATIONS, SOUTHERN METHODIST UNIVERSITY, DALLAS, TEXAS.

TELEPHONE EXCHANGE ON THE CAMPUS WILL BE GIVEN DORM LISTS SO PEOPLE CAN BE LOCATED FOR TELEPHONE CALLS AND LONG DISTANCE CALLS.

OFFICE NUMBERS

THE CONFERENCE OFFICE IS ROOM 119 IN THE COLISEUM. THE PRESS ROOM IS 107 IN THE COLISEUM.

HEALTH CENTER

IS LOCATED IN THE EAST WING OF VIRGINIA HALL ACROSS FROM THE STUDENT CENTER AND WILL BE UNDER THE DIRECTION OF DR. KAYSER.

BUSES

AS A TRIAL, WE HAVE ARRANGED WITH THE DALLAS TRANSPORTATION CORPORATION TO HAVE ON TUESDAY A BUS WHICH WILL LEAVE FROM THE STUDENT CENTER TO THE COLISEUM BETWEEN 7:30 A.M. AND 8:30 A.M. TWO BUSES WILL BE AVAILABLE AT 12:00 NOON FROM THE COLISEUM TO THE STUDENT CENTER FOR LUNCH. AT 2:00 P.M. THESE BUSES WILL RUN BETWEEN THE STUDENT CENTER AND THE COLISEUM. AT 3:45 P.M. (THE RECESS PERIOD) THEY WILL BE AVAILABLE FOR RETURN TO THE STUDENT CENTER.

A CHARGE OF 10¢ PER RIDE WILL BE MADE. THIS IS AN EXPERIMENTAL SERVICE AND WE WILL CONTINUE IT IF THE TRAFFIC DEMANDS.

19 1/2 mil Burma
23 mil Egypt
400 mil India
82 mil Indonesia
6 mil Malaya
80 mil Pakis
~~17 mil~~ y

Rhodesia 8 mil
China 500 mil

A STATEMENT ON HOUSING

Realizing that there are sincere differences of opinion among Christian people as to what constitutes equality and equal opportunity for all people, and having no right or desire to judge the opinions of other Christians, nevertheless I affirm for myself the following:

1. That all men are created by God and are called by Christ to live together in brotherly love.

2. That brotherly love means, among other things, equality of opportunity and privilege.

3. That equality of opportunity means, among other things, that every family should be free to choose its own place of residence and that neighbors should be accepted on a personal basis in any community, without regard to race, creed or country of origin.

Therefore, my acceptance of new neighbors will not depend upon their race, creed or national origin; and

I will, if asked, join with others of like mind to discuss the question of equal rights in housing for all people.

I agree with this statement Yes. I disagree with this statement _____.

Comments:

wherever Russia

2. Do you accept basic Russia philosophy changeless, unchangable to conquer else med. T. says our grandchildren ~~our~~ (business since 1945)
grandchildren will be Communist wherever R. whether in Iran, Iraq or elsewhere

3. Do you accept you are engaged in a life & death struggle against Communism
Comm is trying to destroy your prestige (Read Edgar Hoover's book) godless ideology,
1. back down wherever Russia encroaches upon any nation not only for sake of saving the American way of life - must take action

In defense, the little island close to mainland - (proximity is note 9/10 of law but possession is)

Example - 'America people are getting tired of fighting for "Formosa" Kang
The line Japan, Korea, Formosa - must be kept open - else the whole of Asia falls - then good-night for Asia.

If R. had succeeded in Korea - the #men boys who died in Korea died for his sweetheart in Dallas, his family.
Chang Kai Shek were defend Formosa.

My name, address and local church:
Mrs. A. L. Moten
Leadership, Jewel
Interdenom. Church

Romulo - Am. troops return to P. to
gen'l McArthur with Gen R. behind him - Lets
wire waded in water waist deep. R must have
we are here as Daniels to come to judgement -
But to exchange ideas. there are 2 sides to a skin,
maybe 3 sides - we are governed by diversity
ment to Conf Indonesia in Bandoon. race issue
out cropping human weakness
Racism of Western man - has dominated the thinking
of everyone. In the Bandoon Conf was there anyone
free from these. Division political, birth, color
Mahatma G - devoted life in India to this same
issue. would we would devote as much time
to removing the beam in our own eye - we must
not be drawn into racism - the colored must be
prejudiced against the white - more dangerous
of grouping on lines on color would destroy
the hope of freedom
the accident of color substitute for judgement
Called them to be aware that racism is not
the sin of the white men - the struggle against
this goes ~~into~~ on in U.S.
If white racism of the color as dangerous
we work for justice, freedom.
Western civilization has exploded the fallacy of
difference of blood.
" I come as a friend - I want to explain to you
the Conference - ~~o~~ w
1. Back drop. Far Eastern crisis: you must
accept or reject
a. Do you accept that you U.S is not an
imperialist gov. after 2nd war, you proved the
most liberal of all gov. you refused to annex
any territory. you shared your bounty with
enemy & friend alike

Name	Address
R Maceo Smith	2407 Thomas ave Dallas Texas
Mrs. Paul Spencer	991 Parkside Dr. Alliance Ohio
Rev. Jr. Lloyd Mayhew	Lamesa, Texas
Mrs. Frederick Dyckman	166 Main St. South Glens Falls, N.Y.
Mrs H. L. Wooten	Lovelady, Texas

Prevention -

Problem - 5,~~000~~ mil alcoh 5770 per 100,000 Pop. - ~~1940~~
rate incr 40% since 1945 - ~~beg~~
changes 1910 - 4 990 per 100,000 - Volstead 2770 per 100,000
to mental health & alcoholic greatest health per alc 12 yr shorter life
~~Polis~~,
Sam from 1 and 6 returns - suicide 6th greatest - 4 times greater
France 1 - 21.52 Sweden, Denmark - country having largest
higher also greater ~~alc~~ consumption.
def - ~~alc~~

He lives to drink & he drinks to live

34 different stages thro alc - passes thro - usually take 12 years.
Who can become a - anyone - since 55% of amer - drink
Cost - al workers lose 22 days per year
2.52 mil ~~work~~ hours lost on job
Cedar Rap 44,000 every man, woman & child $3.50 each in the city
every city 65% of all arrest
D.C. cost ~~2000~~ 2 mil 75 000 reb

Reason - ~~action, excess~~ distress & disorganization of society
we are function near the age of a culture

2 out of every 3 live in the city

1 - Research - Fed gov - $7 000,000 / $300,000,000 other areas
2 - Education - health in community
3. something for release
4 - family ~~life~~ life program local church
4 - serious about less time.
5 - Legislation - prevent - things in society
change.
Not even Christian ~~critizen~~ criticism

alcoholics

1918.	4990	100,000
1920	2720	
1930	2680	
194	3550	
1956	4960	

Polio 156,000

see January

Andrew Mellon made fortune on distilling

Treasury especially enforce prohibition

STRENGTH FOR THE DAY

Members of the conference are invited to spend the opening moments of this session in silent meditation.

Let us remember--
For thus says the high and lofty One who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, and also with him who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."
--Isaiah 57:15

"Ask, and it will be given you; seek and you wil find; knock and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened." --Matt. 7:7,8.

Let us pray--

Oh Holy Spirit of God,
Come into my heart and fill me;
I open the windows of my soul to let Thee in.
I surrender my whole life to Thee;
Come and possess me, fill me with light and truth.

I offer to Thee the only thing I really possess,
My capacity for being filled by Thee.
Of myself I am an empty vessel.
Fill me so that I may live the life of the Spirit,

The life of Truth and Goodness,
The life of Beauty and Love,
The life of Wisdom and Strength.

But above all, make Christ to be formed in me,
That I may dethrone self in my heart
And make Him King;
So that He is in me, and I in Him,
Today and forever. Amen.

And Jesus said to Him, "If you can! All things are possible to him who believes." --Mark 9:23

Therefore I tell you, whatever you ask in prayer, believe that you receive it, and you will." --Mark 11:24

A Commitment

Through the long centuries of human history there has been building a Beloved Community in which all souls that love, all souls that aspire, are bound together in one life.

Precious unto us are the names of the heroes and leaders of the race who have toiled mightily in the service of the Kingdom of God. Precious unto us are the men of the spirit of Jesus, who in every age and in every clime, have endured all things that they might bear testimony to that truth which is powerful unto the salvation of the world.

Precious unto us is the memory of the unnumbered millions who, humble and nameless, the straight hard pathway have trod. Precious unto us the memory of earth's lowly who have added, each in his measure, to the ever-growing treasures of the common life of man. All these have not lived in vain. They have put on immortality in the life of the Kingdom of Heaven. All these are not dead. They have joined the Choir Invisible whose music is the gladness of the world. Still does the Spirit of Jesus speed on its conquering way. Still do the prophets and martyrs inspire men to heroism and self-sacrifice in the service of life. Still do our own beloved dead live again in minds made better for their presence.

We too are members of the Beloved Community. A thousand unseen ties bind us in one living body apart from which there is no life. We are joined in one communion of love and aspiration with all mankind, living and dead.

We too have our gifts to bring to the altar of Humanity--gifts of love, of wisdom, of consecration. We too would make our contribution to the unborn future, and find immortality in the radiant life of the Kingdom of God. We are strong with the strength of all mankind; the courage of Humanity's burden bearers of all the years descends upon us.

We are Thine,O Kingdom of God! Take us, use us! Let our whole lives be an offering laid on thy living altar! Amen.

"Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven." (Matt. 6:9,10)

Oh, God, enlighten my mind with truth:

"If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him?"
--Luke 11:13

"And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in you." --John 14:16,17

Inflame my heart with love;

"As the Father has loved me, so have I loved you; abide in my love...Greater love has no man than this, that a man lay down his life for his friends...This I command you, to love one another." John 15:9, 13, 17.

Inspire my will with courage;

"But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth , who proceeds from the Father, he will bear witness to me; and you also are witnesses, because you have been with me from the beginning."
--John 15:26,27

"Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it. "--John 14:13,14

Enrich my life with service;

"...whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of Man also came not to be served but to serve, and to give his life a ransom for many."--Mark 10:43b, 44, 45

"Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father."-John 14:12

And Thine shall be the glory and mine the eternal salvation.
Through Jesus Christ my Lord. --Amen.

Scripture selections from Revised Standard Version
Opening prayer adapted from a prayer by the Bishop of Bloemfontein
A Commitment from the Recovery of Worship by George Walter Fiske
Closing prayer (interspersed with Scripture) from The Chautauqua Prayer, arranged by Bishop John H. Vincent, Chautauqua, New York

(This meditation arranged by Annie Tait Jenkins, Director Leader Development, Board of Women's Work, Presbyterian Church, U. S.)

February 24, 1955

BIBLICAL REFERENCES
CONCERNING YOUTH

RELIGIOUS CONCERN FOR YOUTH - a. Heritage of concern in Biblical tradition
b. The meaning of free and responsible persons in responsible society,
c. Theological foundation of the vocation of youth in a world community
d. Attitudes towards youth which are implied & involved in theological foundation. e. Social implications of both divine and human concern

JUDEO-CHRISTIAN HERITAGE - Joseph, young dreamer becomes responsible administrator
Moses, child of slavery becomes lawgiver, delivered, guide through wilderness;
Samuel , a child hears the voice of God; David ordained king while a shepherd boy; Elisha, young attendant of Elisha becomes public servant.
Jeremiah , dedicated to God before he was born.
Both divine and human dramatics in both of Jesus - visit to temple in 12 year, began & finished ministry while still young - the whole life story

GOD'S CARE OF CHILDREN -
Exodus 22: 22-24 Deut. 10:18 & 14:29 Job 29:12
Ps. 10:14-18. & 27:10 & 68:5 & 146:9 Jer. 49:11
Mal. 3: 5 Hosea 14:3

A BLESSING-
Gen. 5:29 & 30:1 Psl. 127:5 Prov. 17:6
Isa. 54:1 Jer. 20:15

COMMANDMENTS -
Exodus: 12 Deut. 5:16 Lev. 19:3, 32
Ps. 119:9 & 148:12 Prov. Chap 1, 2, 3, 4, 5, 6, 7 & 10:1
13:1 & 15:5-20 & 17: 2, 25 & 19:13, 26, 27
20:29 & 23: 15-35 & 24:1, 34 & 27:11
28:7 & 29:3
Ecles. 12:1 Lam 3:27 Matt 15:4 & 19:19
Luke 18:20 Eph. 6:1-3 Col. 3:20
1st Tim. 4:12 2nd Tim. 2:22 Titus 2:6

CORRECTION OF -
Prov. 13:24 & 19:18 & 22:15 & 23:13-14 & 29:15 Eph. 6:4
Col. 3:21

PUNO
PUNISHMENT OF -
Exodus 21:15-17 Lev. 20:9 Matt. 15:4
Deut. 21: 18-21 & 27:16

SYMBOLICAL OF REGENERATION Matt.18:26 Mark 9: 36-37,
St. Luke 9: 46-48 10:15

PROMISES AND ASSURANCE -
Prov. 3:1-10 & 8:7 & 23: 15, 24, 25 & 29:3 Isa 40:11 & 54 :13
Matt 18:4-5 (Mark 9:37 -Luke 9:48 Mark 10:16

COUNSEL OF PARENTS -
1st King 2:4 - 1 Chron. 26:6-13
INSTRUCTION OF PARENTS -
Ex. 15: 8,16 Deut. 4: 9-10 & 6:6-9 & 31 : 12-13
Ps. 34:11 & 78; 1-8 Prov. 22:6 Isa 28:9-10 Luke 11:11 John 21;15
Eph. _:4 Col. 3:21 1st Tim. 3: 4, 5, 12 also 5:8

March 17, 1957
Box 1648
Buena Vista, Ga.

Dear Mrs. Tilly,

This letter is in answer to your letter dated January 10, 1957. I am sorry that my reply is so late. I am enclosing some statements which I have overheard in my work.

At an MYF meeting the race issue came into the discussion. One girl said, "God made them (negroes) to be our slaves." One other girl agreed with her, but the counselor disagreed. This counselor is for equality but, very definitely, separateness. Her daughter said, "If they are 'civilized', I don't see why we can't go to school with them." That is quite a statement to be heard in this part of Georgia. I was thrilled because of her thinking it through by herself.

I heard one boy in another discussion say with a cold, determined gleam in his eyes, "I'll never go to school with one of them!" He is one of the nicest boys in Buena Vista. I could have cried when I heard that.

Recently a boy in his first year in college asked me, "Did they make you go to school with 'niggers' up north?" I replied, "Yes, I went to school with negroes".

In the same discussion where the boy mentioned that he wouldn't go to school with negroes, another girl turned and said this to me; "Pat, my dad thinks a lot of you; just don't tell him how you feel about the niggers!".

I hope that these notes will help you; this is a completely segregated town, and people have strong feelings about keeping it that way. They are considering a Federal Housing project here in Buena Vista, and it would cause zoning. I heard one woman tell the mayor that she hoped it would get the niggers away from here part of town. He explained that it would, and would also provide better housing for them. This woman said, "That will be a good thing; I don't see how they keep from freezing the way they live now". This was an honest spark of real concern - it surprized me!

I will send some more later. I remain,

Sincerely yours,

Patricia Bennett

Patricia Bennett

WORKBOOK

CHRISTIAN CITIZENSHIP

"CHRISTIANS ARE PEOPLE WHO RESPOND TO ALL THE MEANINGS THEY SEE IN JESUS CHRIST.

"CITIZENS ARE PEOPLE WHO OBEY THE LAWS OF A COUNTRY AND WHO FULFILL THEIR RESPONSIBILITY BY KEEPING ORDER AND STRENGTHENING THE LIFE OF THEIR NATION.

"CHRISTIAN CITIZENS TAKE THE LIFE AND SPIRIT OF JESUS AS THEIR EXAMPLE, AND HIS COMMANDS AND TEACHINGS AS THEIR SUPREME LAW. THEN THEY SEEK TO BRING EVERY PART OF THE LIFE, ATTITUDES, AND LAWS OF THEIR NATION INTO ACCORD WITH HIS TEACHINGS. IN DOING THIS THEY BELIEVE THAT THEY ARE BEING LOYAL CITIZENS TO THEIR COUNTRY, SINCE THEY KNOW THAT THEIR COUNTRY'S WELFARE DEPENDS ON HOW CLOSELY THEY FOLLOW GOD'S ORDER.

"IN REALITY A CHRISTIAN CITIZEN IS A CITIZEN OF TWO WORLDS AT ONCE: HIS OWN NATION, WITH ITS FAULTS AND SHORTCOMINGS: AND THE KINGDOM OF GOD, THE IDEAL SOCIETY WHERE GOD RULES AND HIS PEOPLE RESPOND IN PERFECT LOVE."

A CHRISTIAN CITIZEN:

* Puts God's will first, welfare of others second, his own personal interest last;
* Works to change bad laws;
* Does not follow the crowd;
* Works with people because he knows he lives in a society;
* Tries to win (educate) others to the Christian point of view, never forces or tricks others into his position.

Christians must be at once the happiest and yet the most dissatisfied citizens in a community--dissatisfied with all that is wrong.

--Handbook of the Methodist Youth Fellowship

CHRISTIAN SOCIAL ACTION (really Christian Living)

A. SOCIAL ACTION

1. Biblical Basis

Entrance Requirement into Heaven

Then the King will say to those at His right hand, Come ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world, for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you welcomed Me; I was naked and you clothed Me; I was in prison and you came to Me. ------- Matthew 25;34-36

2. The Methodist Church

"The Social Creed"
"The Methodist Church and Race"
"The Methodist Church and War"

B. POLITICAL ACTION

1. Scripture Words of Counsel

Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman waketn in vain.
Psalm 127:1

Blessed is the nation whose God is the Lord, the people whom He hath chosen for His inheritance.
Psalm 33:12

Righteousness exalteth a nation, but sin is a reproach to any people. Proverbs 14:34

2. Words of Instruction and Petition

"Let every man remember that to violate the law is to trample on the blood of his father and to tear down the character of his own and his children's liberty." — Abraham Lincoln.

"No nation can live without vision, and no vision will exalt a nation except the vision of real liberty and purity of conduct."
— Woodrow Wilson

"We will never bring disgrace to this nation by any act of dishonesty or cowardice. We will respect our nation's laws and obey them, that we may be an example to others. We will seek to make justice, peace and brotherhood prevail. We will pass on this nation not less, but greater, better and more beautiful than it came to us." — Athenian Oath

Some Things Adults Must Realize as They Think of "YOUTH BUILDING FOR TOMORROW" --- Christian Citizenship.

1. Since the rulership of God is over the whole nation and the span of generations, youth and age, are a partnership and responsibility - Youth in a Responsible Society is a Christian concern.

2. "The present adolescent generation was born since 1930. For them world crisis is normal. They have never known a world that seemed settled, stable, and not likely to explode into violence at any minute. Security of income, of family life, of residence, of schooling, of future plans, they can only imagine as a goal; they do not know it from experience."
— "Youth and the Christian Community"
Rowena Ferguson

3. "The adolescent years are not a preparation for anything, not even adulthood, except as all the present prepares for the future. These years, with their particular problems and opportunities,have a significance in their own right - they are LIFE, and most young people would spell it with capitals". — "Youth and the Christian Community"
Rowena Ferguson

4. Youth live in two worlds - an adult world not of their making - a teen-age world created by youth for youth; for youth resides almost like an island, a world excluding all adults.

5. There is an age characteristic of youth -- year by year that sdults need to know. (It would be well for each church and PTA - to have a copy of Gessell's two books the characteristics from 10 to 16 and the one for the first years. These books would help parents in the understanding of the moods of youth as they change from year to year)

HERITAGE

by

Anne Ryan Thomas

I am full nineteen years grown;
Nearly twenty now.

Born in 1935.

In my infant years, I knew my family world of peace.

When I grew old enough to know another world,
I knew a world of war.

My eight-year-old voice cried,
"Bang--you're dead!"

My ten-year-old voice,
"You're a dirty Nazi."

My twelve-year-old voice,
"You're a filthy Jap!"

I saved up my popsicle wrappers and sent off for a toy bazooka.

Saturday afternoons I saw
Guam
Guadalcanal Diary
Midway
Gung Ho

At thirteen, I learned Ten Ways to Survive an Atomic Attack.
In my sixteen-year-old wisdom I cried,
"The Communist must die!"

I am full nineteen years grown;
Nearly twenty now.

And you are asking me to make a world of peace.

Anne Ryan Thomas, as a college student in Memphis, Tenn., wrote the above poem somewhat more than a year ago. Originally published in "Workers With Youth," it vividly portrays our heritage.
--From Concern - September, 1955.

QUESTION I

What are the great problems and perplexities that youth face today? Suggest Helps.

What safeguards and protection does the State provide?

CHRISTIAN CONVICTION MUST REST OUTSIDE THE CHURCH ALSO

OUR RESPONSIBILITY -- "We have a State to build - a South to save a Nation to convince, and a God to serve."

--Inaugural Address - Governor LeRoy Collins
Jan. 8, 1957
Tallahassee, Florida

I AM YOUR COMMUNITY

I am the neighborhood and the group of neighborhoods in which your children are growing up.

I am the concentrated habits and ideals of the people among whom your lot is cast.

I reach out many and invisible hands and lay them every hour upon the plastic soul of your children.

The neighborhood newstand, the conversation in the pool rooms; the attitudes to law and the police, the standards that select and approve your pictures, the ideas and practices of religion - these are mine for I make them.

Through these I set the temper and the standard of social life into which you trust your child and to which you must trust him.

To you I am largely unknown -

You say that I do not count -

You believe that a wise home life will be of sure effect -

But unseen, and in spite of you I work my will upon you and your child.

Until you make me safe the world is unsafe for your child -

-Dr. R. P. Heyward - Gammon Theological Seminary

WHAT IS A COMMUNITY?

LIST THE GOOD INFLUENCES IN YOUR COMMUNITY

LIST THE EVIL INFLUENCES IN YOUR COMMUNITY

QUESTION II

Community

1. What makes up a community?

2. What forces and programs are there in your community that aid the development of youth? What contrary forces?

3. What is your church program for youth to develop in stature, in wisdom and in favor with God and man?

4. What responsibility has youth for community service?

   What is our responsibility to aid them?
   (See MYF HANDBOOK - Chapter on Christian Citizenship

CHRISTIAN CITIZENSHIP

I. SOCIAL ACTION

"The organizations of lay women have been far more liberal in their thinking, program, and pronouncements than have the organizations of lay men. Again, perhaps, the most liberal groups within the church are youth groups, the Conference-wide youth or the college youth organizations tend to be more liberal than the local church youth fellowships." -- Rev. Earl Strickland

FROM MYF- HANDBOOK - Chapter on Christian Citizenship.
"The various youth fellowships of different denominations represented in the United Christian Youth Movement agreed that in Christian citizenship their purpose would be: To help youth understand community needs on the basis of Christian convictions, work to meet these needs through personal influence and group action. To help carry out this purpose, the following areas of concern were listed:

Service to local church; Service to the community
Intergroup relations - interracial, interfaith, intercultural
Industrial relations; Economic problems
Social problems (alcohol, dope addiction, gambling, juvenile delinquency)

QUESTION-- Is the MYF in your church active in these areas?

II. POLITICAL ACTION

Whatever makes men good Christians, makes them good citizens.- Daniel Webster.
The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of error. - William Jennings Bryan.

REGISTERING & VOTING

IF YOU are 18 years old or will be by November 2nd, you can register now for fall elections - YOU MUST BE REGISTERED 6 months before election.
NOTE - The Atlanta Primary will be May 8th, registration will be closed April 8th. To vote - you will have to have reached your 18th birthday before April 8th.
IF YOU are a voter and moved within your county, you should write your Registrar, giving him your old and new address and your signature. He will notify you where to vote.
IF YOU lived in another county when you voted last, write Registrar of the old county for Certificate of Transfer - Take this to the Registrar of your new county.
IF YOU are a newcomer to Georgia and have lived within this State a year, and within your county six months by November 2, you may register before May 1st.

ABSENTEE VOTING

Go to Registrar's office, fill out questionnaire and take oath. You can write your Registrar up to 10 days before election and he will send you an oath and questionnaire. Fill these out and return.

WHAT ELSE - Vote Intelligently
Know the Issues
Write letters and resolutions. The politically conscious citizen can - and should do a great deal of mold local, national, even international, "branch of ethics" which is politics.
-- The Modern Samaritan

RUN FOR OFFICE

QUESTION III

Citizenship

What is your church - school - community - state - doing to prepare youth for citizenship? (Voting) What else needs to be done?

Should we adults be concerned about any bills in the Legislature that affect our youth? What bills are these?

Have you done anything about them? What should we as a group do today?

From the Episcopal Address -- Minneapolis, Minnesota, 1956

No world movement in modern times has come to power without capturing and utilizing the young people. Often the forces of exploitation are wiser in this respect than the children of light. Juvenile delinquency has its origins in the neglect of the young. The Church has been retarded in its mission because it has surrendered too often the young to other character-molding agencies. The cure for juvenile delinquency is basically spiritual. The Church must realize that it is both the custodian and the mediator of the four experiences which young people seek: the experience of being loved, the sense of security, the feeling of belonging and the consciousness of importance.

The gains recorded by the Methodist Church in its work with young people are significant. The Methodist Youth Fellowship has stopped the losses in youth membership and reports a gain of more than 118,000 for the quadrennium. Through "The Christian Witness" mission over 100,000 commitments to Christ were secured by Methodist youth. Encouraging also is the report that one Lenten reading project young people purchased more than 300,000 books on our faith and our Church. Most significant has been the Church-sponsored conferences for youth which recognized their varied interests. The challenge of the Church to youth has become more realistic also, sensing the response of youth to the authority of truth, their eager capacity for dynamic loyalty and their insistence upon candor. The young have amazed this age by their response to a crusading challenge, their uncringing facing of the rigors of the good life, their lack of response to a religion of few demands and to a life of pampered security. Their story is a bright page in contemporary church history. Often the young lead their elders and always they need their elders' help.

Our chief hope for securing the leadership required to fulfill our Christian mission lies in effective recruitment of our Methodist youth. The General Conference of 1948 created the Interboard Committee on Christian Vocations which is the recruitment arm of ten cooperating Boards and agencies of the Church. It brings the call of full-time Christian service to the hearts of our young people at the local church level. Last year almost 29,000 young people in 73 Annual Conferences participated in Christian vocations institutes. The necessity for thus developing leadership in the Church in other countries and the present appeals for leadership in the Church within the United States call for increased attention to the recruitment and preparation for our young people for Christian life service.

What has been done with young people provides encouragement to undertake what needs to be done for the youth in the United States still unreached by the efforts of the Church.

My Job in the MYF

in

CHRISTIAN CITIZENSHIP

IS to help youth understand community needs and, on the basis of Christian convictions, work to meet these needs through **personal influence** and **group action.**

Areas of Concern Include:

- Service to the local church
- Service to the community
- Intergroup relations
  - Interracial
  - Interfaith
  - Intercultural
- Industrial relations
- Economic problems
- Social problems (alcohol, dope addiction, gambling, juvenile delinquency, etc.).

THAT MEANS the chairman of Christian Citizenship will:

1. Be responsible for **worship, study,** and **action** in the area of Christian Citizenship.
2. **Read Chapter X in Handbook of the MYF**[1] to get suggestions about what an MYF can do in this program area.
3. **Subscribe to Concern**[6], which contains news of the world and the church, reports of what other youth groups are doing to study and help change community and world conditions, and cues for local MYF action.
4. **Keep informed** on what is happening in the local community in the areas listed at the

For full discussion of Christian Citizenship, see Handbook of the MYF, Chapter X.

beginning of this leaflet, by talking with people who are working in these areas of concern, and by reading newspapers.

5. **Suggest projects** and goals to the council toward which MYF members can work. Then take the lead in carrying out such projects when assigned by the council to do so.
6. **Plan specific steps** to be taken to correct wrong situations in your community, your nation, and your world.
7. **Plan discussion units** (dated and elective) in the area of Christian Citizenship, when so requested by the council.
8. **Enlist every MYF member in some volunteer project.** (Suggestions in **Handbook**, and in **These Things Need Doing**[4] will help.)
9. **Promote and participate** in national and conference summer service projects sponsored by The Methodist Church.
10. **Work** for increased giving to MYFund.
11. **Urge** your MYF to take special offerings for relief.

Some Resources To Help Us:

Order From The Methodist Publishing House which serves you:

1. **Handbook of the Methodist Youth Fellowship**, 2355-BC, paper, 75 cents; cloth, $1.00.
2. **Roundtable**, monthly helps for the council, 40 cents per quarter.
3. **Youth and Christian Citizenship**, 2359-BC, 25 cents. (Reprint of two chapters from **Handbook**.)

Order From the Service Department, Board of Education, Box 871, Nashville 2, Tennessee:

4. **These Things Need Doing**, 2170-C, 2 cents each.
5. **Methodist Service Projects**, 3202-C, 10 cents each.
6. **Concern**, bi-weekly newsmagazine for Methodist youth, $1.00 per year.
7. **Youth Planbook**, 2043-BE, free.

CHRISTIAN EDUCATION SERVICE LEAFLET
Youth Department
Box 871, Nashville 2, Tennessee

Division of the Local Church
General Board of Education of The Methodist Church
1-55 2383-B
(For seniors and older youth)

Air Mail

January 17, 1955

Mrs. Ruby Hurley
624 Masonic Building
1630 Fourth Avenue
Birmingham, Alabama

Dear Mrs. Hurley:

As we discussed in New York my trip to Alabama, I know you have been expecting to hear from me.

The dates are the week of February 7th. Before I can make full arrangements for the itinerary, I would like to know what day of that week it will be convenient for me to see you in Birmingham.

A quick reply will be appreciated.

Yours sincerely,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET/rnf

January 19, 1955

Mrs. Ruby Hurley
624 Masonic Temple Building
1630 Fourth Avenue, North
Birmingham 3, Alabama

Dear Mrs. Hurley:

Your air mail letter was received this morning.

I find now that I will be in Birmingham about two hours between the time my plane arrives from Atlanta and I have to leave for Gadsden at 10:45 a.m. (Wednesday, February 9th). Also I will be there all of the next day.

I have today written letters to several people I must see there, one being Dr. Archibald, superintendent of the Bessemer District out at Ensley. Until I hear what hour you will see me, I can't give you a definite time, but please hold the day until you hear from me. In the meantime, please be thinking of preparing two mimeographed sheets on the activities of the Citizens Councils that might be put in the hands of the women who will be here on February 24th and 25th.

Deeply appreciating your great help, I remain

Yours sincerely,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET/rnf

March 10, 1955

Mrs. Ruby Hurley
624 Masonic Building
Birmingham, Ala.

Dear Mrs. Hurley:

This is truly a note of regrets. First of all, I regret very much that you did not find it possible to be at our meeting on February 24th and 25th. We really needed you.

As I thought it would, the question of the NAACP did come up from the floor and Dr. Mitchell gave a short but splendid presentation of it, and I noticed that the women took full notes on it. However, as we are preparing the follow-up material on the conference, we will include the statement.

My second regret is that I was unable to attend the session of your regional NAACP here. I knew and still know that I would have gained much from it. But complications at home made it imperative that I stay there.

From time to time, I wish you would give me whatever information you may gather about the Citizens Councils -- or any other developments, good or bad -- that I might pass it on to these women who are working in this field.

The United Church Women of Alabama ordered material for their annual meeting March 8 and 9. Mrs. Candler Tatum, chairman of Christian Social Relations, promises to call a meeting similar to the one we had here in Atlanta at some early date. I will go to Alabama to help her get it ready and again we'll need you.

With very good wishes to you.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET/rnf

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE
20 WEST 40th STREET, NEW YORK 18, N. Y.
LOngacre 3-6890
SOUTHEASTERN REGIONAL OFFICE CE
624 Masonic Temple Building
1630 Fourth Avenue, North
BIRMINGHAM 3, ALA.

March 9, 1955

Mrs. M. E. Tilly
In Charge of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Mrs. Tilly:

I was sorry not to have received the information relative to your conference prior to my leaving Birmingham. It came into the office on the 24th, too late for transmittal to me.

I tried to get through to the Council office several times on the 23rd but each time the line was busy. Of course, subsequently our Regional Conference had me tied.

I do hope yours was a successful meeting.

Sincerely,

Ruby Hurley

Ruby Hurley
Regional Secretary

RH:S

BUY N.A.A.C.P. CHRISTMAS SEALS
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March 31, 1955

Mrs. Ruby Hurley
624 Masonic Building
Birmingham, Ala.

Dear Mrs. Hurley:

Please don't forget that I'll want a copy of the article you are writing for a magazine on the Citizens' Councils.

I have just written to Mrs. Tatum about an Alabama meeting similar to the one we had here. I know when you have time, you will help her work on it.

If you have any clippings or information further about the Citizens' Councils, I would certainly appreciate copies.

Sincerely yours,

Mrs. M.E. Tilly
In Charge of
Women's Work

MET:rnf

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE
20 WEST 40th STREET, NEW YORK 18, N. Y.
LOngacre 3-6890

Please direct reply to:
Mrs. Ruby Hurley
SOUTHEASTERN REGIONAL OFFICE
~~623-624 Masonic Temple Building~~
~~[illegible]~~
~~[illegible]~~

~~Telephone [illegible]~~

November 15, 1956

Mrs. M. E. Tilly
Director of Women's Work
63 Auburn Ave. N. E.
Room 432
Atlanta 14, Ga.

Dear Mrs. Tilly:

I would like to thank you for your kind words concerning Mrs. Hurley's speech. I am glad the ladies got some idea and understanding of the NAACP and its purposes.

I am sending under seperate cover the literature you asked for. I hope it will help them in understanding further our Fight for Freedom.

Best wishes.

Sincerely,

Barbara Hawkins

Barbara Hawkins
Secretary to Mrs. Hurley

/H

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December 14, 1956

Mr. Roy Wilkins, Exec. Sect.
NAACP
20 West 40th Street
New York, New York

Dear Mr. Wilkins:

Your letter with the reprint of the editorials of the Columbus Ledger and Atlanta Constitution came the very day that I entered the hospital for a minor operation, and it came just two days too late for me to have had those copies to have given to 109 women whom I had here in the Workshop. These women - Catholic, Jewish, and Protestant, and of both races, came from the ten southeastern states.

Now I ask for distribution of this reprint. I believe it would be best for me to include it in the material I mail out to the key church women of the South.

In the meantime I am making up for you another list, but when you use this list, I would not like to have it known from whence the names came. These are the people that should have this, but don't know that they should.

To say the least of it, life is certainly not dull in our South, but surely it is the stirring of the muddy waters that will finally clear. For I have a faith in the religious background and religious fervor of this day.

With the best of wishes to you, I remain

Yours sincerely,

Mrs. M. E. Tilly

MET:fc

April 4, 1961

Mrs. Ruby Hurley
Southeastern Regional Director
NAACP
859½ Hunter Street, S. W.
Atlanta, Georgia

Dear Ruby Hurley:

I would appreciate it if you would give me a little more information in detail about the Religious Leaders Conference. You may have told me when you talked to me how long you want me to speak, where, etc.; but Mr. Tilly has been so seriously ill since then, until I certainly have not had much mind but to watch over him. He is better now, however.

I am enclosing my biographical sketch.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

(Dictated by Mrs. Tilly, signed in her absence)

NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

TWENTY WEST FORTIETH STREET • NEW YORK 18, N. Y. • BRyant 9-1400

Please direct reply to:
SOUTHEAST REGIONAL OFFICE NAACP
859½ Hunter Street, N.W.
Room 107
Atlanta, Ga.
Telephone: MUrray 8-8868-9

May 1, 1961

Mrs. M. E. Tilly
Director, Women's Work
Southern Regional Council
5 Forsyth Street, Northwest
Atlanta, Georgia

Dear Mrs. Tilly:

First, we want to thank you for agreeing to participate in our second South-wide Conference of Religious Leaders at Clark College last month. We are deeply indebted to you for your inspiring remarks. Your message will long be remembered by all who were privileged to hear you.

It was a pleasure having you with us. I am very glad that you could come, and I am particularly appreciative to you for having given so freely your time in helping to make our Conference a success.

Many of the delegates felt that this Conference was a worthwhile experience and that it will bear good fruit in further improving human relations in our states and communities.

We hope that we will be honored again at some future conference by your presence on the Speaker's platform.

Sincerely yours,

SOUTHEAST REGIONAL OFFICE

Ruby Hurley

Ruby Hurley
Regional Secretary

RH/mw

NAACP

Acclaimed by

Distinguished Americans

DR. RALPH J. BUNCHE
CHARLES H. HOUSTON
RABBI IRVING MILLER
MRS. ELEANOR ROOSEVELT
FRANCIS CARDINAL SPELLMAN
JUDGE WILLIAM H. HASTIE
SEN. HERBERT H. LEHMAN
PHILIP MURRAY
MRS. MARY McLEOD BETHUNE
SENATOR WAYNE L. MORSE
MARSHALL FIELD
BISHOP WILLIAM J. WALLS
SEN. HUBERT HUMPHREY
J. EDGAR HOOVER
WILLIAM GREEN
LENA HORNE
ERIC JOHNSTON
ROBERT F. WAGNER
VINCENT SHEEAN
GODFREY LOWELL CABOT
HAROLD L. ICKES

THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE
20 West 40th Street • New York 18, N. Y.

From the beginning, the leadership of the National Association for the Advancement of Colored People in the fight against racial discrimination has been widely recognized and acclaimed by distinguished persons in all walks of life. The enthusiasm of prominent Americans of both races for the Association's work is indicated in the following remarks:

THE DESIGN FOR PEACE

The National Association for the Advancement of Colored People is the pioneer organization in the historic and dogged effort to win for fourteen million American Negroes their constitutional and inalienable right to share fully and equally, with all other Americans, the fruits of American democracy.

This heroic effort of the NAACP has implications far wider than the well-being of Negro Americans. It is an essential feature of the design for peace.

Dr. Ralph J. Bunche
Director, UN Trusteeship Division

PACED PROGRESS

The distance the NAACP has traveled and the work it has done have paced the progress of colored people in the United States. White and black people, Jews and Gentiles, Catholics and Protestants, men and women of every political belief have worked together in the NAACP to bring democracy to America, regardless of race, color or creed. As to the future, let the world know we have just begun to fight!

The late Charles H. Houston
35th Spingarn Medalist; Chairman of NAACP National Legal Committee

EXTENSION OF HUMAN RIGHTS

Our late President, Dr. Stephen Wise, was one of the founders of the NAACP. Throughout the years, our cooperation with the Association has been a source of deep gratification to us. The intimate working relationships which we have enjoyed, both in major undertakings and the day-to-day routine of the struggle for the extension of human rights in this country, have contributed significantly to the objectives we commonly seek.

Rabbi Irving Miller
Former President, American Jewish Congress

CONTRIBUTION TO DEMOCRACY

It seems to me that the NAACP has made a very tangible contribution to democracy through its legal work alone.

It would be almost impossible to underestimate the value of the successful fight which has been made for human rights by the Association. The basis of all democracy, as well as of peace, is the preservation of the rights of the individual, and from my point of view, that is one of the greatest contributions which the NAACP has made.

Mrs. Eleanor Roosevelt

TREMENDOUS PROGRESS

Despite many misunderstandings and difficulties and much opposition, the NAACP has made tremendous progress in the struggle to secure for the colored citizens of the United States that place in our civic life to which they are entitled in accordance with the rights that proceed from our common Creator and are proclaimed in the American Constitution.

Francis Cardinal Spellman
Archbishop, Roman Catholic Archdiocese of New York

THE PRICE OF LIBERTY

If the price of liberty is eternal vigilance, the NAACP is a vital instrumentality through which Americans maintain that vigilance. The continuing mobilization of members and active supporters of the NAACP is an educational force and a political power for a more democratic way of living, the importance of which cannot be over-emphasized. America is indeed a better place in which to live because of the NAACP.

William H. Hastie
Judge, U. S. Circuit Court of Appeals

BASIC HUMAN LIBERTIES

I am very proud to have been a Director of the NAACP for a quarter of a century.

The NAACP has been one of the outstanding agencies in the field of civil rights and for the preservation of basic human liberties. In behalf of all groups, it has constantly fought for equal political rights, for equal opportunities of employment and education, and for the preservation of those democratic principles on which our nation was founded. All right-thinking people in this country should consider it a privilege to work for and support this great agency for democracy and justice.

Herbert H. Lehman
United States Senator from New York

CLOSING THE GAP

The activities of the NAACP, throughout the last forty years, deserve the support of all Americans interested in making democracy work for all citizens.

In its campaign against lynching, wage differentials based upon race, unequal educational opportunities, restrictive covenants and unfair employment practices, the Association is closing the gap between our professed "moral creed" and everyday reality.

The late Philip Murray
President, Congress of Industrial Organizations

ADVANCING WORLD BROTHERHOOD

As I look back over the years since the founding of the NAACP, I am greatly moved by the significance of its work through nearly two generations of American life. It has been a great privilege to be associated for so long a time with this great organization which, in advancing the interests of colored people, is daily helping to advance democracy and brotherhood among all the peoples of the world.

Mrs. Mary McLeod Bethune
President Emeritus, National Council of Negro Women

SECURITY OF HUMAN RIGHTS

Civil rights, yes, for that matter, human rights, and the dignity of the individual would not be nearly so secure nor so well recognized in the law in America today if it were not for some of the battles which have been won in defense of those principles of social justice by NAACP. I think one of the greatest contributions NAACP has made to the ever constant job of making democracy a matter of political action rather than of governmental theory, a mode of living rather than a set of legal forms, has been its teaching by example the meaning of tolerance.

Wayne L. Morse
United States Senator from Oregon

THE HEROIC PIONEER

I believe the NAACP is making a very real contribution toward the strengthening of American democracy. It is the heroic pioneer in the fight for civil rights in America. For more than a generation, this Association, in defending one group, has aided all minorities.

Marshall Field
Editor and Publisher, The Chicago Sun-Times

FOR UNCORRUPTED FREEDOM

The NAACP does for the race and country an invaluable service by its vigilance and insistence for uncorrupted American freedom. Its fight against race bias and denial of civil rights is of incomparable importance and well attests how essential the NAACP is to our common liberties, protection and security.

William J. Walls
Bishop, Second Episcopal District
AME Zion Church

BASIC AMERICAN TRADITIONS

I appreciate very much the opportunity to express publicly my regard for the NAACP. In its activities in behalf of racial equality in America, the NAACP represents the basic American traditions of democracy and deserves the thanks of all who consider themselves champions of liberty.

Hubert H. Humphrey
United States Senator from Minnesota

EQUALITY ESSENTIAL

Equality, freedom, and tolerance are essential in a democratic government. The NAACP has done much to preserve these principles and to perpetuate the desires of our founding fathers.

J. Edgar Hoover
Director, Federal Bureau of Investigation

PROMOTION OF DEMOCRACY

The NAACP has made and is making a genuine contribution toward the elimination of race discrimination and to the development of democracy and the democratic process. I commend the NAACP for the constructive service it is rendering through education and organized effort in the promotion of the principle of democracy and the democratic process.

The late William Green
President, American Federation of Labor

SYMBOL OF FAITH

The NAACP is a symbol, it seems to me, of our faith in America—of our resolve to make our country a land where all people fully enjoy the right to work, to learn and to play. I am confident that the NAACP program and fighting spirit will speed the day when our children, together with all other children, can enjoy life, liberty and the pursuit of happiness.

Lena Horne
Vocalist; Star of Stage, Screen and Radio

EQUAL OPPORTUNITY

The NAACP is making a fine contribution in behalf of our cherished American principles of equal opportunity for all and equal justice under law.

Eric Johnston
President, Motion Picture Association of America

NO ONE IS REALLY FREE

In protecting the rights of the least advantaged and most discriminated against minority, the NAACP is benefiting our whole people, not only those immediately involved.

No one is really free and safe in a community in which the human rights of anyone are violated with impunity. The NAACP deserves the support and encouragement not only of the colored people but of all men of good will.

Robert F. Wagner
Former United States Senator from New York

HOPE FOR FUTURE

The NAACP does a work which no other organization in the country attempts to perform, and without it the position of our Negro fellow-citizens would be even more dreadful than it is today. In doing this work the NAACP has earned the thanks of all Americans, and justifies to a considerable extent such hope as we may entertain for the future.

Vincent Sheean
Author

SERVICE TO ALL

I think the greatest service which the NAACP has rendered not only to persons of African descent but to all citizens of this great country and our possessions has been its efforts to enforce those most vital provisions of our Constitution and Federal Statutes which are specifically aimed at promoting equality before the law.

Godfrey Lowell Cabot
Industrialist

MORAL ARM OF DEMOCRACY

The NAACP stands as a living demonstration of what a moral arm of the American democracy can be, and can do. I consider it a real honor to have served for a year as president of the Chicago branch of this democratic American organization.

The late Harold L. Ickes
Former U. S. Secretary of the Interior

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20 West 40th Street, New York 18, N. Y.

I enclose $..... as a contribution.

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Make checks payable to Dr. Allan Knight Chalmers, treasurer, NAACP.

New York World-Telegram
The Sun

WHAT'S BEHIND THE NAACP?

NAACP
Fight For Freedom

Here's the Story of an Organization That Since 1909 Has Stood Guard Over Negro Rights in the Nation — It Now Claims 310,000 Members

By FREDERICK WOLTMAN,
Staff Writer.

ONE YEAR SHORT of a century after the birth of Abraham Lincoln, a race riot erupted in the city made famous by The Great Emancipator. The year was 1908 and the city was Springfield, Ill. Dozens of Negroes were killed or wounded; thousands driven from town.

Out of this bloody event was born the National Assn. for the Advancement of Colored People.

The year before, William English Walling, a millionaire Southern social reformer, and his wife were arrested while traveling in Russia and were quickly released. Comparing notes later, he concluded that the Negro in the United States was treated less humanly than the Jew in Czarist Russia. He wrote a magazine article, "Race War in the North."

Mary White Ovington, a Brooklyn settlement worker, read it. She phoned Dr. Henry Moskowitz, a prominent New Yorkers and an intimate friend of Alfred E. Smith. (His wife, Belle Moskowitz, became the Governor's chief adviser and political strategist.)

The Walling-Ovington-Moskowitz trio got together in a tiny Manhattan apartment. They talked over the Springfield affair and decided to try to rally together "a large and powerful body of citizens" to fight for political and civil rights for the Negro.

Oswald Garrison Villard, the noted editor, drafted a "call," timed to coincide with Lincoln's birthday centennary. It said, among other things, "If Mr. Lincoln could revisit this country in the flesh, he would be disheartened and discouraged."

The call went out Feb. 12, 1909. It was signed by 53 educators, writers, social workers, clergymen and publicists. Among them, Jane Addams, Prof. John Dewey, William Lloyd Garrison, the Rev. John Haynes Holmes, Lincoln Steffens, Rabbi Stephen S. Wise and William Dean Howells. With a few exceptions, all were white.

There followed a conference at Cooper Union and the NAACP was in business. Its basic philosophy was that a racial injustice to one Negro affected all Negroes and blighted the health of American civilization. Its objective from the start was to secure for the Negro the rights and privileges accorded other citizens. And do it within the framework of the American constitutional system.

For the next couple of decades, the NAACP was struggling, ill-financed but persistent. It was uphill going.

Today, after 47 years, it has become the largest —and oldest—civil rights organization in the country. Its national office, two floors of Freedom House, 20 W. 40th St., serves as a watchdog over Negro rights throughout the nation.

It has 310,000 members, who pay dues from $2 for straight membership to $500 for life membership. There are 1300 branches—at least one in every state but New Hampshire, Vermont, North Dakota, Wyoming and Maine.

Although no color records are kept, 10 to 15 percent of the 310,000 are white. Sixty percent of the total live in the South.

Since 1909, there have been three presidents, all whites. The first, Moorfield Storey, had been secretary to Massachusetts' abolitionist Senator, Charles Sumner. Later he became president of the American Bar Assn. A Columbia University literature professor, Joel E. Spingarn, was second. The third is his brother, Arthur B. Spingarn, a New York lawyer.

NAACP's operating heads, on the other hand, have mostly been Negroes. Such as James Weldon Johnson; Walter White, who until his death on March 21, 1955 had for years been its moving spirit; and Roy Wilkins, its present executive secretary.

Its top executive board is strictly interracial, with the 48 directors divided about 50-50 between Negroes and whites.

The directors today include Eric Johnston, Oscar Hammerstein II, Sens. Herbert H. Lehman and Wayne Morse, Walter Reuther, Dr. Ralph C. Bunche, Judge William H. Hastie, Rabbi Judah Cahn and George K. Hunton, secretary of the Catholic Interracial Council.

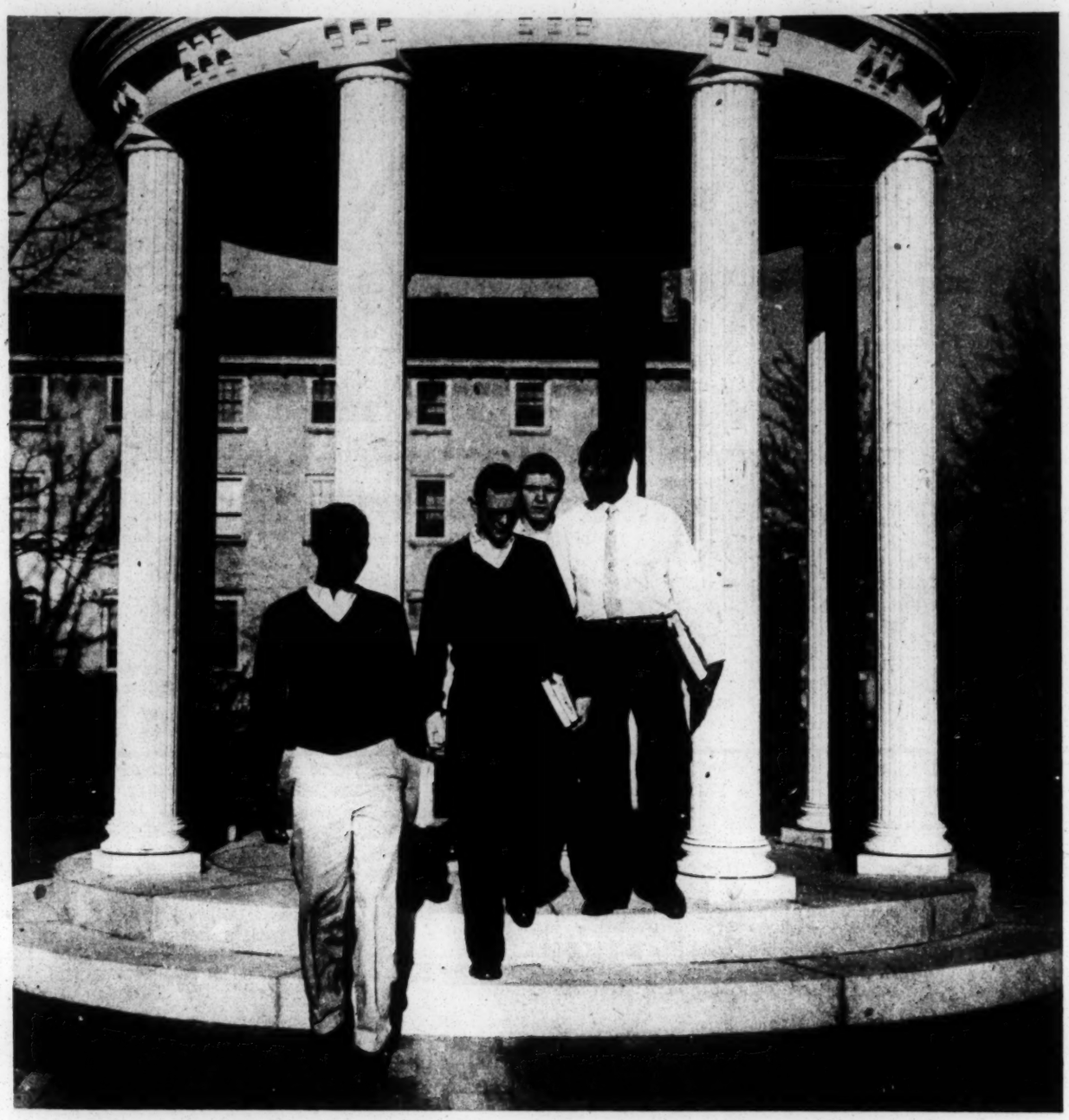
RECENTLY, Alabama's legislature ordered an investigation into whether the NAACP is Communist-dominated. And Georgia's attorney general charged it with "subversion" in the NAACP's anti-segregation crusade.

But J. Edgar Hoover, FBI director, had this to say about it:

"Equality, freedom and tolerance are essential in a democratic government. The NAACP has done much to preserve these principles and to perpetuate the desires of our founding fathers."

And Francis Cardinal Spellman declared:

"Despite many misunderstandings and difficulties and much opposition, the NAACP has made



Negro and white students mingling on the University of North Carolina campus, symbolizing the gradual trend toward racial integration in the schools of the South—one of the NAACP's major victories in its fight against color bias.

tremendous progress in the struggle to secure for the colored citizens of the United States that place in our civic life to which they are entitled in accordance with the rights that proceed from our common Creator and are proclaimed in the American Constitution."

Militant and highly-articulate, the NAACP registers as a lobby, hence is non-tax exempt. It frankly tries to influence civil rights legislation in Washington as well as the state capitals. It works hard at it.

Indeed, it doesn't even stop to keep a scrapbook of newspaper or magazine clippings. "We'd be swamped if we did," says Henry Lee Moon, NAACP's public relations director. "We're too busy. We're not a research outfit."

Publicity and education are its principal tools. Besides a monthly magazine, The Crisis (50,000 circulation), and the NAACP Bulletin, its national office got out 14 pamphlets and brochures last year —altogether about a million and a half pieces of literature.

One pamphlet by Roy Wilkins takes up the Southern states which are defying the Supreme Court order to integrate white and Negro pupils in the public schools. Its title: "The War Against the United States." While challenging and provocative in tone, NAACP's printed output is generally held to be scrupulously accurate as to facts.

Headquarters also supplies posters, factual ammunition, advice and speakers to its local branches. Holding Mississippi to be the worst offender of all the Southern states, it recently sent out a poster headed: "STAMP OUT MISSISSIPPI-ISM!"

Inscribed on a tombstone beneath was this: "George W. Lee, Killed May 7, 1955; Lamar Smith,

Killed August 13, 1955; Emmett Till, Killed August 28, 1955; Clinton Melton, Killed December 3, 1955."

All told, the NAACP has poured millions into its educational program over the years. Last year's national budget came to over $600,000, with but a handful of the gifts falling into the $1000 category. The total income, including branches and other activities, reached $1.2 million.

Included was $311,000 for NAACP's Legal Defense and Educational Fund, Inc., a separate unit, which is tax exempt. These contributions ranged from $1 to $50,000.

Headed by Thurgood Marshall, NAACP's chief counsel, the Fund has a staff of six full-time paid attorneys; and a reservoir of at least 40 volunteer lawyers around the country, many of them eminent members of the bar.

About 500 requests for legal support passed through the Fund's office for screening in 1955. A large percentage originated locally, either from branches or from individuals and Negro groups with no NAACP affiliation. One such was the Montgomery, Ala., bus boycott.

Often, in the South, the NAACP is accused of moving into an otherwise contented Negro community and stirring up trouble. Often, according to Mr. Moon, the discontent is indigenous as in Montgomery where the NAACP was unaware of the brewing resentment—and it had no hand whatsoever in the boycott which was as peaceful at it was successful.

Only after the city indicted 100 of the Negro leaders on a conspiracy charge, did the Fund step in with legal defense.

"Great progress" has been made in breaking down racial barriers since NAACP was founded in 1909, its leaders say. That year, for instance, 75 Negroes were lynched. The public almost overwhelmingly took lynchings as a matter of course; as punishment for the rape of white women. The NAACP made a survey and found that less than one-sixth of 5000 lynchings over a 30-year period involved sex crime accusations even by the lynch mobs themselves. It hammered away at the national conscience. Gradually opinion turned.

In 1955 the nation had three lynchings, all in Mississippi, according to the NAACP's own count. (NAACP excludes "race-hate" killings unless three or more persons act in concert.) Progress came in other directions, too.

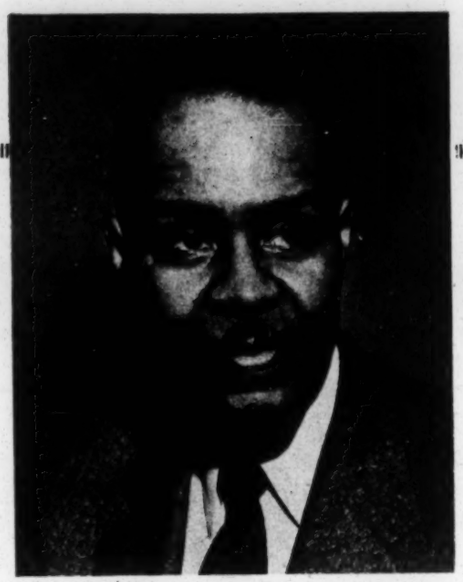
"Segregation in public places and recreation has been banned," the NAACP says. "Negroes are voting freely in most states except Mississippi. The Jim Crow car in interstate travel has been derailed."

OVER 2000 Negro students now attend a score or more of Southern colleges which excluded them as recently as 1950. A quarter of a million colored boys and girls attend public schools with white boys and girls in states that separated them less than two years ago. Fifteen states have job equality laws. Segregation in the armed services has been eliminated.

For all of this, the NAACP takes a large share of the credit. The fact is that since 1909 it has pressed literally hundreds of cases in the courts as well as the law-making bodies to help establish equal treatment under the law.

Its greatest victory came on May 17, 1954, when the Supreme Court unanimously declared public school segregation to be a violation of the Constitution. No court since the famous Dred Scott decisin of 1857 had ruled on so vital an issue in the field of racial relations.

More than any other person, Thurgood Marshall was responsible for pushing the historic school-segregation case through to a final triumph for the NAACP. Now 47, Mr. Marshall joined its legal staff in 1938 as a special counsel. His salary was $2400.



Roy Wilkins (above) is executive secretary of the NAACP whose board of directors is about equally divided Negro and white. Below, Thurgood Marshall, chief counsel, who has won 14 of 16 cases he has argued before the Supreme Court.

Since then, he has spent much of his time pleading civil rights cases before the higher courts and is now regarded in his profession as one of the finest constitutional lawyers in the country. Out of 16 cases he has argued before the United States Supreme Court, Mr. Marshall has won 14.

This is a remarkable score in itself. It becomes considerably more so in light of the fact that all 16 were appeals from lower court decisions, the toughest of all to win. In private practice, he could easily quadruple his present salary of $14,000.

So formidable an opponent had he become, in fact, that when the segregation case landed finally before the highest court of the land, South Carolina brought in as its chief counsel the dean of constitutional law of our time, the late John W. Davis, former Democratic candidate for President. Mr.

Autherine Lucy's efforts to enroll at the University of Alabama sparked a bitter racial battle there a few weeks ago. She's pictured denying via the Voice of America that she wrote a letter ascribed to her for propaganda purposes by the Communist radio of North Vietnam.

Davis presented the state's case and lost.

Before May 17, 1954, the law of the land with respect to minority rights was based on the separate-but-equal doctrine, laid down by the Supreme Court in 1896. In other words, in the use of public facilities, including the schools, Negroes could be segregated provided their facilities were "equal" to those of the whites.

The hitch here was that it didn't work. There was no way to enforce the "equal" proviso.

In many Southern communities, colored children attended school in shacks; white children in modern structures.

In 1940, 44 years after the separate-but-equal doctrine became law, Mississippi's per capita school expenditures were $7.24 per year for colored pupils and $41.71 for whites. Even by 1952, the ratio was still $35.27 to $117.43. And in 1952, Mississippi paid its Negro teachers $776 a year; its white teachers, $1191.

In no small measure due to NAACP agitation, many segregated states made a great deal of progress equalizing school facilities. But, on a voluntary basis, it seemed impossible. For the Federal Office of Education estimated it would cost $1.5 billion to bring Negro school plants up to the level of the whites'.

The holdouts, says the NAACP, were those states which are now attempting to circumvent the desegregation order. The NAACP lists them as Alabama, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina and Virginia.

Communist propaganda abroad, of course, has always harped on a favorite theme—that Negroes are universally abused as inferiors in America.

Within an hour after Chief Justice Earl Warren handed down the integration opinion, the Voice of America was broadcasting it all over Eastern Europe in the languages of Albania, Yugoslavia, Austria, Czechoslovakia, Hungary, Bulgaria, Latvia, the Ukraine and the Georgian Republic; later to Red China in Mandarin, Cantonese and the Amoy dialect.

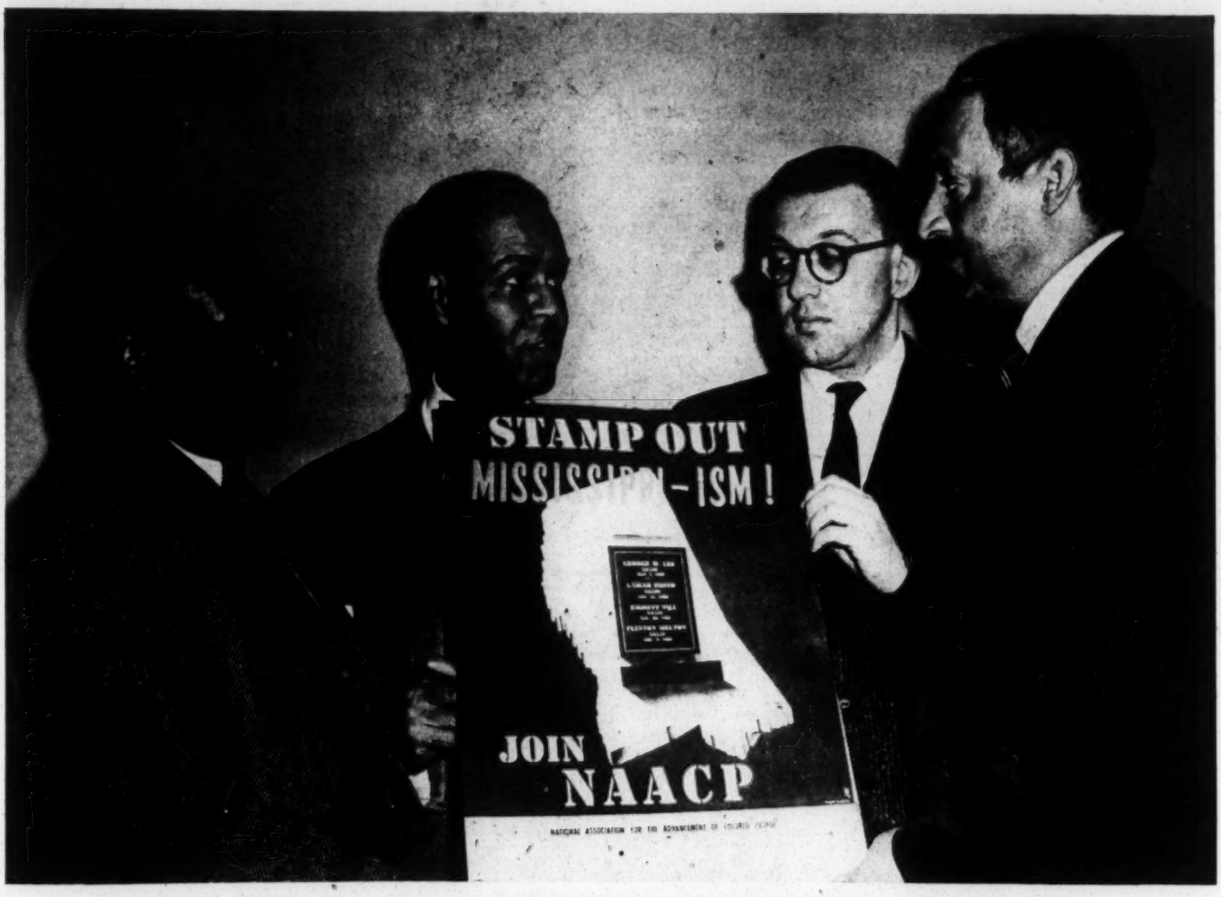
It was the Autherine Lucy case—of the Negro coed who unsuccessfully sought to force the issue at the University of Alabama—that further projected the NAACP into the forefront. Mr. Marshall was her counsel.

Its Southern critics' attacks are running the gamut. One of the mildest is that NAACP is pushing too fast. Another, that it's trying to ram equally down the throats of the Southerners. And that it is "masterminding" all Negro unrest.

Louisiana, reviving a 1924 statute directed against the Ku Klux Klan, has moved to oust the NAACP from the state.

Meanwhile, the NAACP is standing pat on the Supreme Court's decision. And determined to do everything in its power to implement it.

THE NAACP: WHAT IS ITS ULTIMATE GOAL?



Holding a poster against racial bias in the South are four of the most active leaders in the NAACP movement, from left; Henry L. Moon, director of public relations; Roy Wilkins, executive secretary; Herbert Hill, labor secretary, and Thurgood Marshall, special counsel.

By FREDERICK WOLTMAN,

Staff Writer.

TO MANY Americans both above and below the Mason-Dixon Line who are deeply concerned over the desegregation crisis in the South, "gradualism" would seem to be the answer. The word to them has become the keynote of their thinking. By dictionary definition, it means "changing or moving by degrees."

To the foremost spokesmen of America's 16 million Negroes, the National Assn. for the Advancement of Colored People, "gradualism" is a tricky word and a tricky concept. As a formula, the leaders of the NAACP mistrust it thoroughly.

Too long, they say, it has been used as a subterfuge for inaction. And, the highest law of the land notwithstanding, they add, for the diehard Southern white segregationist it will always mean "never."

To whatever the definition of "gradualism," however, the NAACP has this reply:

"We've been trying to achieve equal rights for the Negro under the law for 93 years—since the Emancipation Proclamation! If this isn't a gradual process, what is? But must it be prolonged indefinitely?"

That's the official position of the NAACP since it emerged on the national scene as a symbol to some and a target to others after May 17, 1954. That was the date the NAACP won the historic Supreme Court decision outlawing public school segregation.

Since then, its most militant enemies in the South have thrown every accusation in the book at the association. They've charged it with masterminding discontent among otherwise happy Negroes and stirring up racial tensions. And at the far extreme, with communism, subversion and trying to force racial intermarriage on the South.

"Even some of our best friends and well-wishers," the NAACP concedes, "are charging us with immoderate and unreasonable haste, with intransigence and extremism." Of "going too fast" and "pushing too hard" to bring together white and Negro children in the same schools.

It's this reaction that makes the NAACP's leaders suspicious, to put it mildly, of the gradualists.

So when Adlai Stevenson endorsed gradualism recently, their response was instantaneous. After further briefing, the Democratic White House hopeful backed away fast from the formula. His earlier stand was put down as an error in semantics.

"Actually," says Roy Wilkins, the NAACP's executive secretary, "the NAACP has been going slow for 47 years, since it was born. Our entire history will show that the NAACP has always worked laboriously and strictly within the law. And the law moves just about as fast as a snail."

He cited the NAACP's fight on the exclusion of Negroes from Southern Democratic primaries, which meant their disenfranchisement.

"We started it in 1923, won partial victories between, but it wasn't outlawed finally until 1944. There were no riots, no eggs thrown. Nobody was cussed out. Was 20 years going too fast?"

"Or take housing segregation," Mr. Wilkins went on. "Our first court victory against the Negro ghetto came in 1917. In 1949—32 years later—the Supreme Court outlawed the restrictive covenant. Again, the NAACP and the Negroes were patient, relying on the orderly processes of the courts."

HE BROUGHT up "our 30-year fight to be allowed to purchase Pullman accommodations in the South and to eat in dining cars without being hidden, like lepers, behind curtains. Only last November did the Interstate Commerce Commission ban segregation on interstate rail and bus travel and in waiting rooms."

From the gradualist viewpoint, the NAACP probably got its strongest criticism over the widely-publicized attempt of Autherine Lucy, the Negro student, to enter the University of Alabama and the mob scenes that resulted on the campus.

The Lucy case, said Mr. Wilkins, dated back 25 years, to 1931, when the NAACP started a long-range program to have Negroes admitted in Southern graduate and professional schools. Its initial victory came in 1935 when the University of Maryland law school took in the first Negro.

Miss Lucy's application was based on a 1950 Supreme Court ruling, he said. She didn't file it until two years later. The subsequent years she spent in the courts. It was not until six years afterwards, when the Supreme Court directed her acceptance on Oct. 10, 1955, that the Negro library student showed up in person on the campus.

"Was that acting precipitously?" Mr. Wilkins asked. "Or trying to force Autherine Lucy on the university?"

He disputed accusations that Miss Lucy arrived ostentatiously, in a Cadillac, and pushed herself to the head of the registration line, thereby inviting antagonism. There was no Cadillac, he said. And it was a university official who ushered her to the head of the line, anxious to speed her off the campus.

The NAACP head defended her application for immediate admission to the school dormitory and mess. Except for this new issue, defenders of the university have insisted, she'd have been accepted as a student. The request was in line with the original 1950 court decision.

How does the NAACP stand, he was asked, on the big problem of the future—public school integration? How fast should it be, particularly in light of the Supreme Court order that "a prompt and reasonable start" be made "in good faith . . . toward full compliance?"

"We don't regard that as a fixed, overall formula," he declared. We recognize many difficulties are involved. Where they can desegregate next month, they ought to; if by next fall, they should then.

"Where honestly, for legitimate, discernable factors, they can't until a year from now, it ought to be a year from now. We believe this has to be worked out on the local level. But we have no patience with those who say it's never going to happen and they won't start it; or with those who stall."

The trouble now, the NAACP feels, is that Southern whites have no way of communicating with Negro groups to learn their areas of disagreement. Throughout the South, the NAACP says, its local branches have offered to sit down with local school boards to resolve their differences. The NAACP itself would like to send speakers to talk with local Chambers of Commerce and Rotary Clubs.

"But all of that's impossible," according to its executive secretary, "so long as the Negroes are still considered wards of the white people."

As a model solution, he mentioned St. Louis. "Everything but transportation was segregated there —schools, theaters, hotels and restaurants," he went on. "Several years before the public school decision, the community itself mapped out a program of education.

"Committees were formed, including Negroes. There were many discussions and public forums. As a result, the public was educated and today the St. Louis school system is completely desegregated."

In contrast, he pointed to the White Citizens Councils, which claim 50,000 members in Mississippi and are spreading in the South.

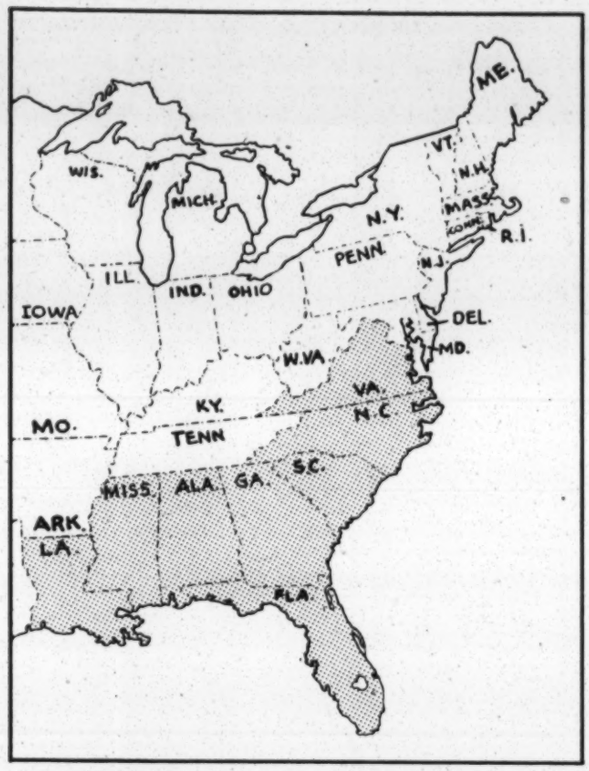
"They—and the ideas they stand for—are the extremists," said Mr. Wilkins. "They're the ones who give the green light to the hoodlums. While they claim to use non-violent methods, they say openly any Negro who seeks his civil rights will find it impossible to get a job, get credit, maintain a business or have a home. It was in this reign-of-terror atmosphere that three Negroes were murdered in cold blood last year in Mississippi. Yet, in the Montgomery, Ala., bus protest, not a rock was thrown by a Negro. It was restrained, orderly and reasonable throughout. Who are the moderates now?"

Meanwhile, ghosts of the Ku Klux Klan have materialized here and there in the South to capitalize on the segregation issue. From Waco, Tex., recently, a rabble-rousing leaflet went through the mails to Southern states.

"Wouldn't you join the KKK," it said, "to protect your home and womanhood from the disease-ridden NAACP Mau Mau hordes? The National Assn. for the Advancement of Communist People Mau Mau are the tool of Talmudic Communism. The Aryan Knights of the Ku Klux Kreed shall never exchange their birthright for a mess of mixed-up, diseased, Talmudic Communism or Romish Popedom. Because that's the Semitic way of Mau Mau life."

Such wild incitements the NAACP properly attributes to isolated crackpots. But they raise two accusations used widely in the South by the Citizens Councils and its more respectable enemies to stigmatize NAACP activities against segregation. And these accusations do carry weight. Namely, that the NAACP is communistic. And that it, basically, wants to force intermarriage on the South. Both, of course, the NAACP stoutly denies. In the states that do not outlaw intermarriage, Mr. Wilkins points out, its incidence is "infinitesimally small."

"Our accusers make a basic assumption that's



fantastically wrong and insulting," he says. "They assume that white people are ready and waiting to marry Negroes; that Negroes are ready and waiting to marry whites; that only the law restrains them.

"The NAACP regards marriage as an intimate personal affair between two people who should have freedom of choice. We are neither for nor against intermarriage. One basic reason we oppose laws against intermarriage is that in the South they deprive Negro women of protection in maternity cases. We seek social equality only in its broadest sense. Freedom includes the right to individual prejudices. Our sole program is against making individual prejudices into law."

ON THE charge of communism, this writer, who was awarded the Pulitzer Prize in journalism for exposing Red infiltration in this country during 1946, has first-hand knowledge. It goes back more than a decade and a half.

Over those years, the NAACP was one of hundreds of church, labor, civic and other groups the Communist party tried desperately to infiltrate. Of them all, the NAACP was one of the least receptive.

The eight shaded states in the map (left) are regarded as "holdouts" in the fight against desegregation and that's where the NAACP is striking its heaviest blows with literature of all sorts such as that pictured below.

Negroes make notoriously unreliable Communists. At no one time could the party claim more than a few thousand members. The turnover is enormous.

Yet, as a permanent tactic, the Communist party always makes a heavy pitch for the support of Negroes. And, in order to exploit their grievances, it tries to latch on to individual civil rights causes of the NAACP.

Just as persistently, the NAACP's top leaders have sternly resisted Communist inroads. Not only are they opposed to the philosophy and strategy of communism, but they realize the Communists' first allegiance goes to Russia and world revolution. And that the Red tag could mean the kiss of death to their entire movement.

Consequently, the Communists have waged intermittent war on Roy Wilkins, the late Walter White and other NAACP officers. As the NAACP says, "We have been smeared and vilified as much in the Communist Daily Worker as in the Jackson (Miss.) Daily News."

Politically, the NAACP insists it's strictly nonpartisan. "Our business is civil rights," says Mr. Wilkins. "Our aim is civil rights legislation and we don't care whether we get it from the Republicans or the Democrats. We seek friends in both parties."

Although it criticized the late President Franklin D. Roosevelt in specific instances, the NAACP generally backed the New Deal.

It was FDR's successor, Harry Truman, the NAACP believes, who did more to restore the Negro to the status of a first-class citizen than any other President—and showed greater courage in doing it.

President Eisenhower, the NAACP's leaders would probably agree, is sympathetic to its objectives and, as one of them put it, "has done some very good things." There is a feeling, however, that the President might have exerted a more positive influence in the segregation crisis.

On the question of Negro rights, Adlai Stevenson, Gov. Averell Harriman and Sen. Estes Kefauver (D., Tenn.) would seem to be equally acceptable, as things now stand. The NAACP leaders regard all three as friends of their cause. Vice President Richard Nixon also rates high, according to Mr. Wilkins.

"The Vice President has made many forthright statements on our question," Mr. Wilkins said. "Although opposed to the FEPC bill and public housing, he came out strongly for the implementation of the Supreme Court decision. He's much better than average and has many friends among colored voters."

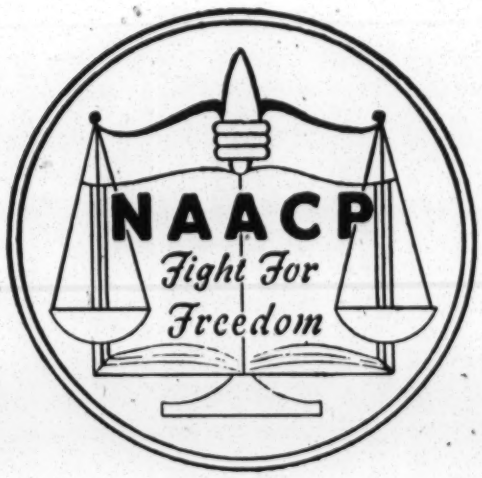
The NAACP has set Jan. 1, 1963, as its "target" for "the complete elimination of all vestiges of second-class citizenship under which Negro Americans still suffer." That will be the 100th anniversary of Abraham Lincoln's Emancipation Proclamation.

By then, the NAACP hopes to achieve equal rights in employment, housing, voting, education, transportation and public accommodations.

"Segregation, 'the Southern way of life,' is doomed," said the April issue of The Crisis, the NAACP's official publication. "It is doomed legally; it is doomed morally. The Negro masses are in revolt against it.

"No time is gained by settling a great question wrong. And the NAACP and Southern Negroes are resolved to settle it right—by legal and constitutional means."

WORLD-TELEGRAM AND SUN SATURDAY MAGAZINE MAY 19, 1956



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A SOUTHERNER LOOKS AT "MODERATION"

THE NATIONAL ASSOCIATION FOR THE ADVANCEMENT OF COLORED PEOPLE

20 West 40th Street • New York 18, N.Y.

In a letter to *The Christian Century*, Mr. Albert E. Barnett of Decatur, Ga., effectively answers Mr. William Faulkner's widely publicized plea for a "go slow" policy in desegregation.

The letter is reprinted by permission of *The Christian Century* from its issue of May 30, 1956.

A SOUTHERNER ANSWERS

By Albert E. Barnett

William Faulkner's article in LIFE magazine for March 6 excited editorial comment throughout the country. *The Christian Century's* comment was appreciative of Mr. Faulkner's sound premises and rightly critical of the weaknesses of his counsel to "go slow now." Perhaps you would like to compare notes with an Alabamian, now living in Georgia.

To begin, my credentials: I grew up in Alabama, neighbor to Mr. Faulkner's Mississippi. I am two years Mr. Faulkner's senior. My grandfather was a captain in the 46th Alabama regiment in the army of the Confederate States, and was in the army under Joseph E. Johnston that opposed Sherman's "march to the sea." Bearing his company's colors in a murderous assault on Union positions, he lost a leg in the battle of Atlantâ. He died of a weakened heart as a relatively young man, the immediate cause being that he rose from a sickbed to give the "rebel yell" when a train bearing Jefferson Davis blew for the stop at Eufaula, Alabama. In such matters Mr. Faulkner and I enjoy equal footing.

My agreement with Mr. Faulkner goes deeper than geography, chronology and honored tradition. We are both liberals in that we affirm the "uncontrovertible immorality of discrimination by race." Would that this basic position enjoyed wider acceptance, in the North as well as in the South.

However, at three points Mr. Faulkner's presentation seems misleading and defective. (1) He says that Negroes have become impatient and are proposing to use "legal" and "police power" to compel "overnight" an end to the evils of segregation. His counsel to them is to "go slow now." (2) He sees the National Association for the Advancement of Colored People and the White Citizens' Councils as occupying equally "extreme" positions and using equally "extreme"

tactics in our domestic "cold war." (3) He considers religion of such questionable or negligible potency in effecting orderly social change as not to deserve mention.

Take the first point. To be "patient" is to exercise "forbearance" under provocation, to be "expectant with calmness." Historically Negro Americans have been noteworthy for their patience and are so now. The current issue of integration is new in detail only. Ninety years have elapsed since the close of the Civil War. A person's right to vote, to receive equal pay for equal work, to enjoy equal facilities on common carriers when paying a standard fare, to live on property to which he has legal title—these rights are implicit in democracy. Negroes have been able to enjoy these rights only on the authority of decrees issued by federal courts. Given that authority, social adjustment has usually been orderly. Daily white and Negro passengers bound for New York board Seaboard & Southern railway trains in Birmingham and Atlanta, sleep in the same Pullmans and eat in the same diners. Not even an eyebrow is lifted, though a third of the passengers are Negroes. Yet before the court decision which made that possible the usual prophecy was voiced: "Blood will flow." So with equalization of teachers' salaries.

In no case has "privilege" surrendered of its own accord. Nor will it. If to "go slow" is to relax pressures through the courts and public opinion, no social change will be effected. "Expectancy with calmness" is patience at its best. See it illustrated in Montgomery, Alabama, in the so-called bus boycott. Negroes there have avoided violence, have prayed for those opposing them, have taken their case to court in good American spirit. They have been "*expectant* with calmness," not merely "calm." To be only calm would be to betray the cause of democratic freedom and justice.

The mere passage of time cannot guarantee correction of wrong. Time affords evil also an opportunity to organize and propagandize. The indefiniteness in the time schedule for public school integration set up by the federal Supreme Court

has been used by those who decline to treat Negroes as persons and as citizens to marshal the forces and strengthen the positions of militant recalcitrance. They propose never to obey the order of the court, and are honest enough to say so. . . . Now is the time for Negroes to use to the utmost every recourse that democracy offers. The alternative is surrender.

Orderly militancy is of the essence of patience; it is moderation, not immoderation. Usually it requires thirty minutes to matriculate as a student at the University of Alabama. Miss Autherine Lucy needed two years. That's going pretty slow, it seems to me. That she "kept on keeping on" in expectant calmness shows how typically patient Negroes are —not that they are using coercive measures to end segregation "overnight."

Take the second point. It can hardly be legitimately claimed that the N.A.A.C.P. and the White Citizens' Councils represent comparably "extreme" positions. As a matter of fact, the Councils (judging from news accounts of their protestations) are determined on the achievement of extralegal objectives by extralegal means and morally questionable procedures. That logically looks toward violence and anarchy. By contrast, the N.A.A.C.P. seeks the implementation of rights guaranteed in the Constitution by strictly legal processes (i.e., orderly resort to the courts).

As a southerner I am thankful for the N.A.A.C.P. Elsewhere today — as has happened throughout history — repressed minorities are seeking redress of grievances by torch, dagger and bomb, instruments that produce social chaos and involve loss of precious moral values. Witness the situation in Algeria and the Mau Mau frightfulness in another part of Africa. The N.A.A.C.P. counsels patience and moderation, and admirably illustrates both. It hires a good lawyer and takes its cases to court. For 50 years it lived under the "separate but equal" mandate of the Supreme Court, despite the fact that forces now decrying integration emphasized separateness and ignored equalization of school accommoda-

tions. Had both features of that decision of the long ago been implemented in good faith, there might now be less imperativeness about the new mandate of the same court. In view of the interminable delays and outright chicanery in giving effect to the "separate but equal" ruling—a ruling now extolled as "sound" by opponents of the new decision — Negroes have little but a repetition of delay and chicanery to hope for if they now "go slow" or call off their pressures. Such counsel is nonsense in light of past experience.

Finally, take the third point. Contrary to Mr. Faulkner's opinion, religion is a real factor among southern people, white and Negro alike. They "want to be Christian" both in their hearts and in their social relations. On a recent visit to Alabama I commented to the Negro woman who was serving my breakfast on the justice of the expulsion of a white student from the state university. She replied: "Yes, sir, but as a mother I feel sorry for that boy's mother, and I have been praying for her since I heard about it." Negro ministers in Montgomery have reckoned on the religiousness of their people, and their people have measured up to expectations.

To tap the spiritual reserves of all the people is the task of religious leadership. Failure to do so promises only catastrophe. Confident affirmation of the great spiritual verities will point to a way out of the present problematical situation. Methodist and Baptist preachers could have prevented the Civil War. Those same spokesmen for religion can marshal the spiritual resources required for orderly change today. And in the main they are measuring up. Education has failed more miserably than religion in the present crisis. Thrilling stories of what courageous ministers in the "people's churches" are doing are legion. The higher-ups may have "taken cover," but that is temporary fright.

The reasons for optimism outweigh those for pessimism. "Somebody's a-moving in the cornfields" of Dixie. The living God is prodding the consciences of church folk. People of good will are putting their heads together. The Kingdom can and will come.

NAACP

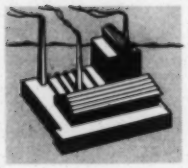
its program and objectives

the story of the **NAACP**

is a story of progress in American civilization. The National Association for the Advancement of Colored People began in 1909 when fifty-three Americans with a fierce devotion to democracy and humane race relations banded together in an attempt to right some of the shocking wrongs being inflicted upon a group of fellow citizens. Since that time, the Association has expanded steadily, as Americans increasingly have joined this force striving for racial justice. The NAACP has won victory after victory — accomplishing the seemingly impossible in its unflinching struggle against race hate, bigotry and violence.

NAACP *covers the country*

and the Association's strength lies in its membership — a quarter of a million strong in forty-five states, the District of Columbia and the Territory of Alaska. NAACP members, of all races and religions, are organized into more than a thousand branches, which in turn form thirty state conferences and several regional conferences. The national office staff covers the country, too. With headquarters in New York, the Association maintains a Washington Bureau (in which most of the legislative activity is centered) and three regional offices: in Birmingham, Dallas and San Francisco. Local and state offices are maintained by constituent NAACP units. Field workers are sent wherever they are needed. The Association is truly a *crisis* organization, constantly on the alert to combat unfair race practices wherever they occur.

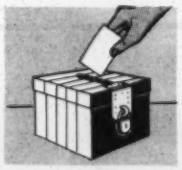


THE RIGHT TO WORK IS BASIC

Man must work if he is to eat. Denying a man a decent job because of his race is denying him the basis of his existence. Largely through the efforts of NAACP branches, fair employment laws have been passed in fourteen states – but *thirty-four* states still have refused to do anything about bias in employment. For this reason, the NAACP believes that an FEPC – to guarantee citizens an opportunity to secure jobs on the basis of merit, not color or religion – is the keystone of the federal civil rights program. The entire resources of the Association are pledged to the campaign for establishment of a Federal Fair Employment Practices Commission with full enforcement powers.

THE NEW LYNCH LAW

The mob, which in years gone by would string its victims to the nearest tree or tie a hapless Negro to the stake for a public burning, is now obsolete thanks to years of effort by the NAACP. The old style public lynching has been succeeded by bombings, floggings and killings by three or four persons rather than by a mob of thousands. Also, economic pressure, the denial of jobs and the withholding of credit from Negro homeowners, farmers and business and professional men has been used increasingly to replace the cruder and bloodier forms of intimidation and terror. The NAACP has marshalled all of its resources to meet the challenge of the new lynch law.



THE BALLOT: DEMOCRACY'S TEST

Recognizing that Negro Americans, voting in free elections, could contribute to winning the rights and privileges guaranteed to them under our Constitution, the South for many years disfranchised the Negro voter through "white primaries," the poll tax and other subterfuges – and violence. Now, the NAACP legal staff has cleared the way for Negro voting in the South with Supreme Court victories outlawing "white primaries" and other chicanery. Under constant attack of the NAACP and others, the poll tax is now required in only five states.

The Association, too, has geared its legal, legislative and educational programs toward a vast expansion of the Negro vote and has undertaken an ambitious educational campaign to increase awareness among Negro citizens of the value of their vote, and to encourage these citizens to exercise this basic American right and duty.

On the legislative front, the Association is pressing for a federal anti-poll tax law, elimination of unfair registration requirements, and protection for Negro citizens against discrimination and intimidation in polling places.

OUR CHILDREN'S EDUCATION

The United States Supreme Court has declared—in its historic May 17, 1954, decision – that segregated education, by impairing the ability of Negro children to learn and to function as responsible citizens, deprives them of their rights under the Fourteenth Amendment and is, accordingly, unconstitutional. The NAACP has pledged its total resources to a community action program, supplementing legal action, designed to level the barriers in every American community where school segregation still exists. Just as in the Association's successful drive to curb segregation in state-supported graduate and professional schools, countless hours of work and dollars must go into this historic struggle to bring racial democracy to our elementary and secondary public schools.

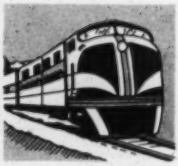
THE END OF MILITARY JIM CROW

In August, 1954, the Department of Defense reported that "throughout the Army, Navy, Air Force and Marine Corps, fully integrated units have replaced the all-Negro units which, until recent years, formed the only channel of military service for Negro enlistees and draftees." Negroes in the armed forces, the report added, are "now utilized on the basis of individual merit and proficiency in meeting the needs of the services."

This was the culmination of a long fight during which the NAACP insisted that military Jim Crow should be abolished not only as a matter of democratic principle but also for the practical reason that segregation prevented the optimum use of manpower. The Defense Department report vindicates the NAACP contention both as to morale and to the effective use of personnel.

HOUSING: ROOT OF THE EVIL

The ghetto pattern in housing is directly resposible for an evil overcrowding in which disease and crime flourish. The ghetto is a pivotal factor, too, in maintaining segregated education despite the Supreme Court ruling banning such segregation. Even in states which have long forbidden separate schools, segregation in housing fosters Jim Crow schools and many other disadvantages which befall minority groups. Despite legal victories invalidating restrictive covenants and city residential ordinances, private builders (even though federal funds make their projects possible) still discriminate against Negro families. In addition, the hate-bomb has been widely used by bigots to maintain the "lily-white" complexion of residential areas. A major task ahead of the NAACP is the elimination of the ghetto and the securing of the right of every citizen to live in the home of his choice in accordance with his means.

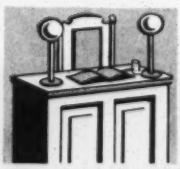


THE TRAVEL NUISANCE

A ruling handed down by the Interstate Commerce Commission on November 25, 1955, directed an end to irksome Jim Crow practices in all interstate travel. The petty irritations stemming from segregation in trains and buses have long made travel in the South for Negroes a most frustrating and harrowing experience. Segregated waiting rooms, sanitary facilities, and eating places in stations, terminals and airports have caused discomfort, inconvenience and humiliation to Negro passengers. Now this kind of discrimination has been doomed by the ICC ruling which was handed down in response to a complaint filed by the NAACP in December, 1953, against 13 railways operating in the South, a terminal and restaurant chain. The commission upheld the complaint against the railroads and the terminal, ordering an end of segregation of interstate passengers by January 10, 1956. The complaint against the restaurant was dismissed on the ground that the ICC lacked jurisdiction.

RECREATION AND PUBLIC ACCOMMODATION

In line with its historic decision against segregation in public education, the United States Supreme Court again unanimously ruled on November 7, 1955, that racial segregation in public parks, swimming pools, golf courses and other recreational facilities is unconstitutional. In many areas of the South Negroes have long been denied access to any public recreational facilities; in others, they have been confined to meager, ill-kempt and inadequately serviced parks and play areas. Now all the public recreational areas will be available for use by persons, irrespective of race or color. Segregation in public schools, transportation and recreation is no longer legal.



EQUAL TREATMENT IN THE COURTS

Much progress has been made in securing the right of every citizen to a fair trial and equal treatment by the courts, but regrettably recent events have shown that a sheriff still can shoot handcuffed Negro prisoners and escape with impunity by claiming "self-defense," a Negro can be tried for "assault" for looking at a white girl 75 feet away, and a Negro can be put to death for a crime for which no white man pays a similar penalty. In all sections of the country a Negro accused of crime against a white person is subject to severer penalties than a white person so accused. Rarely in the South is a white person convicted of a major crime against a Negro regardless of the evidence.

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May, 1956

THE NAACP NEEDS YOU

The wide range of activities in which the NAACP engages and the notable successes it has enjoyed have earned for the Association the deep respect of its friends and the even deeper fear of its enemies. For almost a half-century, the Association has been in the forefront of the civil rights fight and has been responsible for destroying many of the barriers depriving Negro Americans of equality of opportunity.

This progress costs money. Further progress will cost more money. With the eyes of the world upon America for democratic leadership, the task ahead is gigantic. The United States must prove her sincerity to those who mistrust this country because of mistreatment of minority groups. Every vestige of race bigotry and segregation must be rapidly eliminated from American life. The NAACP needs the moral and financial support of every democratic-minded individual and group if this goal is to be achieved.

NAACP

AN AMERICAN ORGANIZATION

As in the past, the Association will employ every reasonable measure in keeping with democratic organizational principles to prevent the endorsers, the supporters and defenders of the Communist conspiracy from joining or participating in any way in the work of the NAACP.

Resolutions, 47th Annual
NAACP Convention,
San Francisco, June 26, 1956

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The NAACP: Present Status and Problems

Mrs. Ruby Hurley, Director, Southeast Regional Office

I see from listening to you talk here this morning and yesterday that the NAACP is not the only one having trouble. You, too, are having your problems. Those of us who have been working in this field for a number of years foresaw many of the things that are happening now.

In order to accomplish anything in this field we must know a lot and be well-informed. We must also know each other. Many of our women don't know white women. We need to. Some of you have asked why Negro women have stopped coming to meetings of United Church Women and organizations like that. I can only tell you that many of the things happening now make our people wonder who is "right." So many things are happening in the churches, as well as in other parts of the community, that many of us doubt that any white people can be "right." They don't know who they can trust now and they don't want to venture out unless they are sure.

I want to tell you about an experience we had recently in Florida. I was to speak in one of the churches and the minister called me beforehand to tell me some colored dolls with their heads cut off and red nail polish painted around the necks were left on the steps of his church. Some of them had holes cut over the heart, with lipstick painted around the holes. I started to bring one of the dolls here to show you. . . .

Many things like that are happening to us, but I feel that Negroes have a lot to be thankful for. We know we are right and that we have approached our problems in the right way. We have always been against violence and hatred. We have always kept our people working peacefully, through legal methods. White people's consciences are bothering them and they have no place to turn now. Negroes can go to the courts, but no whites can go to the courts for the kinds of things many of you are facing--for remedies against pressures from politicians, the White Citizens Councils and sometimes your own relatives and friends. Now that the law has been accepted, Negroes must take time to sympathize with white people. We must both learn about each other.

Integration is no longer the question. The Supreme Court has settled the question of whether we shall have integration. It is amazing, in view of this, how nonchalant some of our politicians are about integration. Some of them are still saying they are not going to integrate. We are living in a cold war. America has always been sure we were first in everything, but now the Russians have taken the lead in one thing we thought we could do first. Sputnik makes us stop and think and realize we aren't necessarily first in everything.

I hope each of you will individually come to know more about Negroes as people, and will get your friends and relatives to see us as people. You might remind them interracial relationships started years ago. I got the color I am through interracial relationships and it wasn't because a Negro man raped a white woman. Many young people don't have the opportunity to meet each other. They don't realize how much the same our young people are. I remember being called one time by a group of students at Smith, just before they began their exchange weekend with Howard University. They were worried about what they would talk about with the Negro students. I went up there and had bull sessions with them in the dormitory and asked them what they talked about with each other. They told me and I told them Negro college students talked about the same things and they could talk about the same things with Negro students they talked about with each other. They told me afterwards I

PAGINATION INCORRECT

was right and the whole weekend went off beautifully. Our young people need the opportunity to get to know each other and to realize that basically people are the same.

If we get our personal relations straightened out, we can usually look more objectively at organizations.

The NAACP is forty-eight years old now. It was organized many years ago and has been active in the South all along. You hear a lot now about the NAACP "coming into" the South to "stir up trouble." I would like to point out that we have 350 branches in the South and many of them have been organized a number of years. We have been in the South and on the American scene since 1909, when the Association was first organized. The NAACP was first concerned about lynching and south anti-lynch laws in Congress for many years. Pressures and activities of many groups including the organization of Southern Church Women for the Prevention of Lynching, have brought lynching down to almost nil. In many areas we still have legalized lynchings, often promulgated by sheriffs: one of the best examples of these legalized lynchings is the killing of one of the men involved in the Groveland case by Sheriff Willis T. McCall of Lake County, Florida. The NAACP has sought to bring these and other conditions to the attention of the American public and to see that those who carry out such acts are apprehended by the law.

Our main objective is not to be with white people. We want decent homes, to be good citizens and to be good neighbors, if our neighbors want us to be. A good example of this is the Levittown case. We want to get the kind of work for which we are qualified and get comparable pay for the jobs we perform. . . .

When people accuse us of many of the things they do, look more closely at the situation and see what is there and what is behind it. Before you accept the fact that Negroes are lazy and dirty and shiftless, take a look at the conditions under which they live and the opportunities they have been given. Are they lazy because they are standing on the streets and not working? Or is it because they can't get jobs? Are all Negroes dirty? I personally think I'm pretty clean. Are Negroes the only ones who need to take baths? Aren't there white people, too, who could be cleaner? The girl who spoke this morning was shocked at the low percentage of Negroes with water and sewage in Talladega. That's high for some places. How many of us would take a bath every day and keep clean if we had to carry water several blocks? What incentive is there to work when most of the jobs we are qualified for are closed to us?

Then, there is the question of the NAACP being "extremist" and "going too fast." Is the NAACP really going to fast? From 1896 until today, "separate but equal" has only been a myth. We have had separation, but never equality, and even today when we are getting some improvement of separate facilities, they are far from being equal. Negroes have suffered and given their lives in the wars, and if you stop to think about it, this country has never had a Negro traitor. The Communists have tried to organize Negroes, but have never had any success. I don't know why, but we haven't bought the Communist doctrine. We have maintained control that has kept the fight for equality along legal, legislative, peaceful paths through all these years. Others, such as the White Citizens Council and the Ku Klux Klan, have not done this. Maybe we are not going too fast. Maybe we are not really radical. There are many stories told about us that might make you think we are. When Autherine Lucy enrolled in the University of Alabama, they said she came in a Cadillac, she was over-dressed, she had a $100 bill in her purse and she was "too old." She didn't come in a Cadillac, she wasn't over-dressed--unless I am, for she was dressed much as I am today, in a tailored suit--and she was "too old" because the case had been pending in court since she was twenty-one. What if she did have a $100 bill?

Students coming to school have bills to pay and the people who had been helping her had taken the money they had collected and had it changed into a large bill so that it would be more convenient.

We haven't asked for any favors. We only want to be recognized as citizens and have the opportunity to live as human beings. We want our youngsters to get decent educations and we are not concerned with a lot of things people say we are. We are forty-nine years old and it is mighty funny to me that, just now, all of a sudden, we shouldn't function, and are being outlawed and fined. It is just now, all of a sudden, they have found out we should be paying income taxes.

I hope you will get more information if you need it, and speak up when people criticize the NAACP.

NATIONAL WOMEN'S ORGANIZATIONS

MEETING APRIL 20, 1959, STEPHEN WISE CONGRESS HOUSE
NEW YORK CITY

ORGANIZATION	REPRESENTATIVE
American Jewish Congress	Mrs. Thelma Richman, Pres.
Association of Universalist Women	Mrs. Emmy L. Hamlin, Pres.
B'nai B'rith Women	------
Conference Committee	Mrs. Abelow
Fellowship of the Concerned	Mrs. M.E. Tilly, Director of Women's Work
The General Alliance of Unitarian and other Christian Women	Ruthena W. Tudberry, Member of the Board
Girl Scouts of the U.S.A.	Mrs. Frank L. Weil, Nat'l. Treas.
Hadassah	
Lutheran Daughers of the Reformation	Mrs. Arlette R. Pederson, Pres.
Mizrachi Women's Organization	Mrs. Aaron Burack, Chmn. Amer. Affairs Committee
Nat'l. Assoc. of Negro Business & Professional Women's Clubs	Mrs. Wilnette B. Price, Corresponding Sec'y.
Nat'l. Congress of Parents & Teachers	Mrs. Fred L. Bull, Chmn., Committee on Legislation
Nat'l. Council of Catholic Women	Mrs. George F. Price
Nat'l. Council of Jewish Women, Inc.	Helen Raebeck, Public Affairs Dept.
Nat'l. Council of Negro Women, Inc.	Miss Dorothy Height, Pres. Miss H. Elsie Austin, Exec. Dir.
Nat'l. Federation of Temple Sisterhoods	Mrs. Glanzer Mrs. Max Aronson
Nat'l. Women's Conference of the American Ethical Union	Mrs. Harold Walker, Pres.
National Women's Forum	Elizabeth Bass Golding, Pres.

Organization (con't.)	Representative
Nat'l. Women's League of the United Synagogue of America	Mrs. Max Freedman, Social Action Committee
Pioneer Women	Mrs. Milly Brandt, Nat'l. Board. Mrs. Bessye Blaufarb, Nat'l. Board
United Church Women	Mrs. David D. Baker, Editor, the Church Woman
Women's International League for Peace and Freedom	Dr. Orlie Pell, Pres.
Women's Society of the Seventh Day Baptist General Conference	Mrs. C. H. Dickinson
Young Women's Christian Association of the U.S.A.	Mrs. Henry A. Ingraham, Nat'l. Board
Nat'l. Congress of Colored Parents and Teachers.	

WOMEN'S DIVISION :: AMERICAN JEWISH CONGRESS
NATIONAL HEADQUARTERS: 15 EAST 84TH STREET, NEW YORK 28, N. Y. TELEPHONE: TRAFALGAR 9-4500

July 3, 1959

To: Member Organizations of N.O.W. For Equality

From: Planning Sub-Committee

This is to bring you up to date on plans made at our first subcommittee meeting yesterday afternoon. The following members of the subcommittee attended:

Mrs. David D. Baker	United Church Women
Mrs. David M. Brown	Women's Branch, Union of Orthodox Jewish Congregations of America
Dr. Orlie Pell	Women's International League For Peace and Freedom
Mrs. Thelma Richman	American Jewish Congress
Mrs. Ruthena Tudbury	General Alliance of Unitarian and other Christian Women
Mrs. Harold Walker	National Women's Conference of the American Ethical Union

It was agreed that:

1. the dates of February 17th to the 19th, 1960 should be confirmed at the Shoreham Hotel in Washington, D.C. -- and that we should guarantee an attendance of approximately 1,000. It was agreed that we should strive for maximum attendance from each sponsoring organization and that each sponsoring organization regardless of size, have equal rights as to delegate participation. Organizations with larger memberships would be permitted to send additional delegates after the initial representative registration was insured.

2. the Conference should open with a large luncheon meeting for delegates at the Shoreham Hotel followed by a large community-wide meeting that evening at a place like Constitution Hall.

3. the planning committee would immediately invite Mrs. Eleanor Roosevelt to preside at the opening luncheon and to set the tone for the Conference.

Three speakers would be invited from among the following list to address the evening mass meeting: Chief Justice Earl Warren, Adlai Stevenson, Claire Booth Luce, Ralph Bunche, Marian Anderson.

Lists of second, third and fourth choices for speakers at each of these major events were prepared based on the list of recommended speakers approved at the last general meeting held on June 16th.

4. the planning committee should investigate immediately the possibility of undertaking a joint study conducted by the sponsoring groups of N.O.W. on some aspect of our Conference theme -- "The Effects of the Integration Struggle on All Our Children" for formal submission to the White House Conference on Children and Youth. It was felt that through our combined resources of staff and membership, we had a unique opportunity for a broad and representative survey. It was suggested that the survey might investigate areas with varying degrees of experience with integrated situations ranging from Topeka, Kansas (the community which gave rise to the historic Supreme Court desegregation decision in 1954) to Glendale, Queens.

Each of the groups represented on the planning committee indicated that they could be responsible for co-ordinating the survey in specific and separate areas and agreed that all the sponsoring groups should be asked to cooperate. It was decided, however, that the feasibility of this project should be determined by consultation with prominent sociologists and psychologists in the field and their willingness to prepare the necessary materials. The planning committee will attempt to meet as quickly as possible with Dr. Martin Deutch, Dr. Marie Jahoda Dr. Stuart Cook, etc.

5. It was suggested that if such a study is undertaken -- the report of the study might be announced at the opening luncheon by either Dr. Fritz Redl or Dr. Carl Menninger -- and then its findings discussed by the sociologists involved in its preparation. (It was also agreed that the advice of Dr. Redl and Dr. Menninger be solicited at the initiation of the project.)

6. It was agreed that the National Council of Negro Women (absent at the last general meeting) be invited to appoint a delegate to the planning committee.

7. every sponsoring organization be asked to submit immediately a file of materials they have prepared on some aspect of our Conference theme. These materials will be compiled for exhibit and to form the basis of workshop reports and an inter-organizational exchange.

PLEASE SEND YOUR MATERIALS AT ONCE TO N.O.W. For Equality, 15 East 84th Street, New York City.

8. the planning committee will follow through on the possibility of enlarging the sponsoring group by correspondence with labor unions, women's auxiliaries, veteran's groups, etc.

WOMEN'S DIVISION
AMERICAN JEWISH CONGRESS

STEPHEN WISE CONGRESS HOUSE · 15 EAST 84TH STREET · NEW YORK 28, N. Y. · TRAFALGAR 9-4500

October 13, 1959

Mrs. M. E. Tilly, Director
Women's Work
Fellowship of the Concerned
63 Auburn Avenue, N. E.
Atlanta 3, Georgia

My dear Mrs. Tilly:

I am delighted to be able to tell you that at the meeting of the full sponsorship group of N.O.W. for Equality on October 6, your name was proposed and unanimously approved as one of the six Vice-Chairmen of the Conference we are holding in February on "The Effects of the Integration Struggle on all our Children" at the Shoreham Hotel in Washington, D. C.

I am certain that you are fully aware of the significant developments in the preparation for the Conference and are pleased with the role which your organization is playing in insuring the success of our undertaking.

I hope to hear from you in the very near future that you have agreed to serve as one of the Vice-Chairmen of the Conference.

Sincerely yours,

Thelma Richman

Thelma Richman
President
Chairman,
Planning Committee of N.O.W.

TR:dak

NATIONAL OFFICERS AND CHAIRMEN

JUSTINE WISE POLIER, Honorary President
Chairman, Louise Waterman Wise Youth Center
THELMA RICHMAN, President
MRS. ABRAHAM SCHNEE, Vice-President
Chairman, Executive Committee
MRS. HARRY SELDIN, Fin. Sec.
MRS. MOE ROSENSTEIN, Corr. Sec.
MRS. SEYMOUR STOLZENBERG, Rec. Sec.
MRS. SIMON AMDUR, Treas.
MRS. JOSEPH ALLENTUCK, Vice-Pres.
Chmn. Fund Raising Comm.

MRS. CHARLES FEINBERG, Vice-Pres.
MRS. SARAH FIELD, Vice-Pres.
MRS. LARRY FLESDRAGER, Vice-Pres.
Chmn. Prog. Comm.
MRS. ALBERT FOREMAN, Vice-Pres.
Chmn. Area Reconstruction Comm.
MRS. EDWARD GUREASKO, Vice-Pres.
Chmn. Prog. Comm.
MRS. SIGWART KUSIEL, Vice-Pres.
Chmn. Comm. on Community Interrelations
Comm. on Law and Social Action

MRS. HERMAN LAZARUS, Vice-Pres.
Chmn. Jewish Education Comm.
MRS. JEAN LIGHT, Vice-Pres.
MRS. HERMAN MARS, Vice-Pres.
Chmn. United Jewish Appeal
MRS. LOUIS REDSTONE, Vice-Pres.
MRS. MARTIN STEINBERG, Chmn. Comm.
International Affairs and Israel
MRS. SAMUEL CAPLAN, Chmn. Israel Bonds
Vice-Chmn. Golden Guardians

MRS. DAVID KARP, Chmn. Membership Comm.
MRS. NATHANIEL FILFUS, Chmn. Louise Waterman Wise Workroom
MRS. SAMUEL ADELMAN, Co-Chmn. Louise Waterman Wise Workroom
MRS. JOSEPH THURSH, Chmn. Publicity Comm.

BETTY WEIR ALDERSON, Director

303

National Organizations of Women

for Equality in Education

15 East 84th Street New York 28, N. Y. TRafalgar 9-4500

Member Oganizations

American Ethical Union, National Women's Conference

American Jewish Congress, National Women's Division

Association of Universalist Women

Delta Sigma Theta

Fellowship of the Concerned

General Alliance of Unitarian and Other Christian Women

Hadassah

National Association of Colored Women's Clubs

National Council of Negro Women

National Council of Women

National Women's Forum

Pioneer Women

Seventh Day Baptist General Conference, Women's Society

Union of Orthodox Jewish Congregations of America, Women's Branch

United Automobile Workers, Women's Auxiliary and Women's Dept.

United Church Women

United Synagogue of America, National Women's League

Women's International League for Peace and Freedom

October 23, 1959

Dear Friend:

We are happy to report to you that the Organization and Publicity Committees of "NOW for Equality" have met. Several important decisions have been reached and we feel you should be informed about them at once.

1. The Organization Committee has decided that there should be a Registration Fee of $10 for representatives attending the Conference. This fee will include the opening luncheon and admission to all sessions, workshops, receptions, etc.

2. It is essential that you send us as quickly as possible the minimum number of representatives from your organization who you believe will attend the Conference. We are beginning to negotiate with the hotel about space, luncheon facilities, etc., and we must give them some idea of the attendance that we can expect.

3. The opening luncheon on February 17 (1:00 P.M.) will be addressed by Mrs. Eleanor Roosevelt. This promises to be a very exciting session and it is extremely important that we have maximum attendance. (Registration fee of $10 includes admission to the luncheon.) The program for the remaining sessions will be mailed to you soon.

4. We have arranged with the Shoreham Hotel for special room rates for representatives attending the Conference. The Shoreham is printing a special hotel reservation card for us. These cards will be sent to all persons who send in their registration fee indicating they will attend the Conference. They will then be able to make hotel reservations directly with the Shoreham.

MORE

National Conference • Shoreham Hotel, Washington, D.C.
February 17-19, 1960

5. The Publicity Committee has drafted a Conference Call for use in internal promotion within our own organizations. It is important that our memberships be informed as quickly as possible about the organization of "NOW," our plans for the Washington Conference and the procedures for registration. We suggest that the enclosed Conference Call be publicized in your own membership mailings, bulletins, magazines, press releases, etc., as quickly as possible.

6. The Publicity Committee is also preparing a brochure describing the purposes of the Conference, including an individual registration form. These will be sent to you in bulk shortly. As soon as these are received in your office, please see that they are distributed to your local units as quickly as possible. For additional quantities of the brochure, please call Mrs. Betty Alderson at TR 9-4500, or write to her in care of "NOW" at 15 East 84th Street, New York 28, N.Y.

In view of these decisions, it is important that you:

a. Send back to us at once the enclosed card indicating the minimum number of delegates your organization will send to the Conference;

b. Publicize the "NOW" Conference through the distribution of the Conference Call in all of your organizational media;

c. Make plans to distribute the individual registration forms which you will receive shortly.

If you have any questions concerning these procedures, please do not hesitate to call Mrs. Harold L. Walker, Chairman of the Organization Committee, at GE 4-7701, or Mrs. David D. Baker, Chairman of the Publicity Committee, at RI 9-2200, or write to us in care of "NOW" at 15 East 84th Street, New York 28, N.Y.

Sincerely,

Mrs. Harold L. Walker
Chairman, Organization Committee

Mrs. David D. Baker
Chairman, Publicity Committee

Encl.

CONFERENCE CALL

"The Effects of the Integration Struggle on All Our Children" will be the theme of a National Conference in Washington, D.C., February 17-19 at the Shoreham Hotel, sponsored by "NOW (National Organizations of Women) for Equality in Education."

"NOW" is a group of 18 national women's organizations that have joined hands to dramatize their deep concern with the problems arising out of racial segregation in the nation's schools.

The _____* is proud to be one of the founding members of "NOW for Equality," which marks the first time in our country's history that American women of different races and religions have come together to take action on this issue.

The "NOW for Equality" Conference has been timed to precede the White House Conference on Children and Youth, so that our expression of concern and our recommendations may be communicated to the White House Conference.

A feature of the "NOW for Equality" Conference will be a report on a survey of attitudes toward integration among young people, now being undertaken by social scientists using data gathered by Purdue University. This survey, sponsored by "NOW for Equality," is being carried out with the aid of a grant from the Field Foundation.

The "NOW for Equality" Conference in Washington promises to be another step forward in the continuing struggle for equality for all our citizens. Mrs. Eleanor Roosevelt will give the opening luncheon address. Outstanding authorities in the field will discuss the psychological, social and moral consequences of this issue.

In Workshop Sessions, Conference participants will exchange views on such subjects as "What women's organizations can do to advance equality in education."

Because the "NOW for Equality" Conference marks a historic step in the struggle for equality in education in America, we in _____* hope to be represented by a large and influential group of delegates.

If you wish to participate in the "NOW" Conference, please write to the national office of _____* for a registration form.

---

*Put your organization's name here.

National Organizations of Women

for Equality in Education

15 East 84th Street New York 28, N. Y. TRafalgar 9-4500

Member Organizations

American Ethical Union, National Women's Conference

American Jewish Congress, National Women's Division

Association of Universalist Women

Delta Sigma Theta

Fellowship of the Concerned

General Alliance of Unitarian and Other Christian Women

Hadassah

National Association of Colored Women's Clubs

National Council of Negro Women

National Council of Women

National Women's Forum

Pioneer Women

Seventh Day Baptist General Conference, Women's Society

Union of Orthodox Jewish Congregations of America, Women's Branch

United Automobile Workers, Women's Dept.

United Church Women

United Synagogue of America, National Women's League

Women's International League for Peace and Freedom

December 7, 1959

TO: Sponsors of N.O.W.

FROM: Thelma Richman, Chairman, Planning Committee

There will be an extremely important meeting of N.O.W. Sponsors on Thursday, December 17, at 12:00 Noon at 15 East 84th Street, New York City (in the Dining Room). Luncheon will be served.

You will be receiving additional information as to the agenda shortly. However, please reserve the date and time now and return the enclosed post card indicating that your organization will be represented.

There will be important committee reports and several questions requiring group decision so please make every effort to attend.

A letter will follow.

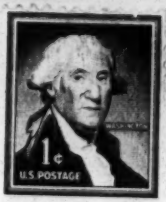
TR:dak
Enc.

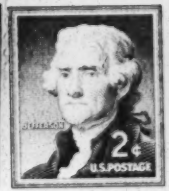
National Conference • Shoreham Hotel, Washington, D.C.
February 17-19, 1960

I will ____ will not ____ attend the N.O.W. meeting on December 17, 1959 at 12:00 Noon in the Dining Room of Stephen Wise Congress House, 15 East 84th Street, New York City.

Name _____

Organization _____





N.O.W. for Equality
15 East 84th Street
New York 28, New York

important

National Organizations of Women

for Equality in Education

15 East 84th Street New York 28, N. Y. TRafalgar 9-4500

December 30, 1959

Member Organizations

American Ethical Union, National Women's Conference

American Jewish Congress, National Women's Division

Association of Universalist Women

Delta Sigma Theta

Fellowship of the Concerned

General Alliance of Unitarian and Other Christian Women

Hadassah

National Association of Colored Women's Clubs

National Council of Negro Women

National Council of Women

National Women's Forum

Pioneer Women

Seventh Day Baptist General Conference, Women's Society

Union of Orthodox Jewish Congregations of America, Women's Branch

United Automobile Workers, Women's Dept.

United Church Women

United Synagogue of America, National Women's League

Women's International League for Peace and Freedom

MEMORANDUM

TO: Presidents and Individual Sponsors

FROM: Mrs. Helen Baker, Publicity Chairman
Richard Cohen, Publicity Director

The press reception at which the organization of NOW for Equality and plans for our Washington conference will be announced is scheduled for Monday, January 18. We are deeply hopeful that you will be able to attend.

Because of newspaper deadline requirements, it has become necessary to change the time of the press reception from 4 PM to 11 AM. We are also changing the place, having been fortunate enough to secure the facilities of the new Inter-Church Center at 475 Riverside Drive to hold our press conference.

This note, then, is to alert you to the changes in time and place of the press reception. The date remains the same.

To summarize:

Date: Monday, January 18, 1960
Time: 11 AM
Place: Inter-Church Center, 475 Riverside Drive, Conference Room, Seventh Floor. (The entrance to the Inter-Church Center is on Claremont Avenue between 119th and 120th Streets.)

We do hope that the change in time and place will not inconvenience you, and we look forward to your participation at the press reception. Won't you fill out the enclosed reply card, so that we will know whether we may count on you?

encl.

National Conference • Shoreham Hotel, Washington, D.C.
February 17-19, 1960

National Organizations of Women

for Equality in Education

15 East 84th Street New York 28, N. Y. TRafalgar 9-4500

February 4, 1960

Member Organizations

American Ethical Union, National Women's Conference

American Jewish Congress, National Women's Division

Association of Universalist Women

Delta Sigma Theta

Fellowship of the Concerned

General Alliance of Unitarian and Other Christian Women

Hadassah

National Association of Colored Women's Clubs

National Council of Negro Women

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Seventh Day Baptist General Conference, Women's Society

Union of Orthodox Jewish Congregations of America, Women's Branch

United Automobile Workers, Women's Dept.

United Church Women

United Synagogue of America, National Women's League

Women's International League for Peace and Freedom

Mrs. M. E. Tilly
Director of Women's Work
Fellowship of the Concerned
Southern Regional Conference
63 Auburn Avenue, N.E., Room 432
Atlanta 3, Georgia

Dear Mrs. Tilly:

I tried to reach you by phone yesterday and was disturbed to learn of your husband's illness. I do hope that he is now on the road to recovery.

I did think you would want to know, however, that we are beginning to be terribly distressed about the slowness of pre-Conference registration, and that we have as yet received no Conference registrations from the Fellowship of the Concerned. I would appreciate your doing whatever you can to urge as many women as possible to attend, and to see to it that they send in their registrations promptly. I remember your telling us that several women were planning to come, and I am therefore puzzled as to why we have not already heard from them.

With warm wishes for your husband's health, and looking forward to seeing you in Washington,

Cordially,

Betty Alderson

Betty Alderson

BA:dp

National Conference • Shoreham Hotel, Washington, D.C.
February 17-19, 1960

cc- Mrs. Wm. Murdoch MacLeod
United Church Women
475 Riverside Drive
New York 27, N. Y.

Phone - Ex 2-4045

February 10, 1960

Mrs. Francis R. Crawford
906 High Street
Farmville, Virginia

Dear Mrs. Crawford:

I suppose you know of the meeting of NOW, NATIONAL ORGANIZATION OF WOMEN meeting in Washington, D. C., February 17-19. (See enclosed)

I think you would have much to contribute to that Conference. The Fellowship of the Concerned will finance the trip for you if you find it possible to attend.

If you want a check in advance, please estimate your travel cost, hotel bill, food, etc, plus the $10.00 registration fee, and let us know the amount and check will be sent you.

Here's hoping you will go.

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET/bec
Encl.

(Dictated by Mrs. Tilly, signed in her absence)

DOMESTIC SERVICE

Check the class of service desired; otherwise this message will be sent as a full rate telegram

FULL RATE TELEGRAM	X
DAY LETTER	
NIGHT LETTER	

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WESTERN UNION

W. P. MARSHALL, PRESIDENT

1206 10-51

INTERNATIONAL SERVICE

Check the class of service desired; otherwise the message will be sent at the full rate

FULL RATE	
LETTER TELEGRAM	
SHIP RADIOGRAM	

NO. WDS.-CL. OF SVC.	PD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED
			SOUTHERN REGIONAL COUNCIL, INC. 63 Auburn Avenue, N. E.	

Send the following message, subject to the terms on back hereof, which are hereby agreed to

FEBRUARY 15, 1960

SHOREHAM HOTEL
WASHINGTON, D. C.

PLEASE RESERVE SINGLE ROOM FOR FEBRUARY 17, 18.

MRS. M. E. TILLY

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION TELEGRAM

W. P. MARSHALL, PRESIDENT

1201

SYMBOLS

DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

The filing time shown in the date line on domestic telegrams is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

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1960 FEB 16 PM 1 11

B YZV025 PD=NHC NEW YORK NY 16 1240PME=

MRS M E TILLY, DIRECTOR OF WOMENS WORK =

ROOM 432 63 AUBURN AVE NE ATLA=

NOW PRESS CONFERENCE WITH MRS ROOSEVELT 12:45 P.M. WEDNESDAY FEB 17 SUITE 600 B HOTEL SHOREHAM. COUNTING ON YOUR PRESENCE=

THELMA RICHMAN, CHAIRMAN NOW PLANNING COMMITTEE.

THE COMPANY WILL APPRECIATE SUGGESTIONS FROM ITS PATRONS CONCERNING ITS SERVICE

CLOSING ADDRESS AND SUMMARY
of
N.O.W. CONFERENCE

Washington, D. C., February 17-19, 1960

by
Hon. Justine Wise Polier, N.O.W. Vice Chairman

This Conference has I believe and hope begun a pilgrimage towards greater understanding among all Americans. It has concerned itself with no sanctimonious or superficial expressions of good will. There has been no paternalistic smugness. Rather there has been honest fact finding and uncomfortable soul searching. No one privileged to participate could have failed to be moved to reexamine values by which we live and the questions which we must face if the United States is to establish freedom for all its inhabitants.

At the opening session, the invocation in its truest sense was given by Mrs. Roosevelt whose life has been one free of all personal pettiness or prejudice, and whose service to all men has provided the symbol of American at its best. In Mrs. Roosevelt we saw again a human being whose way of life has added to the self-respect, the strength, the dignity of men and women throughout the world. And in her service to all she has shown to the world not only the on-going struggle in America but the promise of what democracy can mean if it is practiced.

I shall not try to summarize the significant findings of the studies prepared for this Conference by Dr. Hamburger and Dr. Deutsch. However, I believe that their studies raised two searching questions that concern us as women and citizens. We must discover why a substantial minority of our youth are not committed either to the ideal of equal justice for all or to the preservation of civil liberties, including freedom of speech, as guaranteed by our Constitution. We must ask why our contacts between members of the white and Negro race remain for the most part on an impersonal level with little content.

With such questions in our minds we listened to Dr. Kenneth Clark speak on the psychological effects of segregation. He minced no words as he spoke of it as a form of human cruelty which corroded, debased and dehumanized human beings. While he spoke of the tragic effects on the Negro child thus driven to a sense of inferiority, to aggressive action, or to withdrawal from life he placed more emphasis on the terrible damage done to white children and the moral fabric of America. He was able to help us see the moral conflicts, the guilty feelings, the false and unhealthy sense of superiority and the resulting damage to character structure that segregation imposes on white children.

Dr. Viola Bernard underlined the hurts to children and to adults who draw unearned merit from the myth of white supremacy. She pointed out that while unrealistic or underserved self-esteem based on color or race may give temporary confort, in the long view it only prevents

healthy adjustment. She also pointed out the social pathology or sickness that supported and unified the hate groups in America. As she described these groups as opposing polio vaccines as "poisoned," fluorodation as "a form of poison," mental hygiene as "a lethal poison of mind and body," and finally integration as "an injection of poisoned stock," one understood that these groups were composed of people whose hates fed and were fed by their own inadequacy and mental illness.

In contrast to these somber notes we rejoiced in the panel of Young Americans. We heard from a Negro youth - "I do not want to be accepted as an exception. I want to be accepted and looked upon as a Negro. All that is part of my race, its history, its tradition, its culture, and its hurts are also part of me." These words coming from a young Negro reflect not the drive to be accepted, to be assimilated but to live in dignity and to contribute to the greatness of America all that the Negro has to contribute in and to this land.

From our youthful white Protestant panelist we heard of the pressures exerted where he worked in an industrial plant to have no association with Negro fellow-workers, and the terrible sense of alienation he felt from fellow human beings as they traveled in separate cars, ate at separate tables and went their several ways after work.

And again the question raised by an African youth come to study in the United states who expressed amazement at the lack of a sense of responsibility on the part of American youth for the destiny of America. He noted the concern for education to get a better job, to secure status, to live in the split level house, but little concern for the problems challenging the American way of life as we speak of it, at least on ceremonial occasions.

Again in answer to a question the young Negro panelist politely questioned the concept of brotherhood week--one week in 52--when people speak of brotherhood but oftimes only accentuate the differences between those of different faiths and races. And he noted with a wry smile that on such occasions George Washington Carver was taken out of mothballs to show that the Negroes had produced a great scientist. Again, he noted that this was more a part of a ceremonial occasion than of the daily teaching in American schools.

Not only the words, but the presence of these young people provided both challenge and hope to America. Here were young people who believed in the ideals of America, who acted with dignity, spoke the truth as they saw it, and to whom the freedom and equality of all had indeed become the breath of life.

I feel sure that to many at this Conference they made us deeply aware of the more exposed and heroic struggle of the young Negroes in the South who have this past week challenged the insulting, humiliating and destructive pattern of segregation in Southern stores.

The conduct and actions of the young boys and girls who with courage

and dignity are challenging that segregation in the South are not challenging the South alone. They are challenging Northern industrial and commercial interests which continue to direct and profit by segregation in the South. They are challenging the complacency of all who tolerate this evil or who are indifferent to the terrible damage and hurts to our children resulting from the on-going discrimination and prejudice that violate all great religious teachings and the ideals of our land.

This Conference happily is the result of a growing awareness on the part of women throughout this land that the denial of equal education to all our children is casting a terrible blight over the inner welfare of all our children. Negro mothers have suffered for their children as they saw the denial of education that would make it possible for their children to fulfill their potential. They have been anguished as they saw their children forced to experience the humiliations that are heaped upon them by the double standard of racism in the United States.

Mothers of white children have also begun to realize that the apparent benefits of preferred treatment based on color, with its false assumptions of superiority, its demands for wrongful treatment of other children, and its alienation from children of other races was creating moral conflicts, insensitivity and deterioration of the personal morality of their own children.

That many groups attending this Conference participated in an examination of their own attitudes through a self-survey gave added meaning to the sessions. We faced facts, that are too often glossed over, as we receive the reports showing that contacts between racial groups were most frequent in impersonal areas where they were meaningless or had little content.

In the workshops there were fruitful discussions on many forms of discrimination that affected the opportunities for true equality for children. Experiences and methods of work were shared and explored in order to meet problems in churches, housing, employment, parent-teacher groups as well as in education itself. In this common effort to find a way to be more effective, many of the generalities and niceties of superficial good will yielded to a more profound probing and more honest searching than is common to the American conference.

Thus it was that one participant could both approve the many valuable suggestions that had been made at a workshop and yet question whether the discussants had not put the cart before the horse. She was able to ask "what do you really feel?" How would you feel and what would you do if a Negro moved into your block, next door, or into your building? Would you plan to move and what reasons would you give yourself? Or again if a slum child of a minority group was put next to your child in school would you become fearful that your child's education would be hurt? Would you decide it was not good for the slum child, or that he would not be happy? If Negroes joined your church would you invite them into the auxiliary and to your home? How would you face your

neighbor who asked with raised eyebrow, "And who did you have at your house today?" Summing up she asked: "Do we have answers as liberals? Can we answer the segregationists as long as part of ourselves remain segregationist in feeling?"

This question was again raised by Bishop Pike in his stirring address when he compared the logic and consistency of the segregationists who oppose all change as leading to greater change, with the lack of logic and consistency of many integrationists who fail to commit themselves fully to the deal of one community.

Again at the Conference, with its representatives from North and South, East and West, there was a spirit of humility, a pervasive awareness that there were but a few who had been tried, tested, and found not wanting in courage and commitment to the ideals we sought. Their presence provided inspiration and honest self-questioning as many of us came face to face with those gallant few who had neither flinched nor failed. Some came at personal danger to themselves and their loved ones. Their presence made complacency impossible.

Their presence also reminded us that we were living in a period of transition, that our youth who had ideals and courage were going to face terrible struggles both within themselves and in the outer world. Many of us who knew that we would not be bearing the brunt of this struggle did, however, feel keenly that no matter where we lived, we would face many decisions in our daily life, in our feelings and in our actions both in small and larger matters which would play a part in the attitudes of our children, in the community of which we were a part, and of the world in which we live. We sensed that not to feel and not to act rightly would be a betrayal of those we had come to know in a new sense.

CONFERENCE RECOMMENDATION

Based on the presentations, the discussion, and the recommendations presented at this Conference, I submit for your consideration a statement to be considered as the concensus of this Conference.

This first Conference composed of delegates from sixteen National Organizations with a total membership of 14 million women now draws to an end. It has been a pilgrimage toward greater understanding and social action. We part more determined than ever to achieve equality in education for all our children.

As members of women's organizations we are determined to play our full part in upholding and securing the enforcement of the laws of the land.

In pursuing that goal we call for vigorous action from the Executive, the Legislative and Judicial branches of our Government who have sworn to uphold the law.

We note with hope the promise of laws that will end the disenfranchisement of American citizens that impairs their and their children's citizenship rights.

We recognize that old abuses, fear of change, prejudice and hatred that now lay a heavy burden on the lives of all our children must be faced with courage and challenged anew. We therefore urge that the Golden Anniversary White House Conference on Children face up to this key issue and seek a golden answer that will lift the horizons for all Americans. We are concerned lest the greatest single issue facing our nation's schools, the issue of equality for all our children, be relegated to an unworthy spot by the White House Conference that is directed to plan for the youth of our nation for the coming decade. Surely every effort to avoid this issue, to prevent its full exploration, or to provide palatable opiates would be unworthy of the occasion and of the needs of our children.

We salute young and old Americans who are committed to eradicating the racial injustice that have marred the American ideal of equality and justice for all.

We pledge that we shall, as individuals and as participants in our organization, do all that lies within our power to eradicate prejudice from our hearts and discrimination from our practices. We shall continue our pilgrimage in the firm belief that understanding of and respect for all men must become the basic reality in our relations with our fellow-men.

(This statement was unanimously approved by the Conference delegates. It was further agreed that the National Presidents of the member organizations of N.O.W. would come together immediately after the White House Conference on Children and Youth to discuss the future of N.O.W., its organizational structure and the relationships and activities it can enccurage on a national and local level.)

2/19/60

pg

January 28, 1958

Mrs. J. A. Burt
1815 Enterprise Street
Jackson, Mississippi

Dear Mrs. Burt:

Here is an emergency errand I am asking you to do for me and the Fellowship of the Concerned. Please get me two registration blanks that voters have to use in Mississippi. I would appreciate if if you would rush these to me. When I see you I will tell you why I need them.

I hope you and yours are well. You know always I am interested in all four of you.

With best wishes.

Sincerely,

DT:lec

Dorothy Tilly

Registered

January 28, 1958

Mrs. ~~Robert~~ Ralph T. Wilson
Laurens, South Carolina

Dear Mrs. Wilson:

Here is an emergency errand I am asking you to do for me and the Fellowship of the Concerned. Please get me two registration blanks that voters have to use in South Carolina. I would appreciate it if you would rush these to me. When I see you I will tell you why I need them.

With best wishes.

Sincerely,

DT:lec

Dorothy Tilly

Reg.

January 29, 1958

Mrs. George McCaskey
1526 Second Street
New Orleans, Louisiana

Dear Mrs. McCaskey:

Here is an emergency errand I am asking you to do for me and the Fellowship of the Concerned. Please get me two registration blanks that voters have to use in Louisiana. I would appreciate it if you would rush these to me. When I see you I will tell you why I need them.

With best wishes.

Sincerely,

Dorothy Tilly

DT:lec

SAMPLE

State of South Carolina

APPLICATION FOR REGISTRATION

Dated at ....., S. C. ..... day of ....., 19..

I ..... hereby apply for registration as an elector and certify under oath that:

1. I am a female, a member of the ..... race, born at ....., on ..... I reside at ..... Street in the town or city of ..... or on ..... Road in ..... Township or Parish in ..... County. My nearest voting place is ..... My weight is ..... lbs., my height is ..... ft. ..... in, the color of my eyes ....., the color of my hair .....

( ) 2. I (a) will have resided in South Carolina for at least two years, in this County for at least one year and in my voting precinct for at least four months prior to any election at which I will be entitled to vote if a registration certificate is issued to me upon this application, or

( ) (b) am a minister or spouse of a minister in charge of an organized church in this State, or

( ) (c) am a teacher of public school or spouse of a teacher and will have resided in South Carolina for a period of six months prior to any such election.

( ) 3. I am not an idiot, or insane, a pauper supported at public expense or confined in any public prison.

4. I will demonstrate to the Registration Board that

( ) (a) I can both read and write a section of the Constitution of South Carolina; or

( ) (b) I own and have paid all taxes due last year on property in this State assessed at $300.00 or more.

( ) 5. I (a) have never been convicted of any of the following crimes; burglary, arson, obtaining goods or money under false pretenses, perjury, forgery, robbery, bribery, adultery, bigamy, wifebeating, housebreaking, receiving stolen goods, breach of trust with fraudulent intent, fornication, sodomy, incest, assault with intent to ravish, miscegenation, larceny, or crimes against the election laws; or

( ) (b) Have been legally pardoned for such conviction.

Sworn to and subscribed before me this ..... day of ....., 19.....

.....
Applicant

Examined and found (not) qualifed

.....
Member of Registration Board

.....
Member of Registration Board

Sample Registration Application Lists Voting Requirements

This sample application blank is similar to the one used to register voters in South Carolina and lists the state's voting requirements. The Charleston County Board of Registration books are open this week at St. Andrew's Fire Station No. 2, intersection of State Highways 7 and 61. Hours are 3 to 8 p.m. through Friday.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

S C

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? The 1st, 2nd, and 3rd consecutive Monday, Tuesday, and Wednesday in each month after election. Schools/
2. When and where do Negroes register?
3. Is there an application form to be filled out in order to register? yes If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites __x__, Negroes __x__. yes
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? ____
   b. Was permitted to observe during registration? ____
   c. Talked to people who had registered? ____
   d. Talked to the Registrar? __x__

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

From

MISS EMILY F. FIELDING
122 Logan Street
Charleston, South Carolina

1001 D. Cox St
Florence, S.C.
Mar. 5, 1958

Miss L. E. Cummings
63 Auburn Ave N.E.
Atlanta, Ga.

Dear Miss Cummings:

Thank you for your kind letter relative to the sheet resulting from the conference on Registration.

Kindly send me one hundred copies —

Thanks.

Mrs. J. W. Carry

March 6, 1958

Reverend John Paul Carter
The Canterbury Association
All Saints' Episcopal Church
209 West 27th Street
Austin, Texas

Dear Mr. Carter:

I am enclosing twelve copies of the mimeograph questionnaire which you requested in your letter of March 3, to Mrs. Tilly. She is out of the office this week, but I will call your letter to her attention when she comes in on Monday.

Sincerely,

Luel E. Cummings
Secretary to Mrs. Tilly

/c
Encls.

THE CANTERBURY ASSOCIATION
All Saints' Episcopal Church
209 West 27th Street
Austin, Texas

March 3, 1958

Dear Mrs Tilley,

Thank you for your presentation on negro voter registration in the South at the inter-agency reporting session early last week in Atlanta. I was glad to learn about your work.

Could you please send me several (a dozen or so) copies of the green mimeographed questionaire which you had at the meeting? It is entitled "Another Job For The Fellowship Of The Concerned". I would like to make some use of them here, if it will fit into your plans.

Yours faithfully,

The Rev. John Paul Carter

Dear Mrs. Lilly,

I'm finding more persons to involve in the voter registration project than I had anticipated. Please send me 50 more blanks.

Love -

Jean Russell

824 Tusculum Blvd.
Greenville, Tennessee

March 11, 1958

Mrs. J. W. Curry
401 North Coit Street
Florence, South Carolina

Dear Mrs. Curry:

We are mailing you, under separate cover, one hundred copies of the sheet resulting from the Conference on Registration. We hope this number will be sufficient, if not, please let us know and we will mail you additional copies.

With best wishes.

Sincerely,

Luel E. Cummings
Secretary to Mrs. Tilly

/c
~~Encls~~

Pay

April 8, 1958

Mrs. J. A. Burt
1815 Enterprise
Jackson, Mississippi

Dear Martha:

Your note telling of the death of Mrs. Ratliff was the first we knew of the tragedy. Her going is a loss in many ways and you are not the only one of us who feel "lonely."

I am writing the Fingers. I intended writing to Dr. Finger some days ago when "Concern" the MYF paper, came giving the full story of Millsaps and the Citisens Council. His reply to them was much better than the reply given by the trustees.

Thank you so much for the copy of the Senate Bill No. 2020. As soon as I read it, I went to Bishop Moore's office but he was out of the city. I called Dr. Calhoun of the Presbyterian Social Action group and the request came back for four copies--two for Dr. Calhoun and two for Dr. Hyde. We made Thermo-fax copies for them and we gave a copy to Jim Sells.

Please keep us informed and if the bill passes, get a copy. You are just invaluable to us.

I hope you and yours are happy in Jackson. I was glad when you left Clarkesdale, and ~~you should~~ that you did not go until you came back into your own.

I appreciate your whole family and stands they take.

Love and thanks.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

April 16, 1958

Mrs. D. L. Grizzard, President
Woman's Society of Christian Service
Decatur District
North Alabama Conference of The Methodist Church
Decatur, Alabama

Dear Mrs. Grizzard:

Thank you so much for your letter of April 10, calling our attention to an error in the registration list sent for use in the Alabama-Florida workshop. We regret this error occured for the second time. There were corrections made on the sheet and I thought all were made.

Your interest in the matter was most heartening. If more people like you were proud that the rights and privileges of citizenship of their counties were protected for all people, the troubles of our section would not be so great.

Again thanking you for your letter, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

VICE PRESIDENT
MRS. J. C. A. HAMILTON
829 KIRKWOOD AVENUE
ANNISTON, ALABAMA

PRESIDENT
MRS. L. L. JACKSON
1413 CLEBURN AVENUE, S. W.
BIRMINGHAM, ALABAMA

SECRETARY
WESLEYAN SERVICE GUILD
MRS. WILLIAM MOORE
WINFIELD, ALABAMA

RECORDING SECRETARY
MRS. JOHN R. STOWE
39 CHURCH STREET
BIRMINGHAM 9, ALABAMA

TREASURER
MRS. R. A. CLARK, JR.
P. O. BOX 184
SHEFFIELD, ALABAMA

Woman's Society of Christian Service

OF THE

NORTH ALABAMA CONFERENCE

OF

The Methodist Church

Decatur Alabama
April 10 1958

Mrs. M. E. Tilly
63 Auburn Ave. N. E. Room 432
Atlanta Georgia.

Dear Mrs. Tilly,

Enclosed you will find a list of Negros registered in the various counties in Alabama which was given us at the Consultantion conference held last month at Bethune-Cookman College in Daytona Beach Florida. For Morgan county the information is so wrong that I want you to correct it if you will please. Some months ago on the senate floor this statement was made and the Judge of Probate here sent Mr. Sparkman a letter trying to get the proper facts before the public. I am enclosing a copy of that letter. The figure 4,641 given for population over 21 of the negro race would be nearer right fot the number of voters. I know that Negros have voted in Morgan county for over 15 years anyway. There is no difference made in filing the names of Negros and Whites but for his own use Mr. Almon has put their names on different color cards so as to be able to furnish just this sort of information. Looking over the files I am sure the proportion of Negro to White voters in about the same as the population.

We in Decatur are so very proud of our Negro citizens. They are good upstanding people and errors like this can cause hurt feelings.

Very Truely Yours,

Mrs. D. L. Grizzard
President
Woman's Society of Christian Service
Decatur District
North Alabama Conference

July 26, 1957

Hon. John Sparkman
United States Senator
Senate Office Building
Washington, D. C.

Dear John:

I was both amazed and surprised when you called me on the telephone today and told me that Senator Douglas of Illinois had made the statement on the floor of the Senate or before a Committe that there were no negro voters in Morgan County, Alabama.

Senator Douglas was either uninformed, misinformed, or had no information whatsoever about negro voters in Morgan County, Alabama.

I have been Probate Judge of this County for nineteen years and as such it is my duty to prepare the voting lists for each election, and to keep a record of the qualified voters in each Precinct and in each Box in Morgan County, Alabama.

I have made a hurried check of six boxes in Morgan County, and I find the following facts from the record of the official voting list to be true:

Precinct 1 in Box 3 - White 226
Negro 124
350

This Box is in Decatur at the City Hall where the Mayor's Office is located.

Precinct 1 in Box 18 White 177
Negro 90
267

This Box is in the City of Decatur the election is held in the American Legion Home on Bank St.

Precinct 10 in Box 10 White 60
Negro 88
148

This Box is in Hartselle where the election is held at the City Hall.

Valhermoso Springs, Box 1 White 147
Negro 56
203.

This Box is strictly a rural box about 20 miles from Decatur.

Priceville, Precinct 12, Box 3-White 71
Negro 15
86

This Box is in the Priceville community and the election is held at Winton School House.

Precinct 13, Flint -- White 231
Negro 19
250

This Box is about five miles South of Decatur on U.S. Highway 31 in a small incorporated town.

When I first became Probate Judge of Morgan County, Alabama, there were negro voters. They are added to the voting list each year by the Board of Registrars.

I hope this information will be of some service to you.

Your friend,

T. Alison

Judge of Probate.

TCA/sg

S. C.

416 Thomas St.
Anderson, S. C.
April 29th 1958

Mrs. N. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Dear Mrs. Tilly:

I am happy to report that the information obtained by me and reported was obtained by registering my self, at the court house on a Tuesday afternoon one month ago.

The Registration Office has been open daily for more than a month now, and is open the first Monday in each month of the year. both Whites and Negroes register at the same place .

Respectfully yours
Rev. Azalia M. Harris
Rev. Azalia M. Harris

P. S. I am enclosing an application blank used in Anderson county, Anderson, South Carolina.

Women's Society of Christian Service

THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MRS. ROBERT L. WILCOX
Secretary Christian Social Relations
2205 OLD KNOXVILLE HIGHWAY
LINCOLN PARK, MARYVILLE, TENN.

June 26, 1958

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Room 432
Atlanta, Georgia

Dear Mrs. Tilly:

Enclosed you will find the first reply to the questionnaire on registration practices. In the near future, I am confident that you will receive many more replies.

If you have any materials that you would like to share with the Conference Secretaries of Christian Social Relations, please send them to me at Lake Junaluska in time for the School of Missions which as you know begins July 7th.

Sincerely,
Margaret Wilcox
Margaret Wilcox

Bowling Green Ky.
July 1, 1958

Dear Mrs Pomeec:

I was glad to get this information for you. I am answering No 5. on this page -

The Registrar asks the following questions to both white & negro registrants:

1. State - how long lived in it 1 yr.
2. Co - 6 months -
3. Precinct - 60 days.
4. Age - 18 yr.
5. Full name - address - and party - then they sign the card. also another card is blank

which is made up by the Clerk as a duplicate of his registration. One of these is kept at the Clerk's office at all times as a permanent record. The duplicate is sent to the polls of the precinct for purpose of checking the voting lists.

I know I shall enjoy working with you as my Staff-Lee - as I did Mrs Tarrant. She is a lovely person.

Sincerely

Kate J. Stephenson.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Co. Clerk's Office - Open 5 days after election. Closed 59 days before election
2. When and where do Negroes register? Same as Whites Closed 4 month.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Signature
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____. yes
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? _____X

Warren County, Ky.

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly~~, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

To: Mrs. Tilly;

Date 9/3/58

From Christine Hutchins

To Margaret Wilcox

Here is another questionnaire. I am also enclosing the letter which was attached. I hope you will treat it in confidence but I felt it gave a little more of the feeling and picture than the blank.

I'll be in Marysville Monday for the Seminar. Hope to see you then.

I send this to you; but trust it will stop with you.

Margaret Wilcox.

— Compliments —

Lucille's Letter Service

BIG STONE GAP DISTRICT

Women's Society of Christian Service

The Methodist Church

Coeburn, Virginia,
August, 19, 1958.

Dear Christine:.

Please pardon my delay in getting Questionaire back to you, but have had so many many things coming up here which I could not control to save my life, which accounts for being late getting to you.

Now regarding the Questions regarding the Negro, voting, wish to say that we have never had any trouble here, in fact I have been personally, on good terms with their leaders for many years, have had them come to my home with their troubles, have always listened to them,. I worked untiringly with our Wise County Federation of Women's Clubs to get their new Bland High School at Big Stone Gap, which we are all so very proud of, and in this whole Southwest section we have had good feelings and relationship with the Negroes, which the Good Lord knows I wish this could be said all over our great Nation today.

We have good many Negroes registered and voting, they are treated the same as whites, right here in Wise County, we have 25 Precincts, and four in Coeburn, most of them vote too, we have lost a lot of Negro families the latter years due to unemployment here in this area, but many of the old families are still in the County.

This morning's TV news wasnt so good either, looks like we are headed for more trouble, we have the same problem right in Virginia, down in the Tidewater section which we call the Black Belt, negroes outnumber the whites and certainly out vote them on any issue, this area has caused our leaders to be very careful too. Never did I think I would live to see the day facing all of us, and the breakdown of relationships between the two races, you know the U.S. News, David Lawrence, carried an article weeks ago that the Communists had won their greatest Victory, in this negroe fight, they had been working for the past twenty five years to divide the races and it is here. It is going to take TOLERANCE- UNDERSTANDING and LOVE on the part of both races to solve the problems, the radicals will never do it, and to think our Educational Systems are at stake, and Millions of schoool children are the victims, just isnt morally right.

In closing, I hope I have been able to help YOU some in this answer, and will be glad to cooperate with you always in trying to work TOGETHER on our various problems coming up. Much Love.

Cy Fulton

Cynthia.

Mrs. Silly:

I plan to attend the Fellowship of the Concerned Workshop. I would like to stay at Clark College. Enclosed is a letter for information not publication. Also I will include a letter to Conf. &c. for you. I am seeking information through the Grief about Shelby County. I haven't been successful through Women's Society.

Love,

Margaret Wilcox.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? The Registrar keeps the Books
2. When and where do Negroes register? At the same Precinct that Whites use
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information? From Deputy Treasurer
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? Former one

PRESIDENT
MRS. C. R. AVERA
ROBERTA, GEORGIA

VICE-PRESIDENT
MRS. M. R. HAWK
1217 MCKINLEY STREET
ALBANY, GEORGIA

RECORDING SECRETARY
MRS. RUSSELL A. LENOX
PERRY, GEORGIA

TREASURER
MRS. R. T. NORRIS
1526 HILTON AVENUE
COLUMBUS, GEORGIA

Woman's Society of Christian Service
South Georgia Conference
The Methodist Church

SECRETARY OF CHRISTIAN
SOCIAL RELATIONS
MRS. W. R. BRAGG
1206 N. MADISON STREET
ALBANY, GEORGIA

Oct. 21, 1958

Dear Margaret:

Thank you for a nice meeting in Atlanta.

Think we had a good meeting at Clarke College. I was thankfull for it and the information gained.

My report could be better, but I feel we are making progress, slowly. I hope and pray for understanding and education of our people.

It is always good to be with you.

I'm thankful for the opportunity of going to U. N. and Washington Seminar.

Love,
Hattie W. Bragg.

ALABAMA

County	Non-white Population over 21 1950	Negroes Registered 1956
Autauga	4,042	73
Baldwin	4,493	625
Barbour	7,158	220
Bibb	2,801	235
Blount	429	0 *
Bullock	5,425	6
Butler	6,024	805
Calhoun	8,304	1,800
Chambers	7,175	649
Cherokee	736	250
Chilten	2,027	350
Choctaw	4,822	112
Clarke	6,434	700
Clay	1,010	0 *
Cleburne	380	60
Coffee	3,114	600
Colbert	4,519	921
Conecuh	4,435	960
Coosa	1,828	450
Covington	3,157	175
Crenshaw	2,801	600
Cullman	249	81
Dale	2,454	380
Dallas	18,145	275
De Kalb	443	0 **
Elmore	5,543	226
Escambia	5,425	1,606
Etowah	7,672	2,000
Fayette	1,497	326
Franklin	700	200
Geneva	1,686	300
Green	6,628	157
Hale	7,041	130
Henry	~~3,929~~ 4029	600
Houston	7,211	1,700
Jackson	1,242	625
Jefferson	121,667	7,000
Lamar	1,204	100
Lauderdale	4,022	495
Lawrence	3,010	408
Lee	8,954	500
Limestone	4,013	800
Lowndes	6,512	0 **
Macon	14,539	1,100
Madison	10,333	1,500
Marengo	10,226	170
Marion	384	200
Marshall	604	0 **
Mobile	45,493	6,400
Monroe	5,914	140
Montgomery	34,079	2,176
Morgan	4,641	0
Perry	6,351	300
Pickens	5,547	600
Pike	6,866	720
Randolph	2,728	1,171
Russell	10,135	560
St. Clair	2,363	750
Shelby	3,356	375
Sumter	8,700	295
Talladega	9,318	1,134
Tallapoosa	5,083	0*
Tuscaloosa	14,157	5,500
Walker	3,850	2,800
Washington	2,835	600
Wilcox	8,218	0 **
Winston	63	0

* - Information not secured

** - No Negro registrants known to our representative

SAMPLE

State of South Carolina

APPLICATION FOR REGISTRATION

Dated at ....., S. C., ...day of ....., 19.....

I .....
hereby apply for registration as an elector and certify under oath that:

1. I am a female, a member of the .....race, born at male

....., on .....

I reside at .....Street in the town or city of

..... or

on .....Road in .....

Township or Parish in .....County. My nearest

voting place is ....., My weight is .....lbs.,

my height is ..... ft. ..... in., the color of my eyes .....,

the color of my hair .....,

( ) 2. I (a) will have resided in South Carolina for at least two years, in this County for at least one year and in my voting precinct for at least four months prior to any election at which I will be entitled to vote if a registration certificate is issued to me upon this application, or

( ) (b) am a minister or spouse of a minister in charge of an organized church in this State, or

( ) (c) am a teacher of public school or spouse of a teacher and will have resided in South Carolina for a period of six months prior to any such election.

( ) 3. I am not an idiot, or insane, a pauper supported at public expense or confined in any public prison.

4. I will demonstrate to the Registration Board that

( ) (a) I can both read and write a section of the Constitution of South Carolina; or

( ) (b) I own and have paid all taxes due last year on property in this State assessed at $300.00 or more.

( ) 5. I (a) have never been convicted of any of the following crimes: burglary, arson, obtaining goods or money under false pretenses, perjury, forgery, robbery, bribery, adultery, bigamy, wifebeating, housebreaking, receiving stolen goods, breach of trust with fraudulent intent, fornication, sodomy, incest, assault with intent to ravish, miscegenation, larceny, or crimes against the election laws; or

( ) (b) Have been legally pardoned for such conviction.

Sworn to and subscribed before me
this ..... day of
....., 19.....

.....
Applicant
Examined and found (not) qualified

.....
Member of Registration Board

.....
Member of Registration Board

VOTEless People Are Hopeless People

Mrs Tilly:

It was so good seeing you at the Consultation.

Enclosed is the clipping we talked about —

I dropped Miss Cummings a card requesting 100 copies of the "Sheet" —

Thanks a million
With my love,
Willa Curry

Ky

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? County Court Clerk's office - Books are open 10 days after election to 10 days before election
2. When and where do Negroes register? (Same)
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? _____

Adair Co, Kentucky

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

PERMANENT REGISTRATION OF VOTERS

COUNTY, KENTUCKY

SERIAL	SEX	COLOR	MR. MRS. MISS	LAST NAME	FIRST NAME	MIDDLE NAME	PRECINCT / WARD

STREET NUMBER RURAL ROUTE AND ROAD OR LOCALITY

PARTY AFFILIATION

PARTY CHANGE

OCCUPATION

ADDRESS

POST OFFICE
CITY OR TOWN

NEAREST NEIGHBOR
IF NOT IN CITY OR TOWN

TERM OF RESIDENCE	YEARS	MONTHS	DAYS	APPARENT WEIGHT	APPARENT HEIGHT FEET	APPARENT HEIGHT INCHES	OTHER MEANS OF IDENTIFICATION
STATE							
COUNTY							
PRECINCT							

DATE OF REGISTRATION

_____ 19____

SUSCRIBED AND SWORN TO BEFORE ME

COUNTY COURT CLERK

BY_____
DEPUTY COUNTY

REMARKS. CHANGE OF ADDRESS OR PRECINCT BOUNDARY

REMOVED TO_____ PRECINCT_____ DAY OF_____ 19____

BOUNDARY OF PRECINCT CHANGED TO_____ PRECINCT_____ DAY OF_____ 19____

REGISTRANT MUST BE REGISTERED BY COUNTY CLERK IN PRECINCT OF NEW RESIDENCE.

HIS OR HER MARK

SIGNATURE OF VOTER

IF REGISTRATION CANCELLED GIVE REASON AND DATE AND RETAIN CANCELLED CARDS IN ALPHABETICAL FILE FOR TWO YEARS.

REMARKS

VOTING RECORD

VOTED	1952	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81
PRIMARY ELECTION																														
GENERAL ELECTION																														

ORIGINAL

MR. MRS. MISS	LAST NAME	FIRST NAME	MIDDLE NAME

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

KY

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Ten days after and 59 days before election County Clerks office -
2. When and where do Negroes register? Same place
3. Is there an application form to be filled out in order to register? If so, attach a sample. Yes -
4. Is every one permitted to register after filling out registration forms? Whites Yes ✓, Negroes ✓ Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) ~~Height~~ ~~Weight~~ How long lived in county Party? where live? (Same asked of whites + negroes)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

Trigg ~~Christian~~ County, Kentucky.

FILL IN AND MAIL TO:

~~Mrs. H. E. Tilly~~, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Ky

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William Jennings Bryan - 1896

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In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? County clerk's office
2. When and where do Negroes register? At county clerk's office.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) same blank for all voters.
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) age address
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information? From county clerk.
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? Yes

Marion County, Ky.

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly~~, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Negroes have always voted here the same as whites.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

Ky

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

Bleistein County, Kentucky

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? 5 days after until 59 days before elections
2. When and where do Negroes register? Same where whites do
3. Is there an application form to be filled out in order to register? If so, attach a sample.) No
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes. No for
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) Residence and age
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? ✓

Residence age ~~Ex~~ ~~bmo~~ ~~ba~~ ~~bs~~ preach

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly~~, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Kentucky

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William Jennings Bryan - 1896

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In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? From 5 days after an election until 59 days before an election, in the office of County Court Clerk.
2. When and where do Negroes register? Same time and place.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes - Sample enclosed
4. Is every one permitted to register after filling out registration forms? Whites ~~yes~~ (if age and length of residence comply), Negroes ~~yes~~.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) only those necessary.
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? yes

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly,~~ Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Jo Lynne Wood
Island, Ky. McLean Co.

Key

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? May to Sept. Nov-March - County Clerks Office, Court House
2. When and where do Negroes register? Same place as any other person
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes, the blanks cannot be taken from office
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes. No questions asked as to race or nationality
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) Residence of County and 18 years of age (only requirements)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

CITY OF LOUISVILLE, KY.

SEX	COLOR	PARTY	LAST NAME	FIRST NAME	MIDDLE NAME	PCT.	WARD

AGE	WILL YOU BE 18 YEARS OF AGE OR OVER AT NEXT GENERAL ELECTION	YES	OCCUPATION	NUMBER	STREET

WEIGHT	FT.	IN.	IF NATURALIZED	APT. NO.	ROOM NO.	FLOOR	BIRTH PLACE

HEIGHT			DATE	WHERE	COURT
IN STATE 1 YEAR YES	IN COUNTY 6 MONTHS YES	IN PCT. 60 DAYS YES			

STATE OF KENTUCKY
COUNTY OF JEFFERSON } SS.

SUBSCRIBED AND SWORN TO BEFORE ME THIS

DAY OF 19

His or Her Mark

MOTHER'S NAME

I DO SOLEMNLY SWEAR OR AFFIRM THAT I POSSESS THE LEGAL QUALIFICATIONS TO REGISTER AND THAT THE STATEMENTS MADE BY ME HEREIN ARE TRUE TO THE BEST OF MY KNOWLEDGE AND BELIEF.

ATTEST

SIGNATURE OF APPLICANT

ATTEST

DEPUTY REGISTRAR

INSPECTOR

THE ABOVE REGISTRANT STATED UNDER OATH THAT HE COULD NOT WRITE HIS NAME AND AT HIS REQUEST I SIGNED HIS NAME FOR HIM

ATTEST

ATTEST

DEPUTY REGISTRAR

INSPECTOR

REMARKS

No. ~~22056~~

VOTED	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78
PRIMARY ELECTION																														
GENERAL ELECTION																														

CHANGE OF ADDRESS

PCT.	WARD	NO.	STREET ADDRESS	APT. OR ROOM	DATE	CLERK	REMARKS

PERMANENT REGISTRATION OF VOTERS

_____ COUNTY, KENTUCKY

SERIAL NUMBER	SEX	COLOR	MR. MRS. MISS	LAST NAME	FIRST NAME	MIDDLE NAME	PRECINCT

PARTY AFFILIATION

PARTY CHANGE

OCCUPATION

STREET NUMBER — RURAL ROUTE AND ROAD OR LOCALITY

ADDRESS

ADDRESS

ADDRESS

NEAREST NEIGHBOR IF NOT IN CITY OR TOWN

PRECINCT

PRECINCT

PRECINCT

TERM OF RESIDENCE	YEARS	MONTHS	DAYS	APPARENT WEIGHT	APPARENT HEIGHT FEET	APPARENT HEIGHT INCHES	AGE	OTHER MEANS OF IDENTIFICATION
STATE								
COUNTY								
PRECINCT								

DATE OF REGISTRATION

_____ 19____

SUBSCRIBED AND SWORN TO BEFORE ME

COUNTY COURT CLERK

BY_____

DEPUTY CLERK

IF REGISTRATION CANCELLED GIVE REASON AND DATE AND RETAIN CANCELLED CARDS IN ALPHABETICAL FILE FOR TWO YEARS.

REMARKS: CHANGE OF ADDRESS OR PRECINCT BOUNDARY

_____ PRECINCT_____ DAY OF_____ 19____

HIS OR HER MARK

SIGNATURE OF VOTER

VOTING RECORD

VOTED	1952	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81
PRIMARY ELECTION																														
GENERAL ELECTION																														
CITY ELECTION																														
SPECIAL ELECTION																														

ORIGINAL

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William Jennings Bryan - 1896

Ky

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations: Books are closed 60 days prior to election -

1. When and where are registration books open in your community? 525 West Walnut St, Louisville, Ky -
2. When and where do Negroes register? Same place, same time
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Sample attached
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? yes
   b. Was permitted to observe during registration? Did not need permission
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? yes

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly~~, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Jefferson County, Ky.

(18 yearolds vote in Ky -)

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

Ky

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? County Court Clerk's office - Closed 59 days before & 15 days after elections
2. When and where do Negroes register? Same time & place
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) no other questions
6. Are the same questions asked Negroes and whites? — —
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? Talked to a deputy clerk who does registrations

Owensboro, Daviess County, Kentucky

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

PERMANENT REGISTRATION OF VOTERS

COUNTY, KENTUCKY

SERIAL NUMBER	SEX	COLOR	MR. MRS. MISS	LAST NAME	FIRST NAME	MIDDLE NAME	PRECINCT

PARTY AFFILIATION

PARTY CHANGE

OCCUPATION

STREET NUMBER — RURAL ROUTE AND ROAD OR LOCALITY

ADDRESS

ADDRESS

ADDRESS

NEAREST NEIGHBOR IF NOT IN CITY OR TOWN

PRECINCT

PRECINCT

PRECINCT

TERM OF RESIDENCE	YEARS	MONTHS	DAYS	APPARENT WEIGHT	APPARENT HEIGHT FEET	APPARENT HEIGHT INCHES	AGE	OTHER MEANS OF IDENTIFICATION
STATE	1							
COUNTY		6						
PRECINCT			60					

DATE OF REGISTRATION

_____ 19__

SUBSCRIBED AND SWORN TO BEFORE ME

COUNTY COURT CLERK

BY _____ DEPUTY CLERK

IF REGISTRATION CANCELLED GIVE REASON AND DATE AND RETAIN CANCELLED CARDS IN ALPHABETICAL FILE FOR TWO YEARS.

REMARKS: CHANGE OF ADDRESS OR PRECINCT BOUNDARY

_____ PRECINCT _____ DAY OF _____ 19__

HIS OR HER MARK

SIGNATURE OF VOTER

VOTING RECORD

VOTED	1952	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81
PRIMARY ELECTION																														
GENERAL ELECTION																														
CITY ELECTION																														
SPECIAL ELECTION																														

ORIGINAL

PERMANENT REGISTRATION OF VOTERS

COUNTY, KENTUCKY

SERIAL NUMBER	SEX	COLOR	MR. MRS. MISS	LAST NAME	FIRST NAME	MIDDLE NAME	PRECINCT

PARTY AFFILIATION

PARTY CHANGE

OCCUPATION

STREET NUMBER — RURAL ROUTE AND ROAD OR LOCALITY

ADDRESS

ADDRESS

ADDRESS

NEAREST NEIGHBOR
IF NOT IN CITY OR TOWN

PRECINCT

PRECINCT

PRECINCT

TERM OF RESIDENCE	YEARS	MONTHS	DAYS	APPARENT WEIGHT	APPARENT HEIGHT FEET	APPARENT HEIGHT INCHES	AGE	OTHER MEANS OF IDENTIFICATION
STATE								
COUNTY								
PRECINCT								

DATE OF REGISTRATION

19

SUBSCRIBED AND SWORN TO BEFORE ME

COUNTY COURT CLERK

BY

DEPUTY CLERK

IF REGISTRATION CANCELLED GIVE REASON AND DATE AND RETAIN CANCELLED CARDS IN ALPHABETICAL FILE FOR TWO YEARS.

REMARKS: CHANGE OF ADDRESS OR PRECINCT BOUNDARY

PRECINCT DAY OF 19

HIS OR HER MARK

SIGNATURE OF VOTER

VOTING RECORD

VOTED	1952	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81
PRIMARY ELECTION																														
GENERAL ELECTION																														
CITY ELECTION																														
SPECIAL ELECTION																														

DUPLICATE

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

Ky

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? At Court House Five days after an election until fifty-nine days before an election
2. When and where do Negroes register? Same time and place as above
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes, sample attached
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes ~~yes~~.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are Questions ~~the same~~ that are on the inclosed sample questions asked Negroes and whites? yes
7. How did you obtain this information? From Registrar
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ~~yes~~

Henderson County, Ky.

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly~~, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

5C

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for ~~any~~ new voter - Negro or white - to register. This is a denial of basic democratic principles.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

1. When and where are registration books open in your community? Three days and two nights per week
2. When and where do Negroes register? County Seat, Sumter
3. Is there an application form to be filled out in order to register? (If so, attach a sample.) Yes,
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) Fill the blank or read or write part of the Constitution
6. Are the same questions asked Negroes and whites? Yes,
7. How did you obtain this information? By coaxing people to register
   (a) By going in registration office and observing? Yes
   (b) Was permitted to observe during registration? Yes,
   (c) Talked to people who had registered? Yes,
   (d) Talked to the Registrar? No.

From Mrs. S. L. Williams
R.F.D. 5 - Box 61
Sumter, S.C.

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your house. community? The first Monday in each month, at the court
2. When and where do Negroes register? At the same place.
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes.
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? yes

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

State of South Carolina
APPLICATION FOR REGISTRATION

Dated at....., S. C..... day of....., 19.....

I .....

hereby apply for registration as an elector and certify under oath that:

1. I am a male female, a member of the..... race, born at

....., on.....

I reside at..... Street in the town or city of

or on..... Road in.....

Township or Parish in..... County. My nearest

voting place is..... My weight is.....lbs.,

my height is..... ft..... in., the color of my eyes.....,

the color of my hair.....

☐ 2. I (a) will have resided in South Carolina for at least two years, in this County for at least one year and in my voting precinct for at least four months prior to any election at which I will be entitled to vote if a registration certificate is issued to me upon this application, or

☐ (b) am a minister or spouse of a minister in charge of an organized church in this State, or

☐ (c) am a teacher of public school or spouse of a teacher and will have resided in South Carolina for a period of six months prior to any such election.

☐ 3. I am not an idiot, or insane, a pauper supported at public expense or confined in any public prison.

4. I will demonstrate to the Registration Board that

☐ (a) I can both read and write a section of the Constitution of South Carolina; or

☐ (b) I own and have paid all taxes due last year on property in this State assessed at $300.00 or more.

☐ 5. I (a) have never been convicted of any of the following crimes: burglary, arson, obtaining goods or money under false pretenses, perjury, forgery, robbery, bribery, adultery, bigamy, wifebeating, housebreaking, receiving stolen goods, breach of trust with fraudulent intent, fornication, sodomy, incest, assault with intent to ravish, miscegenation, larceny, or crimes against the election laws; or

☐ (b) Have been legally pardoned for such conviction.

Sworn to and subscribed before me

this ..... day of

....., 19.....

.....
Applicant

Examined and found (not) qualified

.....
Member of Registration Board

.....
Member of Registration Board

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

5 C

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white - to register. This is a denial of basic democratic principles.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

1. When and where are registration books open in your community? The first Mon. and Tues. of each month - County Commissioner's Office - County Court House.
2. When and where do Negroes register? The Same.
3. Is there an application form to be filled out in order to register? (If so, attach a sample.) yes - because this is the beginning of a law passed
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
   * If eligibility is established
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) none other than those indicated under # 4.
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   (a) By going in registration office and observing? yes
   (b) Was permitted to observe during registration? did not ask this
   (c) Talked to people who had registered? yes
   (d) Talked to the Registrar? no

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

* One must either demonstrate his ability to read a section of the constitution (state) or have a tax receipt showing that he pays taxes on at least $300 in property.

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William Jennings Bryan - 1896

S C

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Every weekday at the Orangeburg, S.C. City Hall
2. When and where do Negroes register? Same as above
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes.
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? _____

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Aiken S.C.

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William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? County court house
2. When and where do Negroes register? County Court House
3. Is there an application form to be filled out in order to register? no If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? none (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? ✓
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? _____

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

SAMPLE

State of South Carolina

APPLICATION FOR REGISTRATION

Dated at ....., S. C., ...day of ....., 19.....

I .....
hereby apply for registration as an elector and certify under oath that:

1. I am a female, a member of the ..... race, born at
male

....., on .....

I reside at .....Street in the town or city of

..... or

on .....Road in .....

Township or Parish in .....County. My nearest

voting place is ....., My weight is .....lbs.,

my height is ..... ft. ..... in., the color of my eyes .....,

the color of my hair .....

( ) 2. I (a) will have resided in South Carolina for at least two years, in this County for at least one year and in my voting precinct for at least four months prior to any election at which I will be entitled to vote if a registration certificate is issued to me upon this application, or

( ) (b) am a minister or spouse of a minister in charge of an organized church in this State, or

( ) (c) am a teacher of public school or spouse of a teacher and will have resided in South Carolina for a period of six months prior to any such election.

( ) 3. I am not an idiot, or insane, a pauper supported at public expense or confined in any public prison.

4. I will demonstrate to the Registration Board that

( ) (a) I can both read and write a section of the Constitution of South Carolina; or

( ) (b) I own and have paid all taxes due last year on property in this State assessed at $300.00 or more.

( ) 5. I (a) have never been convicted of any of the following crimes: burglary, arson, obtaining goods or money under false pretenses, perjury, forgery, robbery, bribery, adultery, bigamy, wifebeating, housebreaking, receiving stolen goods, breach of trust with fraudulent intent, fornication, sodomy, incest, assault with intent to ravish, miscegenation, larceny, or crimes against the election laws; or

( ) (b) Have been legally pardoned for such conviction.

Sworn to and subscribed before me
this ..... day of
....., 19.....

.....
Applicant
Examined and found (not) qualified

.....
Member of Registration Board

.....
Member of Registration Board

VOTEless People Are Hopeless People

Springfield, Tenn
Robertson Co.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

FEM

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Thursday's + Saturdays at Court House Springfield -
2. When and where do Negroes register? same
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

FILL IN AND MAIL TO: Mrs J. L. Atkins. Cedar Hill

~~Mrs. M. E. Tilly, Fellowship of the Concerned~~
~~Southern Regional Council~~
~~63 Auburn Avenue, N. E., Room 432~~
~~Atlanta, Georgia~~

MRS. HORACE W. WILLIAMS
1903 LOMBARDY AVENUE
NASHVILLE 12, TENNESSEE

Scott Co.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Scott - Open in Jackson everyday
2. When and where do Negroes register? Same
3. Is there an application form to be filled out in order to register? If so, attach a sample.) No
4. Is every one permitted to register after filling out registration forms? Whites If qualified Negroes 1 year State, 3 Mo. County
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) (over)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

10 days before election
18,000

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly, Fellowship of the Concerned~~
~~Southern Regional Council~~
~~63 Auburn Avenue, N. E., Room 432~~
~~Atlanta, Georgia~~

MRS. HORACE W. WILLIAMS
1903 LOMBARDY AVENUE
NASHVILLE 12, TENNESSEE

Mrs Elliott. Dist. C.S.A.

Get name of party
when born where,
where they live —
what occupation — etc Color eyes

Mt. Pleasant Dist - Hickman Co.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

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There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? County Court House
2. When and where do Negroes register? Same place as white at Court House
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites ✓, Negroes ✓. under proper stipulations
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

FILL IN AND MAIL TO:

~~Mrs. W. E. Tilly, Fellowship of the Concerned~~
~~Southern Regional Council~~
~~63 Auburn Avenue, N. E., Room 432~~
~~Atlanta, Georgia~~

MRS. HORACE W. WILLIAMS
1903 LOMBARDY AVENUE
NASHVILLE 12, TENNESSEE

For your guide here ~~are~~ is a list of questions for you to fill in from your observations:

Fla

1. When and where are registration books open in your community? yes
2. When and where do Negroes register?
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites?
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? _____

Registration books were brought into the nego homes. No questions were asked. Free registration here in West Palm Beach.

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Mrs J. M. Richards Jr
721 Kanuga Dr
West Palm Beach Fla.

NORFOLK VIRGINIA

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Except 30 days before each election
2. When and where do Negroes register? Same places and same time.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) "Blank Sheet" registration in effect July 1 - (Books closed June 16-30)
1958
4. Is every one permitted to register after filling out registration forms? Whites yes if qualify, Negroes yes if qualify
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) (over)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? yes
   b. Was permitted to observe during registration? yes
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? yes

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

1. Is poll tax paid?
2. How long have you lived in Virginia and Norfolk City?
3. Have you ever registered in Virginia before? Where? (write for transfer)
4.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? open all the year closed 30 days before election
2. When and where do Negroes register? same as whites
3. Is there an application form to be filled out in order to register? If so, attach a sample.) registers in person
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) over
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

5. birth place & date - present residence -
if own property - length of residence in State & County
where last registered: full name - occupation
male or female - if can't read - weigth - heigth
color hair + eyes - handicap - mark X
party affiliation

Tenn

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

Maryville, Tenn.
Blount County

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Remain open.
2. When and where do Negroes register? Election Commissioner's Office - any time.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) No.
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing? Yes
   b. Was permitted to observe during registration? Yes
   c. Talked to people who had registered? Yes
   d. Talked to the Registrar? Yes.

Age. Have been lived in Tenn and the County.

Must be registered 30 days before any election.

Registered myself since moving into Blount County.

Glad Lines stressed in local paper and over local radio news broadcasts.

FILL IN AND MAIL TO:

Mrs. M. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia

Louis Co. (Lewis Co.)

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William Jennings Bryan - 1896

Fem

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community?
2. When and where do Negroes register? Lewis Co court house
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites?
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? X
   d. Talked to the Registrar? _____

FILL IN AND MAIL TO:

~~Mrs. W. E. Tilly, Fellowship of the Concerned~~
~~Southern Regional Council~~
~~63 Auburn Avenue, N. E., Room 432~~
~~Atlanta, Georgia~~

MRS. HORACE W. WILLIAMS
1903 LOMBARDY AVENUE
NASHVILLE 12, TENNESSEE

Wheeler County Ga.

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William Jennings Bryan - 1896

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? 2 4 day a week (yearly) every day before elections (30 day
2. When and where do Negroes register? same Reg office
3. Is there an application form to be filled out in order to register? If so, attach a sample.) NO except Absentee
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) see other side
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? ✓
   b. Was permitted to observe during registration? ✓
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

FILL IN AND MAIL TO:

~~Mrs. M. E. Tilly, Fellowship of the Concerned~~
~~Southern Regional Council~~
~~63 Auburn Avenue, N. E., Room 432~~
~~Atlanta, Georgia~~

MRS. HORACE W. WILLIAMS
1903 LOMBARDY AVENUE
NASHVILLE 12, TENNESSEE

#5.

LAST NAME - Middle Initial + first Name

St - Rt + TOWN Address

If previously Registered - County + town where registered -

Marital status.

Color + vocation

State, County or foreign country where born, day, month + year -

if foreign birth, Date of naturalization

- if dis qualified as voter by Court decree if reinstated give date + court.

if not able to write, give height, color of eyes + hair + any marks of identification + reason for inability to write.

Are you a citizen of U States, 21 yrs of age + resided in State of Texas for at least 1 yr + in County for at least 3 (three) months.

Adams, Tenn.
7th Dist
Tenn

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William Jennings Bryan - 1896

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Court House (Thursday Saturday)
2. When and where do Negroes register? Same as above
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes -
7. How did you obtain this information?
   a. By going in registration office and observing? yes
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? _____

Registrant must be resident 3 mos. State 1 yr.

I am local Registrar for 7th Dist.

FILL IN AND MAIL TO:

~~Mrs. N. E. Tilly, Fellowship of the Concerned
Southern Regional Council
63 Auburn Avenue, N. E., Room 432
Atlanta, Georgia~~

Mrs Gus Elliott Sr.
Adams. Tenn.

MRS. HORACE W. WILLIAMS
1903 LOMBARDY AVENUE
NASHVILLE 12, TENNESSEE

Cottondale
Aug 12

Dear Mrs. Hodges –

Will you please pay a visit to your Registrars office and fill in this inclosed questionaire? Mail it to Mrs. W. C. Carter, Prattville Ala. If inconvenient for you at this time will you please give it to Mrs. Louie D. Means, Box 228 of St. Andrew Church or to Mrs. Harry B. Ackerman (First Church) 116 N. Cove Terrace –

We want one from each county and am asking the Christian Social Relations Secretaries nearest the count house.

I hope this finds you and yours well and able to enjoy this "Good Ole Summer Time"

Lovingly
Una Lewis

Dear Mrs Ackerman,

If it is impossible for you to visit the Registrars office at this time. will you please give the questionaire to Mrs. Meave.

Mrs. Hodges

I hope this reaches you in time.

Suzanne Ackerman

Group Tours Migrant Camps

The Councils of United Church Women of both counties combinbined their efforts as hostesses on July 9th for Open House in the migrant camps in which they are working. About 200 people from various parts of Virginia and elsewhere came to visit. After a noon lunch at the Health Center in Accomac (due to threatening weather) a train of cars went touring, after the project of Migrant Ministry was presented by several of the leaders including Rev. Myron Miller, Pres. Council of Churches of Va., and Mrs. Henry Lee Robison, Pres. of United Council of Church Women, of Va., both from Richmond.

Three camps in Accomack county were visited: the new Migrant Ministry Center at Mappsville, the church and day school for Melfa camp for which a church nearby is used, and the Cullen Camp. Our teachers, Rev. Paul Easley, Mrs. Edith Wilson and Mrs. Evelyn Mason, were in action and the children had a part in the welcome. Samples of their work had been arranged for display such as sewing, painting and drawing, craft work and lettering. At the Mappsville Camp the migrants had created a lovely wooden plaque on which a cross was mounted, to present to Mrs. R. S. Etter for the Accomack Council of United Church Women as a token of their appreciation along with an envelope containing $10.40 which they had collected among themselves as a contribution to the new building. Also at Melfa school another woman from the camp made a presentation speech and gave just such a beautiful plaque to the representatives, Mrs. Purnell and Mrs. Duffy of the United Colored Missionary Society, which provides volunteers for the school work in the camps. This was a surprise and a very touching part of the program.

The children, the mothers, the teachers, the volunteers and local Council joined in presenting a story of pride in the progress that has been made on the Eastern Shore in the work called "Migrant Ministry".

The Accomack County part of the tour was closed by an interesting question and answer period at Cullen Camp and a plea that all will remember from the camp manager, Mr. D. Woodson there. Rev. Paul Easley spoke for a few minutes and closed the program with a prayerful plea "As you have done it for the least of these—"

The group hastened to the Child Care Center at Cheriton labor camp which has increased its work a hundred percent since its early days. Mrs. Tom Gaskill, Rev. Isaac Henderson, Mr. Williams, the camp manager, should indeed feel pride in the work being carried on there. The large church and school room, kitchen, bath and nursery room and fenced-in play yard is an inspiring sight in action. Four teachers and a cook are kept busy from dark til dark again, in giving lessons and care. Rev. Henderson assures us that the need for expansion is urgent in Northampton County.

In spite of a late deluge of long needed rain, the visitors expressed keen interest and great joy in the work program of Migrant Ministry on the Eastern Shore of Virginia. From these visitors come much of the money and material donations without which the service could not be carried on. Rev. Myron Miller left expressing his thanks to all for all the things that went into making the great day a success.

10,000 migrants are living on the E. Shore at present and many more thousands will have passed through before fall.

Fill out + return to me with your October report.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

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There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? At a lawyers office provided for this.
2. When and where do Negroes register? Same place the white do.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes.
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes. If they pass the test - able to read + write, etc.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) They are not, only if they are 21, have paid poll tax, etc.
6. Are the same questions asked Negroes and whites? There is no discrimination
7. How did you obtain this information?
   a. By going in registration office and observing? ✓
   b. Was permitted to observe during registration? ✓
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓
   By observing when registering.

Questions to answer

Name & address

Age & date of birth

Place of birth

Residence at time of registration

" 1 yr. before

Occupation

" 1 yr. before

If they have voted before and where

If these can be answered satisfactorily without help and they have never been charged with crime they are permitted to register.

REGISTRATION CARD

Name _____ Date _____
(First) (Middle) (Maiden) (Last)

Mailing Address _____ District _____ Precinct ____ Ward ____

Age _____ Date of Birth _____ Place of Birth _____
(Town) (County) (State)

Sex _____ Color of Eyes _____ Color of Hair _____ Weight _____ Height _____ Race _____

Occupation _____

Mother's Maiden Name _____ Father's Name _____

Will Assistance in Marking or Voting Ballot Be Required as set out in Code Section 34-1905? _____.

OATH OF APPLICANT

GEORGIA, BIBB COUNTY.

I do swear, or affirm, that I am a citizen of the United States and of this State; that I am 18 years of age, or will be on the _____ day of _____, 19____; that I have resided in this State for one year, and in this county for six months, immediately preceding the date of this oath, or will have so resided on the ____ day of _____, 19____; that I believe I possess the qualifications of an elector required by the Constitution of this State; that I am not registered in any other county; that I am not registered under any other name; that I have correctly answered the questions appearing elsewhere on this card under the words: "Questions Propounded to Applicant"; that the information contained elsewhere on this card is true.

Sworn to and subscribed to in the actual presence of:

(Sign here) _____

_____
(Deputy) Registrar

The foregoing application is hereby _____ Reason _____

BIBB COUNTY BOARD OF REGISTRARS

Date _____ By: _____
Registrar

QUESTIONS PROPOUNDED TO APPLICANT

"Have you ever been convicted in any court of competent jurisdiction of treason against the State, of embezzlement of public funds, malfeasance in office, bribery or larceny, or of any crime involving moral turpitude, punishable by the laws of this State with imprisonment in the penitentiary?_____ If so, what was the offense, the place and court of conviction and the approximate date?_____

If so, and if pardoned, what was the date of the pardon?_____

"Under what constitutional classification do you desire to make application for registration?"

1. Literacy ☐ 2. Literacy-physical disability ☐

3. Good character and understanding duties of citizenship ☐

Applicant was this day served with notice to appear before Registrars on_____day of_____, 19____.

Remarks: _____

Date Voted

_____

_____

_____

_____

_____

District..... REGISTRATION CARD Date.....

Name .....
(Printed or Typed) (First) (Middle or Initial) (Maiden) (Last)

Mailing Address .....

Age..... Place of Birth .....
(Town or City) (County) (State)

Date of Birth..... Sex..... Color of Eyes..... Color of Hair.....

Weight ..... Height ..... Race ..... Occupation .....

Father's Name ..... Mother's Maiden Name .....

Will assistance in marking or voting ballot be required as set out in Code Section 34-1905? .....

Georgia, Laurens County

I do swear, or affirm, that I am a citizen of the United States and of this State; that I am 18 years of age, or will be on the..... day of ....., 19.....; that I have resided in this state for one year, and in this county for six months, immediately preceding the date of this oath, or will have so resided on the ..... day of ....., 19.....; that I believe I possess the qualifications of an elector required by the Constitution of this State; that I am not registered in any other county; that I am not regis-

(Colored people)

tered under any other name; that I have correctly answered the questions appearing elsewhere on this card under the words: "Questions Propounded to Applicant"; that the information contained elsewhere on this card is true.

(Sign here) .....

(Signature shall be the same as name appearing elsewhere on card.)

Sworn to and subscribed to in the actual presence of: .....

(Deputy) Registrar

Questions Propounded to Applicant

"Have you ever been convicted in any court of competent jurisdiction of treason against the State, of embezzlement of public funds, malfeasance in office, bribery or larceny, or of any crime involving moral turpitude, punishable by the laws of this State with imprisonment in the penitentiary? If so, what was the offense, the place and court of conviction and the approximate date? If so, and if pardoned, what was the date of the pardon?

"Under what constitutional classification do you desire to make application for registration?"

.....

Board of Registrars

By: .....

Dublin Dist.

District _____ **REGISTRATION CARD** Date _____

Name _____
(Printed or Typed) (First) (Middle or Initial) (Maiden) (Last)

Mailing Address _____

Age _____ Place of Birth _____
(Town or City) (County) (State)

Date of Birth _____ Sex _____ Color of Eyes _____ Color of Hair _____

Weight _____ Height _____ Race _____ Occupation _____

Father's Name _____ Mother's Maiden Name _____

Will assistance in marking or voting ballot be required as set out in Code Section 34-1905? _____

(white)

Georgia, Laurens County

I do swear, or affirm, that I am a citizen of the United States and of this State; that I am 18 years of age, or will be on the _____ day of _____, 19____; that I have resided in this state for one year, and in this county for six months, immediately preceding the date of this oath, or will have so resided on the _____ day of _____, 19____; that I believe I possess the qualifications of an elector required by the Constitution of this State; that I am not registered in any other county; that I am not regis-

tered under any other name; that I have correctly answered the questions appearing elsewhere on this card under the words: "Questions Propounded to Applicant"; that the information contained elsewhere on this card is true.

(Sign here) _____

(Signature shall be the same as name appearing elsewhere on card.)

Sworn to and subscribed to in the actual presence of: _____

(Deputy) Registrar

Questions Propounded to Applicant

"Have you ever been convicted in any court of competent jurisdiction of treason against the State, of embezzlement of public funds, malfeasance in office, bribery or larceny, or of any crime involving moral turpitude, punishable by the laws of this State with imprisonment in the penitentiary? If so, what was the offense, the place and court of conviction and the approximate date? If so, and if pardoned, what was the date of the pardon?

"Under what constitutional classification do you desire to make application for registration?"

_____

Board of Registrars

By: _____

Fill out & return to me with your October report.

The humblest citizen of all the land, when clad in the armor of a righteous cause is stronger than all the hosts of Error.
William Jennings Bryan - 1896

ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? At registrar's home
2. When and where do Negroes register? At registrar's home.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes.
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
   If have lived in State 1yr.-in ~~city or~~ county 6 mos. ~~yes~~ precinct 30 days
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes.
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

5. Must register on or before 30 days before election.

Questions asked ;

Name -birthday
Present Address -previous address
If moved within two years.
If voted before -if so in what state,precinct and county.
If pole tax is paid
If ever commited a crime ,if so if have been pardoned.
If all taxes against them are paid.

(Form No. 1)

CONSTITUTION OF VIRGINIA—SECTION 20—*Who May Register.* **Every citizen of the United States, having the qualifications of age and residence required in section eighteen, shall be entitled to register, provided:**

First. That he has personally paid to the proper officer all State poll taxes legally assessed or assessable against him for the three years next preceding that in which he offers to register; or, if he came of age at such time that no poll tax shall have been assessable against him for the year preceding the year in which he offers to register, has paid one dollar and fifty cents, in satisfaction of the first year's poll tax assessable against him; and,

Second. That, unless physically unable, he make application to register in his own handwriting, without aid, suggestion, or memorandum, in the presence of the registration officer, stating therein his name, age, date and place of birth, residence and occupation at the time and for the one year next preceding, and whether he has previously voted, and if so, the State, County, and precinct in which he voted last; and,

Third. That he answer on oath any and all questions affecting his qualifications as an elector, submitted to him by the registration officer, which questions, and his answers thereto, shall be reduced to writing, certified by the said officer, and preserved as a part of his official records.

CODE OF VIRGINIA—SECTION 24-68—*Application for Registration in Handwriting of Applicant Required.* **Such applicant, unless physically unable to do so, shall make application to the registrar in his own handwriting, without aid, suggestion, or memorandum, on a sheet of paper containing no written or printed data, information, questions or words, in the presence of the registrar, stating therein his name, age, date, and place of birth, residence, and occupation at the time and for the one year next preceding, and whether he has previously voted and, if so, the State, county, and precinct in which he voted last.**

Questionnaire Form

Have you paid all poll taxes assessed or assessable against you? _____

Years Paid _____

If naturalized, date of papers _____

Issued by _____ Court of _____

Have you ever been convicted of a crime which would disqualify you from registering and voting under Section 24-18 of the Code of Virginia?

_____

Have disabilities been removed? _____

Date of pardon or certificate _____

REGISTRATION OATH

I, _____ do solemnly swear (or affirm) that I am entitled to register under the Constitution and laws of this State, and that I am not disqualified from exercising the righ of suffrage by the Constitution of Virginia

Signed _____

- - - - -

Subscribed and sworn to before me this _____ day of _____

R _____
Registrar

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William Jennings Bryan - 1896

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There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods: Return at once to me Please

County
City

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

City of Tifton 142 County Clerk's office - any day office is open.

1. When and where are registration books open in your community? County Commissioners office Everyday that the courthouse is open unless for some reason the Board of Registrars closes them.
2. When and where do Negroes register? Just as the white people register.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes, the official State of Georgia application blank. I could not get one today.
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes, however All must prove they can read and write.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) The only questions asked were those on the application blank.
6. Are the same questions asked Negroes and whites?
7. How did you obtain this information?
   a. By going in registration office and observing? (A member of the committee has taken people in to the office to register.)
   b. Was permitted to observe during registration? (By committee, one on the Valdosta district C.S.R. committee)
   c. Talked to people who had registered? Yes
   d. Talked to the Registrar? Yes

3. Only an affidavit of residence. 1 year in State 6 mo. in city

4. Any one who can read and write.

5. Question not asked except concerning residence.

6. a. c-yes b. Only white people registered while I was there. d-yes

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ANOTHER JOB FOR THE FELLOWSHIP OF THE CONCERNED

In 1948, when all was not well in many of our Southern courts, women--church women--sat in the courts, oftentimes saying nothing, but by their very presence, the character of the courts was changed for better. Now, in an effort to circumvent the Civil Rights legislation passed by Congress last fall and at the same time curtail a large registration of Negroes, our several Southern states are in the process of passing very restrictive voters' registration legislation which will make it very difficult for any new voter - Negro or white to register. This is a denial of basic democratic principles and will bring in its trail injustices and discrimination that will inevitably bring law suits costly both to the taxpayer and the defendant.

There is something we can do as we did in our campaign "Know Your Courts as You Know Your Schools." We must know our Registrars and their methods:

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Open all the time - County Court House
2. When and where do Negroes register? same as 1-
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes, sample enclosed
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) see regulation card
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information? registrars office
   a. By going in registration office and observing? yes
   b. Was permitted to observe during registration? yes
   c. Talked to people who had registered? no
   d. Talked to the Registrar? yes (deputy registrar.)

Name of County & Place

Mrs E. F. Moore, Sec. C. S. R. Riverside W. S. C. S.
Macon, Bibb County -

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William Jennings Bryan - 1896

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

County
City

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Tax Commissioner's Office — all time
2. When and where do Negroes register? Same as whites
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Samples enclosed.
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information? From Tax Commissioner
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? yes

(over)

All persons must register six months prior to the primary in order to be eligable to vote in any primary.

Fill out + return to me with your October report.

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For your guide here are a list of questions for you to fill in from your observations: prior to election

1. When and where are registration books open in your community?
2. When and where do Negroes register? same as whites
3. Is there an application form to be filled out in order to register? If so, attach a sample.) no
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) none
6. Are the same questions asked Negroes and whites?
7. How did you obtain this information?
   a. By going in registration office and observing? yes
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? no

Fill out + return to me with your October report.

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William Jennings Bryan - 1896

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? all year, they are closed one month before election
2. When and where do Negroes register? Same place the white people do.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

age
Sex
How long you have
lived in county of
Warren.
If you have payed
your taxes.

Fill out + return to me with your October report.

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AND OBSERVING METHODS USED.

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For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Until 30 days before elections at E.K. Brooks, Jr. Onemo, Va.
2. When and where do Negroes register? Same times + place
3. Is there an application form to be filled out in order to register? If so, attach a sample.) yes
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes. if they can fill in blanks properly
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? By telephone so I could not get sample as requested

Knoxville District
Holston Confer.

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William Jennings Bryan - 1896

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For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? at the County Election Commission's office
2. When and where do Negroes register? at the same place
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to ~~the Registrar~~? ✓
   a lawyer

Fill out & return to me with your lectoher report

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AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? City Hall
2. When and where do Negroes register? City Hall
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? No - not recently

Are forms easy there in Georgia? No discrimination. There are more Negroes than whites. Votes at the place I registered

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****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Hillsborough County Court House
2. When and where do Negroes register? Same as #1.
3. Is there an application form to be filled out in order to register? (If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites Not applicable Negroes Not applicable.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? _____
   e. From observation when I registered.

By a Negro male school teacher.

5. Only the usual and necessary ones pertaining to place of birth, date of birth etc.

Return to me nov. 15 - Miss

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Dade County
116 N.W. Flagler St.
Miami

BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? All times except 30 days prior and following election.
2. When and where do Negroes register? At the same office or precinct as anyone else
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes— see enclosure
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) see enclosure
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office ~~and observing~~? Yes
   b. Was permitted to observe during registration? I would have been
   c. Talked to people who had registered? None registering.
   d. Talked to the Registrar? Yes

West Palm Beach District - Wayne -

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****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Designated Districts + Court House
2. When and where do Negroes register? - Districts + Court House april 2 - aug 9
3. Is there an application form to be filled out in order to register? If so, attach a sample.) registration form only
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing? yes
   b. Was permitted to observe during registration? yes
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? yes

Edwards

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BY VISITS TO THE OFFICE
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****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Open 5 days after election - stay open until 30 days before another election.
2. When and where do Negroes register? Chamber of Commerce Building Same as whites.
3. Is there an application form to be filled out in order to register? If so, attach a sample.) ____
4. Is every one permitted to register after filling out registration forms? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing? ✓
   b. Was permitted to observe during registration? ____
   c. Talked to people who had registered? ✓
   d. Talked to the Registrar? ✓

St Pete

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BY VISITS TO THE OFFICE
AND OBSERVING METHODS USED.

****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? County Court House
2. When and where do Negroes register? Court House
3. Is there an application form to be filled out in order to register? If so, attach a sample.) No
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes. (*over)
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) (*over)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? ✓

over

8- Once registered, registration permanent unless no vote in county-wide election for 2 yrs.; moves to another county, changing party or changing name.

FILL IN AND MAIL TO:

Requirements for voting:

1- Year's Florida residency or half year's County residency
2- Citizen of the United States
3- 21 years of age
4- Party affiliation
5-

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****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? City Hall, Before & after elections
2. When and where do Negroes register? City Hall
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites yes, Negroes yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? yes
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? yes
   d. Talked to the Registrar? _____

Hattiesburg, Miss

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****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Circuit Clerk's office
2. When and where do Negroes register? In the office
   No Negroes register here
3. Is there an application form to be filled out in order to register? If so, attach a sample.)
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites?
7. How did you obtain this information?
   a. By going in registration office and observing?_____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? _____

Trying to register myself

Hally Springs, Miss

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****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Court House - Chancery Clerk's Office
2. When and where do Negroes register? Chancery Clerk's Office
3. Is there an application form to be filled out in order to register? If so, attach a sample.) Yes
4. Is every one permitted to register after filling out registration forms? Whites _____, Negroes _____. Don't Know
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.)
6. Are the same questions asked Negroes and whites? Do not know
7. How did you obtain this information?
   a. By going in registration office and observing? _____
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? X
   d. Talked to the Registrar? _____

Marshall County is the largest negro county in the State of Miss and only 15 voters
No. 6. Attitude

Greenville

Return soon as possible

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William Jennings Bryan - 1896

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****

For your guide here are a list of questions for you to fill in from your observations:

1. When and where are registration books open in your community? Court House - 6 weeks before time to vote
2. When and where do Negroes register? Same place
3. Is there an application form to be filled out in order to register? If so, attach a sample.) No -
4. Is every one permitted to register ~~after filling out registration forms~~? Whites Yes, Negroes Yes.
5. What questions were asked by the Registrar? (Use another sheet of paper to list them, if many questions were asked.) Age - Occupation Party
6. Are the same questions asked Negroes and whites? Yes
7. How did you obtain this information?
   a. By going in registration office and observing? Yes -
   b. Was permitted to observe during registration? _____
   c. Talked to people who had registered? _____
   d. Talked to the Registrar? _____

EDWARD P. MORGAN • 4461 CONNECTICUT AVE., N. W. • WASHINGTON

April 10, 1956

Dear Mrs. Tilly:

I have heard your name and about your uncompromising stand on racial questions. I wish it were possible to have a personal visit with you, but barring that for the moment, I hope you don't think it presumptuous of me to ask some questions. I have asked Mr. Mitchell some questions, and would like to put the same questions to you. Your answers will clarify my own thinking. Some of them might be useful to quote, but you may feel you can speak more freely if you are not quoted. I will leave that entirely up to you.

The President has made some guarded statements in support of the Supreme Court and integration. Do you think he should be more outspoken and forthright? Do you think it would ease the tension if he were to make a direct appeal to the nation in a kind of Fireside Chat? An appeal which would throw

the whole weight of his prestige on the side of calmness and moderation, but making it plain that the Constitution and the Court were there to be upheld?

Do you see any merit in the President's recommendation that a bi-partisan commission be created by Congress? Norman Thomas has endorsed this. Do you think it would be wiser for the President to call a conference himself? What kind of a conference should this be? The New York Times has suggested that something might come from a conference on a so-called middle level, getting responsible industrialists and civic leaders together with representatives of Government, Labor, and national groups. The implication was that if the industrialists who control so many payrolls, so much advertising, and have so much influence were really to commit themselves to integration as the "soundest long-run business policy" it might have a great effect.

Yes they hold one of the keys

Do you think the Department of Justice is doing too much or not enough, or in actuality nothing at all in investigating violations of the Constitutional rights of citizens eligible to vote?

No!

Am I wrong in my impression (strengthened incidentally when I visited Atlanta right after the Supreme Court decision in 1954) that there are a lot of respectable people in the South who though they don't accept integration do not accept lawlessness and violence either, and would so indicate if they weren't afraid of reprisals? I get an occasional letter from persons of this type after listening to one of my broadcast comments, but I have no way of knowing, of course, how representative they are. (I am taking the liberty of sending you a few of my comments on the subject).

I know this is a matter of conjecture, but your own considered opinion would be helpful on how serious you consider the threatened revolt of Southern extremists. Is it your impression that the White Citizens Councils continue to gain ground?

Do you feel that the passive resistance in Montgomery might conceivably spread throughout the South as the best answer to the extremists?

This is a long, somewhat labored, letter. What I seem to be groping for is an approach to the problem as one sits here in Washington, somewhat (but not entirely) removed from the problem.

An approach that will encourage progress without being recklessly provocative.

I will be more than grateful for any remarks you would care to make on this subject.

Sincerely,

Edward P. Morgan

yes - the decision allows time
it expects compliance

Congressional hi pa
ges.

Copy: Mrs. Lovecky

May 23, 1956

Miss Marion Perry
c/o Mrs. Roger Shuttleworth
238 Williams Street
East Orange, New Jersey

Dear Miss Perry:

Some days ago I received a letter from Mrs. Lovecky of the John Hay Whitney Foundation asking me to give you some information about our Fellowship of the Concerned. I have been out of the office so much recently that this letter has remained unanswered until now. Our Fellowship of the Concerned is Southern church women concerned about things that happen in the South. It has been coming together for a good many years whenever there has been a crisis. This group of women represent the church leadership of the three faiths and they are of both races. I think I can best let you know what we are doing by sending you some Gleanings from the workshop just held in Columbia, South Carolina and the one in Montgomery. We have found that no one group can do very much alone, but a united effort of consecrated people can move mountains.

I regret that you are having trouble in New Jersey, for we do look to our Northern States to aid us in solving our problems. What I send you may not help you, but it does give you some idea of what we are doing.

Wishing you success in this problem you are facing, I remain

Yours sincerely,

(Mrs.) M. E. Tilly
Director of Women's Work

MET:mef

Enclosures/usc

JOHN HAY WHITNEY FOUNDATION
630 FIFTH AVENUE
NEW YORK 20, N. Y.

May 1, 1956

Dear Mrs. Tilly:

I visited in East Orange, New Jersey, last week, a Fellowship meeting of the Congregational Church. The group was discussing American Indians but in the course of conversation at tea, one lady, who is a full-time community worker for the church, mentioned that the high school swimming pool has been closed for two years because the school will not open it on an unsegregated basis among other things. I mentioned my visit with you and the pamphlets regarding the Fellowship of the Concerned. She, Miss Marion Perry, would appreciate receiving anything you can send her.

It was a pleasure to talk with you again. Very best wishes in your work.

Sincerely,

Gene Lovecky

Georgene B. Lovecky

Mrs. M. E. Tilly
Southern Regional Council, Inc.
63 Auburn Avenue, N.E.
Atlanta 3, Georgia

GBL:mc

Miss Marion Perry
c/o Mrs. Roger Shuttlesworth
238 William Street
East Orange, New Jersey

May 23, 1956

Mr. Edward P. Morgan
4461 Connecticut Avenue, N. W.
Washington, D. C.

Dear Mr. Morgan:

Letters have a way of lying on my desk unanswered because I am away so much. This is my apology for not answering your letter that interested me very much.

I could almost answer "yes" to every question you ask, but I will take them one by one:

1. I am not quite sure that President Eisenhower would know how to have a Fireside Chat, but, if so, it would, I believe, aid very much to ease the tensions if he spoke along the lines you suggested.

2. I do agree that a bi-partisan commission, guided by the President, not created by Congress, made up by the group you suggested, would be the "soundest long-run business policy and it might have a great effect" (quoting your letter).

3. The Department of Justice is not doing enough in investigating the violations of Constitutional rights. I do not believe this is altogether the fault of the Department, but rather because of the smallness of the staff. I served on President Truman's Committee and know how much pours over the desk in the Department. I am often frustrated here when we get no action in wanton violations, but I remember all the time that unless there can be more funds and more personnel in the Department, we have to accept conditions as they are.

4. I think the Citizen's Councils, while perhaps they are gaining ground, are really of passing moment, as the Black Shirts and the Klans in their day.

5. Peaceful resistance always wins in the long run and while the passive resistance has not spread, it has certainly had its salutary effects, for the State governments are realizing the same thing might happen in other places besides Montgomery.

I do not believe that I have given you anything worth quoting. A national broadcast using my name would certainly not make it any easier for me to work in the South.

With apologies for the long delay in answering your letter, I remain

Yours sincerely,

(Mrs.) M.E. Tilly, Director of Women's Work

MTlowe

March 5, 1958

Mrs. C. N. Cadwallader
6215 St. Charles Avenue
New Orleans, Louisiana

Dear Mrs. Cadwallader:

This will acknowledge your letter of February 28, to Mrs. Tilly. She is out of the office this week, but I will call your letter to her attention when she comes in Monday, March 10.

Sincerely,

Luel E. Cummings
Secretary to Mrs. Tilly

/c

Woman's Society of Christian Service

METHODIST CHURCH
LOUISIANA CONFERENCE

New Orleans, Louisiana.
February 28, 1958

Mrs. Tilly,
Methodist Building,
Atlanta, Georgia.

Dear Mrs. Tilly:

Mrs. J. Fount Tillman, president of Woman's Division of Christian Service of the Board of Missions of the Methodist Church has referred me to you for Bible quotations refuting the accusations brought up by the White Citizens Council. I will greatly appreciate this information from you.

Thanking you most sincerely,

Ruth Jones Cadwallader

Mrs. C. N. Cadwallader,
6215 St. Charles Ave.,
New Orleans, Louisiana.

RJC:ec

April 21, 1958

Mrs. C. N. Cadwallader
6215 St. Charles Avenue
New Orleans, Louisiana

Dear Mrs. Cadwallader:

I regret so much that your letter has remained unanswered. It is due mostly to the fact that our office has been divided, reconstructed, painted, etc., and your letter was mislaid.

I hope the sheet we are enclosing gives you the answers you need.

With the best of wishes.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec
Encl.

(Signed in Mrs. Tilly's absence)

April 29, 1958

Mrs. C. N. Cadwallader
6215 St. Charles Avenue
New Orleans, Louisiana

Dear Mrs. Cadwallader:

Mrs. Tilly thought you might be interested in this, and requested that I mail it to you.

Sincerely,

Luel E. Cummings
Secretary to Mrs. Tilly

/c

Encl.(Pamphlet, "The Bible Speaks on Race")

Stephens College
Columbia, Mo.
April 10, 1960

Dear Mrs. Tilly,

I am now a freshman at Stephens College in Columbia, Missouri. For a long time I have been very interested in social work. However, I have been trying to find a more specific field that offers definite opportunities in the field of race relations.

After reading about how much you have done in this field I felt that you would be a wonderful person to write to. You certainly have done a tremendous amount for the improvement of race relations in our country.

We have recently formed an "equality committee" at school and we are learning more about race relations in Columbia and are in the process of peacefully attempting to integrate a local restaurant. We are planning on having discussions with Lincoln University, a Negro college in Missouri. We are also attempting to have an African student come as a

student here at Stephens next year. We have a great deal of southern girls at our school so we feel this would be a wonderful education in itself for many of them. We hope to do this as a means of identifying Stephens as being an "integrated" school in hopes of eventually having Negro girls as students here. We have found that our committee has tremendous possibilities and we are all very excited about all we have been doing.

I will appreciate any advice you could give me and will be looking forward to hearing from you.

Sincerely,
Molly Schramm

December 6, 1960

Mr. Leon M. McCorkle, Jr.
Kirkland F-12
Cambridge 38, Massachusetts

Dear Mr. McCorkle:

This will acknowledge receipt of your letter to Mrs. Tilly, concerning the Association of Southern Women for the Prevention of Lynching. Mrs. Tilly is out of the office a great deal because of the illness of her husband, but will send you some material in the very near future.

Sincerely,

(Miss) Luel E. Cummings
Secretary to Mrs. Tilly

/lec

Kirkland F-12
Cambridge 38
Massachusetts

Mrs. M.E. Tilly
Southern Regional Council
5 Forsyth Street
Atlanta, Georgia

Dear Mrs. Tilly:

Jim Laue, a friend of Mr. Dunbar and Mr. Constable, suggested that I write to you. My problem is this: I am writing a paper on the Association of Southern Women for the Prevention of Lynching in a course here at Harvard taught by Professor T.F. Pettigrew. Unfortunately, the information in Harvard libraries on the Association is very limited.

Professors G.W. Allport and T.F. Pettigrew, Lillian Smith, G. Myrdal, and others, give the Association great credit for the decline of lynching. However, I think that they do not fully answer two basic questions: How were the women of your organization able to be such an effective force in the declination of lynching rates, and why did your women succeed where attempts by other organizations were so often futile?

Obviously, you, as a member of the Association and an active worker for the SRC, are in a position to be of great assistance, not only the me, but to our knowledge of the Association. There seems to be little doubt that the Association of Southern Women for the Prevention of Lynching was one of the truly unique social forces of our century. You were able to succeed quietly and peacefully where other groups, including law-enforcement officers, were failing with the use of force. We just don't know enough about the Association.

By this time, the purpose of my letter is undoubtly obvious. I would be very much obliged if you would answer some of my questions about the Association. As before, I believe that your assistance will be of great value, not only to me, but to our inadaquate information of your phenomenal Association.

I realize that I am asking for a sizable amount of your time; therefore, I have made the questions as few and as brief as possible. This briefness could cause great inaccuracy. Therefore, I would appreciate your being as complete and elaborating to as great a degree as time allows. While I am writing to Messrs. J. Constable and L. Dunbar, my information will be almost entirely dependent upon your correspondence. Please, and again, if time allows, where the questions pertain to views held by the women of the Association, be as complete as possible. If my questions neglect points which seem pertainent, I would appreciate your adding to them at your discretion.

Awaiting your answer, I am,

Very gratefully yours,

Leon M. McCorkle, Jr.

Leon M. McCorkle, Jr.

January 13, 1961

Mr. Leon McCorkle, Jr.
Kirkland F-12
Cambridge 38, Massachusetts

Dear Mr. McCorkle:

I regret the delay in giving you the information you requested, but a crowded schedule and the illness of my husband make any extra calls difficult.

I wish you could have come to Atlanta for there is much to tell you.

Your questions:

(18) A. The Association of Southern Women for the Prevention of Lynching extended through 1943.

B. As early as 1940, the Commission on Interracial Cooperation, under which the Association worked, began to plan for the formation of a "Council on Southern Regional Development." In 1944, the Southern Regional Council was chartered. The Commission merged its assets into the new organization. The splendid work of the Association of Southern Women for the Prevention of Lynching had been so effective it was not carried over into the new organization. However, if necessity arises "The Fellowship of the Concerned - Southern Women Concerned About Their South" would not fail to take the anti-lynching program again.

(19) I regret very much if the "surface evidence" presents the "sole" claim or factor that caused women to be aroused was to falsify the alibi that lynching was for "the protection of womanhood." The alibi had to be refuted and only the women could do it. It was vital that this be done. You can stir up a mob very easily by the very words "for the protection of Southern womanhood." In fact these words expressed a little differently are

being used now as a cry by the segregationists. They were more concerned about mob murder and violence.

(2ϕ) The Negro women needed protection. I cannot weigh the good this call to manhood of the white race did, but at any rate the double standard as Lillian Smith described some years ago is not nearly so prevalent now.

One of the questions in your longer questionnaire was about the Fellowship of the Concerned. We cannot say it was a successor to the ASWPL exactly, but the Southern church women are a mighty force and respond to a need.

In 1940, I was called to Washington in interest of the Farm Security Administration by the Federal Council of Churches, the Catholic Rural Life Committee and the C.I.O. and the A.F.L. The Surgeon General talked to me about rural health of the South. I knew the church women of the South, so I called them together -- and so on year after year there are calls and needs to be met.

Under separate cover I am sending, first class mail, some material on "The Fellowship of the Concerned - Southern Women Concerned About Their South."

Please accept my apologies for the delay in sending this. It has certainly held heavy over my conscience.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

P.S. I am also mailing under separate cover, the tape which you mailed to me. I did not use it.

M.E.T.

Kirkland F-12
Cambridge 38
Massachusetts

Mrs. M.E. Tilly
Southern Regional Council, Inc.
5 Forsyth Street, N.W.
Atlanta 3, Georgia

Dear Mrs. Tilly,

Miss Cummings writes that you are absent from your office a great deal due to the illness of your husband. Since this may make it difficult for you to devote to correspondence the time necessary for the full answer of my questions, I have sent the recording tape.

The material sent by Mr. Dunbar exceeded even my highest expectations. Our project has drawn the interest of two of my instructors and is, I feel, developing into one of real significance. With your answers to my questions, I believe that a very worthwhile study will result.

There may be something on the tape. Anything thereon is unimportant, but may cause difficulty should the erasing mechanism of your recorder be functioning improperly. A slow recording speed (notice the chart on the back of the box) should give you all the time needed.

The material sent by Mr. Dunbar makes three more questions absolutely necessary:

18. (a) When was the Association terminated? (b) Why did the members feel that a formal anti-lynching organization was no longer necessary?

19. In your Declaration(A New Public Opinion on Lynching, 1941), you emphasize "<u>the protection of womanhood</u>" as the mobsters' rational for lynching. Your pamphlets point out the falsity of this claim. The formal charge concerned sex less than one fourth of the time. (a) In the light of this "surface evidence," what other factors lead the Association to see this as the lynchers' "sole" claim? (b) Why did the Association feel that destruction of "the protection myth" was so vital to the prevention of lynching?

20. From the Alabama section of <u>Southern White Women on Lynching and Mob Violence</u>(CIC), I read: "...we call upon the manhood of our own race to join with us in a crusade for the protection of the womanhood of both races." (a) What factors do you think lead these women to emphasize the womanhood of <u>both</u> races? (b) The folklore is replete with stories of white male-Negro female relationships(for instance, Lillian Smith discusses this double standard). How much of an impact do you think these stories had on

Southern white women? (c) Do you think these stories motivated any women to work with the Association?

I hope that you will be able to tape your answers in the next few days. Should you mail the tape on or before January 2(I will pay airmail costs), please address it to my home at:

1054 Mt. Vernon Ave.
Marion, Ohio

Again, my sincere thanks for all your help.

Gratefully yours,

Leon M. McCorkle, Jr.
December 17, 1960

Kirkland F-12
Cambridge 38
Massachusetts

Mrs. M.E. Tilly
Southern Regional Council, Inc.
5 Forsyth Street, S.W.
Atlanta 3, Georgia

Dear Mrs. Tilly:

Please excuse my not writing sooner; work seems to come thick and heavy.

The preliminary study of the Association of Southern Women for the Prevention of Lynching is completed. As soon as the copies are made, I will send you one.

As the study indicates, much is still unknown, but I believe that a beginning has been made. I certainly hope to follow up with the work later.

Of course, my work would have been impossible without your help. Thank you very much for your time, assistance, and for the material you sent--all were invaluable to me.

I hope to get to Atlanta in the next year, and I certainly hope that I may see and talk with you at that time. Again, thank you for the help which made my study a success.

Gratefully yours,

Leon M. McCorkle Jr

Leon M. McCorkle, Jr.

$1.00 3/16/61 RHA (Postage acct.)

March 14, 1961

P.S. I trust that the enclosed will cover the expeses you incurred in sending material.

1. Citizens Council version: God cursed Ham, made him black and a servant of servants, hewers of wood and drawers of water.

AS IT IS Read Genesis 9:20-27

God cursed no one and no one cursed Ham. Noah, a wine-dresser, became drunk, went to sleep naked. Ham, his son, laughed at his father's nakedness. Noah, in his anger at Ham, cursed Canaan, the son of Ham and Not Ham and declared, "he shall be a servant of servants unto his brethers." Canaan was not turned "black," (Noah never had that power), in fact the Canaanites were white people.

The phrase "hewers of wood and drawers of water" does not appear in this story. Read Joshua 9:3-21, the story of the dealing of Israel with the Gibeonites whom Israel made "hewers of wood and drawers of water."

2. Citizens Council version: They claim the Tower of Babel was the separation of people into races.

AS IT IS Read Genesis 11:1-9

You will see this is the story of the separation of people by language not races.

3. Citizens Council version: Abraham protected his son Isaac from mixing with a child of a servant.

AS IT IS Read Genesis 21:9-20

Abraham sending Hagar and Ishmael out from home was due to Sarah's jealousy. This had nothing to do with race. The boys were half brothers and both became founders of nations.

4. Citizens Council version: Ezra cried out against mixed marriages. Therefore the Bible is against mixing of races.

AS IT IS Read Ezra 9, 10

Ezra was allowed to return with the Jews from bondgage in Babylon. In Jerusalem he found that the remnant of Jews had married into the neighboring people about them. And he cried out against them because the marriages across the line of faith had clouded their faith in Jehovah. There was no question of race in this. All of the people were the same color.

Ezra's breaking up of family ties was a heartbreaking time for Israel. The book of Ruth appeared anonymously. It was a story that reminded the Jews that their father David had come from a mixed marriage across the line of faith.

5. Citizens Council version: God has set the bounds of our habitation, therefore the Negro belongs in Africa and has no place in this country.

AS IT IS Read Acts 17:26

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

Please note that they never use the first part of the quotation, "and hath made of one blood all nations of men." The Red Cross Blood Bank has proven this to be true. As for "the bounds of our habitations," no one yet knows where the bounds are. Man has learned to go across rivers, oceans, and mountains; to live on the sea and under the sea; and now is attempting to reach the moon. Maybe one day we will find the bounds of our habitations but we have not now.

Georgia Union Star
MADE IN U.S.A.

NEW YORK UNIVERSITY

INTERDEPARTMENTAL COMMUNICATION

Room 53 Students Bldg.
New York University
Washington Square
New York City 3, New York

Dear Mrs. Tilly:

I am very anxious to have a copy of the statement on race relations and integration in the south made by a group of Georgia ministers and reprinted in the Petal Paper. I wrote Mr. East asking for some extra copies of the issue in which it was reprinted, but there are no copies left. Perhaps you can help me. I'd like, if possible, to have as near to ten copies as is possible. I'd like to assign the statement as reading to my students.

Thank you.

Sincerely yours,

Hope L. Klapper

Hope L. Klapper

INSTRUCTOR'S CERTIFICATE

Mrs. M. E. Tilly 1013 Highland View, N. E. Atlanta

is hereby certified to teach:

SOUTHEAST ASIA

For the period ending December 31, 1960

General Board of Education of The Methodist Church
Division of the Local Church

Leon M. Adkins
GENERAL SECRETARY

W. Earl Cunningham
DIRECTOR OF LEADERSHIP EDUCATION

THE General Board of Education
The Methodist Church

THE DIVISION OF THE LOCAL CHURCH
LEON M. ADKINS, GENERAL SECRETARY
1001 NINETEENTH AVENUE SOUTH

DEPARTMENT OF LEADERSHIP EDUCATION
M. EARL CUNNINGHAM, DIRECTOR
JESSIE MAE BECK
R. DELBERT BYRUM
J. IRVIN McDONOUGH
AILEEN M. SANBORN
JENNIE YOUNGBLOOD

TELEPHONE: BROADWAY 7-6400
POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

April 2, 1957

Mrs. M. E. Tilly
1013 Highland View, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

On the recommendation of Rev. Edwin F. Tewksbury we are certifying you for the course SOUTHEAST ASIA. I am pleased to enclose your card of certification to teach this course and I hope you have many opportunities to do so.

Sincerely yours,

J. Irvin McDonough

J. Irvin McDonough

JIM:jrh

Enclosure

PRESIDENT
MRS. E. D. WILLIS
430 E. STATE STREET
MURFREESBORO, TENN.

VICE-PRESIDENT
MRS. M. B. RATCLIFF
1322 SO. PARKWAY
MEMPHIS, TENN.

RECORDING SECRETARY
MRS. NAOMI ELLIS
1404 HAWKINS STREET
NASHVILLE, TENN.

TREASURER
MISS LILLIAN L. JONES
1918 STATE STREET
NASHVILLE, TENN.

SECRETARY OF PROMOTION
MRS. H. H. JONES
1534 ARKANSAS STREET
MEMPHIS, TENN.

SECRETARY OF CHRISTIAN SOCIAL RELATION
MRS. L. L. HAYNES
313 21ST AVENUE, N.
NASHVILLE, TENN.

SECRETARY OF MISSIONARY EDUCATION AND SERVICE
MRS. W. R. SMITH
904 SILVERDENE PLACE
NASHVILLE, TENN.

SECRETARY OF STUDENT WORK
MRS. J. H. BRYANT
2514 JEFFERSON STREET
NASHVILLE, TENN.

SECRETARY OF YOUTH
MRS. ANNIE W. HUDDLESTON
462 E. VINE STREET
MURFREESBORO, TENN.

SECRETARY OF CHILDREN'S WORK
MRS. SADIE W. JONES
429 FORREST STREET
MURFREESBORO, TENN.

SECRETARY OF SPIRITUAL LIFE
MRS. THELMA LAWSON
1408 SOUTH STREET
NASHVILLE, TENN.

SECRETARY OF LITERATURE PUBLICATION
MRS. B. S. PEGUES
541 LACLEDE STREET
MEMPHIS, TENN.

SECRETARY OF SUPPLY WORK
MRS. WILLIE AVENT
414 VAUGHN STREET
MURFREESBORO, TENN.

SECRETARY OF STATUS OF WOMEN
MRS. J. E. SUGGS
3105 ALBION STREET
NASHVILLE, TENN.

SECRETARY OF MISSIONARY PERSONNEL
MRS. KATHLEEN POAG
2917 ALBION STREET
NASHVILLE, TENN.

SECRETARY OF WESLEYAN SERVICE GUILD
MRS. MYRTLE RUSSELL
1406 WADE STREET
NASHVILLE, TENN.

PRESIDENT OF NASHVILLE DISTRICT
MRS. POLLY V. PECK
736 25TH AVENUE, N.
NASHVILLE, TENN.

PRESIDENT OF MEMPHIS DISTRICT
MRS. FELECIA OWENS
744 NEPTUNE STREET
MEMPHIS, TENN.

Woman's Society of Christian Service

Tennessee Conference

The Methodist Church

April 8, 1957

Mrs. M. E. Tilly
1013 Highland View, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

The members of the Board of Managers of the School of Missions and Christian Education of the Tennessee Conference are very happy that you have accepted the invitation to teach the course "Christ, the Church, and Race" in the 1957 School scheduled for July 15-20 at A & I State University.

Sample material will be sent you from the Division headquarters.

You will hear from us shortly clearing additional matters, such as provision for your housing while in the city.

We are looking forward to a very successful school this year with your able assistance.

With all good wishes, I am

Sincerely yours,

Hazel D. Thompson

(Mrs.) G. A. Thompson
Assistant Dean.

GAT:nhe

INSTRUCTOR'S CERTIFICATE

Mrs. M. E. Tillery 1013 Highland View, N. E. Atlanta

is hereby certified to teach:

CHRIST, THE CHURCH, AND RACE

For the period ending December 31, 1960

General Board of Education of The Methodist Church
Division of the Local Church

Leon M. Adkins
GENERAL SECRETARY

W. Earl Cunningham
DIRECTOR OF LEADERSHIP EDUCATION

THE General Board of Education
The Methodist Church

THE DIVISION OF THE LOCAL CHURCH
LEON M. ADKINS, GENERAL SECRETARY
1001 NINETEENTH AVENUE SOUTH
TELEPHONE: BROADWAY 7-6400
POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

DEPARTMENT OF LEADERSHIP EDUCATION
M. EARL CUNNINGHAM, DIRECTOR
JESSIE MAE BECK
R. DELBERT BYRUM
J. IRVIN McDONOUGH
AILEEN M. SANBORN
JENNIE YOUNGBLOOD

May 7, 1957

Mrs. M. E. Tilly
1013 Highland View, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

On the recommendation of Rev. Edwin F. Tewksbury we are certifying you for the course CHRIST, THE CHURCH, AND RACE. I am pleased to enclose your card of certification to teach this course and I hope you have many opportunities to do so.

Sincerely yours,

J. Irvin McDonough

J. Irvin McDonough

JIM:jrh

Enclosure

May 27, 1957

Via Air Mail Special Del.

Mrs. S. J. Jordan
12 10th Avenue
Birmingham, Alabama

Dear Mrs. Jordan:

It is with sincere apologies that I begin this letter. Unfortunately, I have had a hospital experience and my mail became involved and I did not see your letter until yesterday.

My schedule is open so that I can be with you and will be delighted to teach the Course, "Social Witness of the Local Church in the Ecumenical Movement." I am sending this letter Air Mail Special Delivery in the hope that it won't be too late.

Looking forward to being with you, I remain,

Sincerely yours,

Mrs. M. E. Tilly,
Director of Women's Work

MET:cj

May 27, 1957

Dr. W. L. Cunningham,
Director of Leadership Education,
The General Board of Education-The Methodist Church
P. O. Box 871
Nashville 2, Tennessee

Dear Dr. Cunningham:

Some days ago, I wrote to borrow some books from the Library that would bear on the study course, "Social Witness of the Local Church in the Ecumenical Movement." with the Book, In Every Place a Voice. Thus far, I have not received any lists from you. I would certainly appreciate some help on this.

Furthermore, I must be accredited on this course to teach at the W. S. C. S. School of Missions, Camden, South Carolina, beginning June 24th.

Thanking you for your help.

Sincerely yours,

Mrs. M. E. Tilly

MET:cj

May 28, 1957

Mr. Will D. Campbell,
Associate Executive,
Dept. of Racial and Cultural Relations,
National Council of Churches of Christ, U. S.A.
1716 West End Avenue
Nashville, Tennessee

Dear Mr. Campbell:

Sometime ago, I asked you to find for me a copy of the book on, The Part the Church Played in the War Between the States. I will be teaching in the Summer Schools of Missionary Education in several states of the South and I could make good use of the book.

With deep appreciation of what you are doing in the field of Human Relations for our South, I remain,

Sincerely yours,

Mrs. M. E. Tilly,
Director of Women's Work

MET:cj

P. S. I do not know the price of the book or I would enclose a check, please send the bill.

May 30, 1957

Mrs. J. W. Robinson
241 Wiema Street
Bamberg, South Carolina

Dear Mrs. Robinson:

Please let me know what time I am supposed to be in Camden for our School of Missions.

I will fly to Columbia and then, I suppose, get a bus to Camden. I will, of course, make the necessary arrangements.

Looking forward to being with you, I remain,

Sincerely yours,

Mrs. M. E. Tilly

MET:cj

May 30, 1957

Mrs. E. D. Willis
430 E. State Street
Murfreesboro, Tennessee

Dear Mrs. Willis:

Please let me know what time I am supposed to be at A. & I. University for the opening of our School of Missions on July 15th. I am going to be away from home so much until it is necessary for me to begin now to get my schedule in better shape. Thus, I am making an early request for this information.

Looking forward to being with you, I remain,

Sincerely yours,

Mrs. M. E. Tilly

METscj

NATIONAL Farmers Union® WASHINGTON NEWSLETTER

Vol. 4, No. 22 May 31, 1957

BENSON ASKS CONGRESS TO END FARM PRICE FLOORS

Sec'y Benson made it official this week. He wrote a letter to Chairman Cooley (D-N.Car.) of the House Agriculture committee demanding legislation to eliminate all mandatory farm price support floors. His plan would give him the power to let farm prices drop as low as he wants without support.

Benson's recommendation, he told Cooley, "would apply the same criteria to those six farm products which have been designated as basic commodities (corn, cotton, wheat, rice, peanuts, tobacco) as are now applied to all but a few of the other 200 or so farm commodities eligible for price supports."

Under the provisions in the farm laws that Benson wants to leave as the only protection for farm prices, Benson has refused to support prices of some of "the other 200 or so farm commodities" when they dropped as low as 50% of parity.

Benson told reporters that he considers it "inconceivable" that he would let prices drop as low as 50% of parity before giving them support. Nevertheless, he asked Congress for freedom to let them drop even lower than that without support if he doesn't want to give it.

Farm prices averaged 58% of parity in 1932, lowest point in the depression.

If Congress won't go all the way, Benson asked for a second-best plan to drop the support floor from 75% of parity to 60%, and to knock out the provision for supports to rise when there are no surpluses.

"The recommendations in this letter . . . are a logical next step toward improving farm legislation in the light of current developments," Benson stated.

Benson is now busy selling the political advantages of deeper farm depression to big city politicians. With the cost of living soaring to all-time records month after month, Newsweek magazine reports that Benson is telling big-city Republican Congressmen that along with support cuts for crops, he wants to lower dairy supports—which should lead to lower milk and butter prices at the corner grocery.

Benson continued his practice of giving assurances to farmers that he doesn't really want to hurt them. In his letter to Cooley, he stated:

"It is not our purpose to scrap farm programs or subject farm people to the unrestricted forces of the free market. Rather, our purpose is to move toward expansion of markets and more freedom for farmers to produce with less reliance on price support levels determined by rigid formulas."

Throughout his tenure as Secretary, Benson has told farmers that prosperity will come right around the next corner, while acting deliberately all the while to force farm prices and farmers' incomes ever lower.

* * *

This calls to mind a story. A Colored boy was out behind the shanty, a sharp knife in one hand, a squirming catfish in the other. He was overheard murmuring to the catfish in soothing sugary tones:

"Hol' still, there, li'l catfish, don' wiggle an' kick aroun' lak that. I'se not a-gwine to hurt yo'. I'se jes' a-gwine to cut yo' belly open, an' take out all yo' insides, an' pull off yo' skin, an' cut off yo' haid, and put yo' in that 'ar fryin' pan."

* * *

Ike Ponders Retreat on Subsidy Deal

SCENT GETS HOT IN HUNT FOR SCANDAL IN HELLS CANYON

Persistent hammering and digging by Senate probers this week punched two gaping holes in the story that has been told by the Eisenhower Administration about its subsidy to Idaho Power Co. for building its "runt dams" in the Hells Canyon gorge.

Glaring inconsistencies have been discovered in the testimony of Defense Mobilizer Gordon Gray, who granted the tax subsidy to Idaho Power under circumstances that have led to Senatorial charges of scandal equal to that involved in the ill-fated Dixon-Yates deal.

Gray continued this week to dodge every question he could by pleading "executive privilege." But aggressive probing by Chairman Kefauver (D-Tenn.) and Sens. O'Mahoney (D-Wyo.) and Carroll (D-Colo.) piled important new evidence onto the stack of untruths and highly questionable actions by Administration officials which were reviewed in this Newsletter last week.

PRESIDENT EISENHOWER meanwhile studied the possibility of backing down on the subsidy to Idaho Power in order to head off the growing support in the Senate for a federal high dam in Hells Canyon. The Hells Canyon bill is scheduled for Senate action in about a week.

Hasty cancellation of the subsidy was discussed in two high-level GOP meetings this week, one of the Senate Republican Policy committee, the other at the White House between Eisenhower and GOP Congressional leaders.

NEW DEVELOPMENTS in the Kefauver probe add further strength to Senatorial charges that highly-placed White House officials went out of their way to engineer a special deal to favor the Wall

Street utility and financial interests which own Idaho Power Co.

Here are the major discrepancies which Senate probers found in the testimony of ODM Director Gray:

1. GRAY HAS TESTIFIED repeatedly before two Senate committees that he had no alternative but to issue the tax subsidy to Idaho Power Co. because the Dep't of Interior had recommended it.

But at the very time he was so testifying, he had a letter from Interior Sec'y Fred Seaton which reversed the prior recommendation of ex-Sec'y McKay and urged ODM to turn down the tax subsidy to Idaho Power Co.!

The Seaton letter was written on Mar. 11, some two months before the tax subsidy was finally announced by Gray.

Yet Gray not only ignored its recommendation, but kept it suppressed from the Senate probers until the Kefauver group somehow secured a copy this week. In fact, Gray told the Kefauver probers only last week that quick write-off subsidies "when favorably recommended by the Dep't of Interior, were normally certified by this office as being in the interests of national defense."

2. O.D.M. REGULATIONS governing the quick tax write-off subsidies require that projects must be built and operating by Dec. 31, 1958.

Idaho Power Co. officials have testified repeatedly that their project would not be ready to start operating until 1961—three years after the deadline for the subsidy. The Interior Dep't also reported that the Oxbow project would not be ready for operation until 1961. The president of Idaho Power, T. E. Roach, said in a speech two weeks ago—May 16, 1957—that the project would not start operating until 1961.

When asked about this, Gray said he didn't know about the company's and Interior's testimony as to the 1961 completion plan. He said he acted on the basis of a letter from the power company, dated Apr. 10, stating that it "intended" to have the project in operation by the December 1958 deadline.

This not only would be a practical impossibility—but the company's president publicly contradicted it in his May 17 speech. Nevertheless, Gray insisted that he doesn't consider the Idaho Power Co. letter promising a December 1958 operation deadline to be fraud or misrepresentation—which Gray admitted would constitute grounds for voiding the subsidy.

* * *

HIGHER FOOD PRICES BOOST LIVING COSTS; FARMERS' SHARE DROPS

The cost of living spurted again last month to a new all-time high. This continues 8 months of steady rise above all previous cost of living records, and Government experts predicted that another new record will be set next month.

Profits Up for Farm Product Processors

The following table shows the net income (after taxes) of leading corporations marketing agricultural products, 1955 and 1956, compiled from the **"Monthly Letter, Business and Economic Conditions"** of the First National City Bank of New York, April, 1957.

Industrial groups	No. of corporations	Reported net income after taxes					
		Total		As percentage of net assets [1]		As percentage of sales	
		1955	1956	1955	1956	1955	1956
		1,000 dollars	1,000 dollars	%	%	%	%
Processing:							
Baking	18	57,547	59,992	12.0	12.1	3.4	3.3
Dairy Products	12	90,445	98,606	12.1	12.4	2.5	2.6
Meat packing	15	59,278	65,146	6.8	7.7	.8	.9
Sugar	23	32,054	39,833	5.5	6.7	3.2	3.7
Other food products	85	307,228	326,089	11.8	11.8	4.0	4.2
Tobacco products	18	162,849	173,006	11.7	12.0	5.0	5.1
Textile products	80	174,434	186,953	6.3	6.6	4.1	3.6
Clothing and apparel	48	28,536	32,984	6.9	7.7	3.1	3.2
Distributing:							
Chain food stores	27	97,474	123,379	13.5	15.5	1.2	1.4
Department and specialty stores	59	182,629	196,866	10.2	10.4	2.9	2.9

[1] Book net assets at the beginning of the year are based on the excess of total balance-sheet assets over liabilities.

The rate of increase is the fastest in U.S. peacetime history, with the exception of the first months following the end of price and wage controls right after World War II.

The cost of living is 3.8% above a year ago—which means that today's dollar is worth only a hair over 96¢ at last year's prices. The increase last month was almost equal to the rate of the past year.

The usual irony for farmers is very much present in the current cost of living figures, and in others released within the week. Here is the picture presented by the week's crop of Government reports:

• **Food prices rose 0.5% above a month ago,** furnishing the main pressure on the overall cost of living index.

(The average rise since a month ago in the cost of all items was 0.3%. Other items rose as follows: Housing—0.2%; Transportation—0.3%; Medical Care—0.4%; Personal Care—0.3%; Reading, Recreation—1.2%; Other goods and services—0%; the cost of clothing dropped 0.3% during the month.)

• **The farmers' share of the consumer's retail food dollar dropped to 39¢** in the first quarter of this year from 40¢ in the last quarter of 1956.

• **The index of prices paid by farmers in May tied the all-time record high set in April.** Although farm prices are 1% higher than a year ago, the parity ratio (purchasing power of farm products) at only 82 is more than 2% below May a year ago.

• **Charges for marketing food products rose to 61¢ of the consumer's retail food dollar** in the first quarter of 1957 and "probably will advance further this year," the Agriculture Dep't reports.

• **Profits of the 153 leading food processing firms were 8% higher in 1956 than the year before,** and

profits of 27 retail food chain store companies were 27% higher, according to figures compiled by the First National City Bank of New York.

Profits of tobacco companies were up 6%; textile products up 7%; clothing manufacturers up 16%; (See table)

• **Corporation profits set an all-time record in 1956 of $43.7 billion before taxes, the Commerce Dep't reported. This is $1 billion higher than in 1955, and it will probably be as high or higher in 1957, the Commerce Dep't predicted.**

• **Buying power of the average factory worker's family dropped below a year ago, for the second month in a row.** Thus the demand for food "in the marketplace" is being curtailed by the rising cost of living at the very time that farmers are getting declining aid from the Government in support of their prices.

* * *

EISENHOWER MOVES TO BOOST INTEREST ON R.E.A. LOANS

President Eisenhower will soon propose new legislation to increase the rate of interest charged on loans to R.E.A. Co-ops.

This was made known by the President at a meeting with Republican Congressional leaders. Sen. Bridges (R-N.H.), who heads the GOP policy committee, quoted Eisenhower as saying that the proposed bill already has been approved by the Budget Bureau and now was before the Treasury for review.

"It is indefensible for government agencies to make 2% loans when the government itself has to pay an average of about 3½% to borrow money," Sen. Bridges told reporters.

The Eisenhower Administration itself has boosted interest payments on U. S. borrowings to the highest levels since the bank holiday at the bottom of the depression. For most of the time since REA was started in 1935, the government has borrowed money at interest rates below those paid by REA co-ops.

IKE's MOVE AGAINST the REA co-ops was predicted in this Newsletter two weeks ago. He had been holding it back until Congressional approval was secured for more generous terms on a huge $4½ billion loan at 2% to the British government. (See this Newsletter of May 17 for full details.)

In his budget message last January, Eisenhower stated: "It is desirable that there be more consistency and more discretion be allowed in determining what going rates should be, dependent on the period of the loans and their conditions."

He was backed up on this by Budget Director Brundage, one of the most important members of the White House staff. Brundage called for legislation to permit the Administration to charge interest rates on government loans as high as the Treasury's own borrowing costs are increased to.

THE WHITE HOUSE MOVE puts REA Administrator Hamil in an embarrassing position. Hamil told the House Agricultural Appropriations Subcommittee in February that he did not know of any move within the Administration to recommend a boost in REA interest rates. He said the Agriculture Dep't was not even studying the question.

There is no doubt that Hamil testified truthfully. Obviously no one bothered to tell him what was being planned by the pro-utility clique in the White House. Deputy Administrator Fred Strong is generally believed to be the White House's man in REA, and the real "boss" of the agency.

A G-T LOAN requested by the Hoosier Energy Co-op of Indiana touched off Eisenhower's announcement to the GOP leaders.

The loan of $42 million is requested by REA co-ops in the state to generate and transmit their own wholesale power. It was opposed in the White House Conference by Rep. Halleck of Indiana, a House Republican leader.

Sec'y Benson—instead of REA Administrator Hamil,—is making the decision as to whether to approve the Hoosier loan.

STIFFER TERMS for interest payments and repayment of REA loans, meanwhile, are going into effect within a few days, Administrator Hamil announced. (See this Newsletter May 17.)

* * *

HIT SUBSIDIZED POLITICAL SPENDING BY POWER COMPANIES

Two highly significant moves were being made this week to close loopholes in federal law enforcement through which the national electric power monopoly has been spending millions of dollars a year in subsidized political activities.

A third would slam the door on a tax subsidy scheme which guarantees billions in excess profits to utility companies.

• **The Federal Power Commission ruled that 59 major electric power companies have acted illegally in padding their operating expense accounts with expenditures that were made for political purposes.**

• **The Internal Revenue Service confirmed that it is investigating to see whether the power companies have been deducting certain political expenditures from their income taxes.**

• **Bills were introduced in House and Senate to close a cleverly-designed loophole in the 1954 federal tax law which allows regulated utility companies to collect tax-free subsidies in excess of their "fair rate of return" by keeping two sets of books—one for tax purposes, the other for rate-making purposes.**

THE FARMERS UNION has been working for all three of these reforms for a long time. The National Rural Electric Cooperative ass'n, at its convention in March, launched a major effort to get them enacted.

The FPC ruling was directed at two booklets which were widely distributed by the national power lobby. Both were attacks on federal power programs.

The FPC ruled that the booklets represented **"political expenditures and are not properly chargeable to the utilities' operating expenses as the cost of rendering electric service."**

The FPC was forced to act by demands from a House Public Works subcommittee headed by Rep. Chudoff (D-Pa.). In announcing the FPC action, Rep. Chudoff remarked.

"It is obvious that the multi-million dollar anti-public power campaign carried on by the electric utility industry in the past few years . . . has been financed through illegal charges against millions of consumers of electricity."

TAX DEDUCTIONS by power companies for this kind of political spending are likewise illegal, the IRS has declared. As yet, however, IRS has done nothing about cracking down.

IRS Commissioner Harrington was prodded by Sen. Kefauver (D-Tenn.) last month to investigate whether the utilities are deducting the cost of their political ads, radio and TV programs, etc., from their taxable income. Harrington promised to investigate, and wrote to Kefauver that:

"If it is determined that the principal purpose of the independent utility companies, who paid for the costs of the advertisements, was lobbying or attempting by propaganda or otherwise to promote or defeat legislation, the amounts of such payments would not be allowable deductions."

IRS is dragging its feet, however, and only aggressive pressure from Congress is likely to get results. IRS so far has ducked making a ruling on whether some $2 million spent by the gas and oil lobby to promote the gas bill could legally be charged off as a business expense.

These moves through FPC and IRS will eliminate the peculiar privilege which the regulated utility companies, with their protected monopoly and guaranteed profits, have enjoyed in financing their political propaganda and activity. They have been padding their political expenses into their rate base, just as if it were a legitimate operating cost like payments for coal and labor. And they have been deducting their political expenditures from their taxable income. No other taxpayers have enjoyed this privilege.

THE LOOPHOLE in the 1954 tax law is biggest of all. It ties in with a recent FPC decision allowing utilities to keep two sets of books—one set up so as to reduce the companies' actual tax payments, the other set up for rate-making purposes to allow utilities to collect from consumers for tax payments greater than those actually made.

Sen. Magnuson (D-Wash.) explained to the Senate that funds might be collected from rate-payers for "taxes" that will never actually be paid to the government.

Sponsors of the Senate bill (S. 2113) are Sens. **Magnuson** and **Jackson** (D-Wash.), **Murray** and **Mansfield** (D-Mont.), and **Morse** and **Neuberger** (D-Ore.). An identical bill (H. R. 7682) was introduced by Rep. **Ullman** (D-Ore.).

Existence of this loophole in the 1954 tax law explains why Administration leaders have been so easy-going about the Byrd bill (S. 1795) to kill the old tax subsidy program. The new one is much bigger, much easier—and the utilities which benefit would do so in the privacy of their own regular tax returns.

Treasury Sec'y Humphrey, for example, backed the Byrd bill—yet big corporations in which he has financial interests have benefited hugely from the old tax subsidy program. Those corporations now enjoy huge tax benefits written into the permanent law.

* * *

IKE'S SPENDING FASTER THAN TRUMAN

The Eisenhower Administration will have taken in more in taxes in a little more than 5 years than the entire Truman Administration collected in almost 8 years, the Chamber of Commerce of the U. S. pointed out recently.

The total collected by the Truman Administration from April 12, 1945 to Jan. 19, 1953, was $342.2 billion. This period covered the last phases of World War II and most of the Korean War, the Chamber pointed out.

The total that will have been collected in less than 5½ years by the Eisenhower Administration is $373 billion. This is based on current revenue estimates for the period of Jan. 20, 1953, through June 30, 1958, which included the last 6 months of the Korean war.

Just What Did Sen. Morse Say About "Political Immorality"?

The Administration's grant of a quick tax write-off subsidy to Idaho Power Co. has been attacked in the Senate as "political immorality" equivalent to the immorality of Teamster Boss Dave Beck's "interest free loan" from his Union's treasury.

The charge—fired by Sen. Morse (D-Ore.)—touched off an exceptionally hot Senate hassle which is still continuing from time to time.

Press accounts gave a slightly inaccurate slant to Morses charge. He did not equate Eisenhower's personal morality with Beck's. But he did say he can see no moral distinction between what Beck did and actions of the Administration in the Hells Canyon case.

Because of its unusual importance and interest, the heart of Sen. Morse's charge is quoted here verbatim from the Congressional Record.

In evaluating Sen. Morse's charges it should be kept in mind that there is no suggestion President Eisenhower profited directly from the subsidy deal.

On the other hand, executives of the power companies and financial interests who did are among Eisenhower's most intimate personal cronies. Also, they are among the Administration's strongest political and financial backers. Wall Street utility and financial men both inside and out of the government enjoyed decisive influence in rigging the subsidy deal for Idaho Power Co. (which, despite its name, is completely controlled by absentee Wall Street interests).

* * *

Sen. Morse explained his charge to the Senate as follows:

"I have pointed out, in my statements with regard to the tax-amortization-certificate program, that if one reads the congressional debates at the time the legislation providing for accelerated tax-amortization certificates was passed, he will find that the purpose of the legislation was to encourage American industry to build plants essential for the successful prosecution of the war, which plants, when the war was over, would be of little productive value for our civilian economy. That is why Congress enacted that legislation . . .

"But I say that it never was the intent of the Congress that tax-amortization certificates should be used as a means of giving interest-free loans to private utilities such as the Idaho Power Company at the expense of millions of dollars out of the pockets of the taxpayers of the country. A private utility plant such as that of the Idaho Power Company not only is useful long after it is built, but is of such a nature that the amortization or depreciation period under the regular depreciation program is much shorter than the period of productive life of the dams and electric plants.

"In fact, the latest figures I have studied show that the depreciation period ought to be increased at least from 50 to 70 years. We have reason to believe that many of these dams will be very profitable for 100 or 150 years.

"But here we have a tax-benefit gimmick for big business which is used by this Administration, with the full knowledge and consent of the President of the United States. It calls for tax amortization and depreciation over a five-year period. It is agreed by economists who have written on this subject that it amounts, in fact, to an interest-free loan to the private utilities, at a great saving to the private utilities, but at a great cost to the taxpayers of the country . . .

"However, I wish to speak today about the issue of political morality which I raise in connection with the Administration's policy with regard to the tax-amortization certificates.

"I said on April 29 on the floor of the Senate, I said before the Kefauver Committee, I said in Detroit Saturday night, and I repeat today on the floor of the Senate, that in my code of ethics and political morality . . . I cannot see any distinction between Dave Beck reaching his hands into the pockets of the Teamsters of his union and taking out of those pockets what amounts to an interest-free loan, and, in doing so, embezzling or stealing from the individual Teamsters what amounts to interest money which would accumulate into great value, and an Administration headed by Dwight D. Eisenhower putting its hands into the pockets of the taxpayers and taking out of those pockets an interest-free loan, involving millions of dollars, over the years, belonging to the taxpayers, and giving that interest saving to the Idaho Power Company.

"Furthermore, I say that it constitutes a prostitution of the original intent of the tax-amortization law. I stand on that statement, and I charge again today that, in my book of political ethics, the President of the United States is guilty of political immorality.

"That is not the only act of political immorality of which I think the President is guilty. It is not the only reason why I think his Administration is honeycombed with political immorality.

"I take my colleagues to the Dixon-Yates incident, and I point out that, as the Senator from Tennessee (Mr. Gore) well knows, the President of the United States, on the basis of the record, must be charged with personal knowledge that a man was taken from Wall Street and put into the White House itself to advise the Administration in regard to the Dixon-Yates deal. In my judgment the Dixon-Yates scandal was rotten throughout and a good example of political immorality. The Dixon-Yates scandal was so smelly that the Attorney General of the Administration, Mr. Brownell, proceeded to take the necessary legal steps to set aside the Dixon-Yates contract.

"I charge on the floor of the Senate today, as I charged throughout my campaign last fall, and as I have said before on the floor of the Senate, that, in my judgment, no one can square the acts of Dwight D. Eisenhower, as President of the United States, in connection with Dixon-Yates, with political morality . . ."

* * *

GENERAL FOODS PROFITS SET RECORD General Foods Corp.—one of the giant industrial "generals" which characterize a growing number of major U. S. industries—set a new high record for both sales and profits in the fiscal year ending March 31.

GF profits rose almost 9% over last year to $42 million after taxes, continuing the steep climb of recent years.

GF's profits on each dollar of its sales is equivalent to 11⅓% of the total show received by farmers of the consumer's average food dollar. Whereas GF made 4.4¢ in profit per dollar of sales, farmers are getting only 39¢ to cover all their costs and labor.

WASHINGTON NEWSLETTER

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ROBERT G. LEWIS, Editor

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May 31, 1957

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Mrs. M. E. Tilly, 1013 Highland View, N.E., Atlanta 6, Georgia

is hereby certified to teach:

THE SOCIAL WITNESS OF THE LOCAL CHURCH IN THE ECUMENICAL MOVEMENT

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POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

June 4, 1957

Mrs. M. E. Tilly
1013 Highland View N. E.
Atlanta 6, Georgia

Dear Mrs. Tilly:

During the spring quarter I have been on leave of absence for study at Vanderbilt, Peabody and Scarritt. My last examination was completed yesterday and now I am back in the office in the full grind again.

My responsibilites in the office were to have been carried on by co-workers in this department during my leave for study. Because of an unusually heavy office schedule these staff people have not been able to answer all correspondence promptly. Today, your letter of May 13th in which you inquired about the availability of guidance material for the course, THE SOCIAL WITNESS OF THE LOCAL CHURCH IN THE ECUMENICAL MOVEMENT, was brought to me by a staff person who had not been able to answer it. I regret this delay in your receiving a reply and I sincerely hope that the delay has not inconvenienced you to much.

The Leader's Guide for THE SOCIAL WITNESS OF THE LOCAL CHURCH IN THE ECUMENICAL MOVEMENT, has been completed and is now available for distribution from the Woman's Division Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or from The Methodist Publishing House. The price of the guide is 35 cents. The text is available from the same sources for 65 cents.

None of the books on the recommended reading list in the Leader's Guide are available on a loan basis from our General Board Library. Since we have only a very limited fund for the purchase of library books the total amount is used for books that are included in the bibliographies for the regular courses. As you know the W.S.C.S. courses are for one year only. I am sure, however, you will find in the public library in your city or in other libraries most of the books on the recommended bibliography.

I am very glad that you will be teaching this very important course. I am sure you will have much to share that will be very helpful. I am glad to enclose your card of certification which we are issuing to you on a professional basis.

Sincerely yours,

J. Irvin McDonough

J. Irvin McDonough

JIM:gw
Enclosure
cc: Rev. Y. A. Oliver

RECOMMENDED READING FOR INSTRUCTORS PREPARING TO TEACH

THE SOCIAL WITNESS OF THE LOCAL CHURCH IN THE ECUMENICAL MOVEMENT

(The following books may be obtained from The Methodist Publishing House)

Bosley, Harold A.: What Did the World Council Do? (AP), 1955, $2

Chichester, The Bishop of: The Kingship of Christ. World Council of Churches. 1954 - 50 cents.

Christian Primer Series:
1. The United Nations - 25 cents
2. Technical Assistance and Land Reform - 35 cents
3. Human Rights - price to be set

CCIA, A Pictorial Story of the Work of the Commission of the Churches on International Affairs - 50 cents

Dun, Angus: Prospecting for a United Church (HA), 1948 - $1.50

Evanston Speaks: World Council of Churches, 1954 - 50 cents

Ecumenical Conversations: World Council of Churches, 1956 - 50 cents

Horton, Walter M.: Toward a Reborn Church (HA), 1949 - $1.50

Signs of Renewal: World Council of Churches, 1956 - 50 cents

THE FOLLOWING BOOKS WILL BE HELPFUL IN DEVELOPING BETTER TEACHING PROCEDURES:

McLester, F. C.: Teaching in the Church School

Strauss, Bert and Frances: New Ways To Better Meetings

How To Lead Discussion, Leadership Pamphlet, No. 1 Adult Education Association

How To Teach Adults, Leadership Pamphlet, No. 5 Adult Education Association

Understanding How Groups Work, Leadership Pamphlet, No. 4 Adult Education Assoc.

How To Use Role Playing, Leadership Pamphlet, No. 6 Adult Education Association

June 11, 1957

Mr. J. Irvin McDonough
The General Board of Education,
The Methodist Church
1001 Nineteenth Avenue, South
Nashville, Tennessee

Dear Mr. McDonough:

The very day that I wrote to you, the study book, In Every Place a Voice and the Guide came to me. As soon as I glanced over it, I knew it because in this field, I have spent most of my life and I find that I have most of the material that you suggested might be obtained from the Methodist Publishing House.

Thank you so much for the Instructor's Certificate.

Sincerely yours,

Mrs. M. E. Tilly

MET:cj

June 14, 1957

Mr. W. M. Stokes
District Superintendent
Post Office Box 221
Bennettsville, South Carolina

Dear Mr. Stokes:

I have just checked the plane schedule from Atlanta to Camden. I find I can leave Monday morning at 7:00 and reach Columbia at 8:26. I find a bus leaving for Camden at [illegible]:00. As I do not know the distance from the air port to the bus station, in all probability I would not make connections. If I do I find the bus will reach Camden at 9:56. What do you suggest I do?

In an emergency, I could come over Sunday, but this would make home complications. Please advise me what to do.

With best wishes, I remain

Sincerely yours,

MET:lec

Mrs. M. E. Tilly
Director of Women's Work

P. O. Box 221
BENNETTSVILLE, S. C.

TELEPHONE 1232
604 KING STREET

The Methodist Church

BEAUFORT DISTRICT
W. M. STOKES, DISTRICT SUPERINTENDENT
BENNETTSVILLE, S. C.

April 30,1957

Mrs. M. E. Tilly
1013 Highland View, N. E.
Atlanta, Ga.

Dear Mrs. Tilly:

This comes to thank you for accepting to teach the course "The Social Witness of the Local Church in the Ecumenical Movement", in our School of Missions at Mather, June 24-29. Our first faculty meeting will be held at 10:00 A.M., June 24th.

I am sure you understand that, you are to become accredited with the Board of Education of Nashville. You may feel free to purchase any materials necessary for the preparation of your course. Present your bill for any materials when you come to us and you will be refunded. If I can be of any service kindly let me know.

With every good wish, I am

Very truly yours,

W. M. Stokes

W. M. Stokes

(Camden, S.C.)

Mrs. J. W. Robinson
241 Wisner St.
Bamberg, S.C. -

June 17, 1957

Mrs. G. C. Brown
Mather Academy
Camden, South Carolina

Dear Mrs. Brown:

Thank you so much for your letter. I will leave here Sunday afternoon at 1:30 by plane and reach Columbia at 2:28. I have not checked the bus schedule but you may know about what time I will reach Camden. I wanted to wait until Monday morning but find the connection was too close.

Looking forward to being in the school and being with you, I remain

Sincerely yours,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

RECEIVED JUL 18 1957

12 Tenth Avenue, West
Birmingham 4, Alabama
July 16, 1957

Mrs. M. E. Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta, Georgia

My dear Mrs. Tilly:

We received your card stating that you would arrive by plane on Monday morning, July 22, at 8:13.

We plan to have someone meet you. However, if any changes occur in the plans, come out by taxi to Daniel Payne College, 6415 Washington Boulevard.

Very truly yours,

Genevieve T. Jordan

(Mrs.) S. J. Jordan
Dean, School of Missions and
Christian Service, Central
Alabama Conference

Mrs. W. L. Turner, Chairman

July 31, 1957

Mrs. G. A. Thompson, Dean
School of Missions
1004 - 15th Avenue, S.
Nashville, Tennessee

Dear Mrs. Thompson:

You are certainly prompt with your fulfillment of responsibility. Your recent letter was received before I had time to write you my note of thanks for the privilege of being in your school. It was a splendid experience. Your conference is most fortunate in having its officers of such great ability.

I appreciate the response of my class and all the courtesies that were shown to me. But most of all I am so grateful to you for inviting me and providing the room for me in the Alumni Building.

You are truly a great dean and thanks for all of it.

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

RECEIVED JUL 25 1957

1004 - 15th Avenue, S.
Nashville, Tennessee
July 23, 1957

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

This letter comes to express our sincere appreciation and thanks for the services you rendered in connection with the recent School of Missions of the Tennessee Conference Board of Education, The Woman's Society of Christian Service, and the Wesleyan Service Guild.

All who had the privilege of studying the subject, "Christ, the Church and Race", have expressed themselves as having derived much benefit from the course. And those, who heard that very masterful address on Wednesday evening, when you were the platform speaker, unite in acclaiming it one of the best and most timely addresses they had ever heard. Our only regret is that more did not avail themselves of the privilege of hearing you.

Our best wishes go with you in your work, and we earnestly desire your prayers that our school will continue to grow.

Sincerely yours,

Hazel D. Thompson

(Mrs.) G. A. Thompson, Dean
School of Missions

GAT:nhe

July 31, 1957

Mrs. Mary Lena Wisehart
Woman's Society of Christian Service
24 W Villa Place
Fort Thomas, Kentucky

Dear Mrs. Wisehart:

I find that my train will reach Corbin at 4:20 Sunday Afternoon. I hope you will be at London if it is not too difficult. I hope someone will meet me.

Looking forward to being with you, I remain

Sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

RECEIVED JUL 24 1957

Woman's Society of Christian Service
THE METHODIST CHURCH
SOUTHEASTERN JURISDICTION

MISS MARY LENA WISEHART
Secretary Supply Work
25 WEST VILLA PLACE, FORT THOMAS, KY.

July 22 –

Dear Mrs Lilly –

Time for you to plan to come to Sue Bennett – Mrs Rose ask if I would meet you & take care of you while in our School – which I am very happen to do.

The L & N will sell you a ticket to London, Ky also leaving they will stop for you. School will open Monday Aug 4. & Friday I am sure you can arrange to take late morning train unless you plan to stay over or go some place else – I will meet you Sunday or Monday which ever day you arrive, after-noon? early morning?

Miss Clara Sponsel & I coming to gether. Hope we are near – Also 2 women from Central Jurisdiction plan to attend –

Always
Mary Lena.

August 12, 1957

Mrs. Candler Tatum
2422 - 15th Avenue, South
Birmingham, Alabama

Dear Noreen:

You and Mari Laine have been continuously in my thoughts since I came home. However, I have been home only once in a while as I have been in other schools, hence the delay in writing you. I know you must have needed rest after that school and after running a taxi for me. I do not know what the school or I would have done if you had not given so much time to me. I am deeply grateful and regretful that it was necessary.

I thoroughly enjoyed being with Mari Laine and the puppy.

With love and best wishes for a heart full of thanks to you, I remain,

Yours sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:lec

BEST COPY AVAILABLE

File: Sg Missions

RECEIVED SEP 11 1957

Woman's Society of Christian Service

Kentucky Conference — The Methodist Church

August 16, 1957

Mrs. M. E. Tilly
Southern Regional Council
Atlanta, Georgia

Dear Mrs. Tilly:

The Committee on School of Missions wishes to thank you for the fine way you conducted your class last week in London. Also, for the Highlights of the Social Witness of the Local Church in the Ecumenical Movement you gave at the Assembly Period on Thursday morning. It was a pleasure to have you with us during that week.

Sincerely yours,

Mrs. Leslie Rogers

Secretary of School of Missions
Committee, Kentucky Conference

INSTRUCTOR'S CERTIFICATE

Mrs. M. E. Tilly 63 Auburn Ave. N. E. Atlanta

is hereby certified to teach:

111a and b CHRISTIAN ACTION FOR WORLD ORDER
CHRISTIAN AND RACE I & II
YOUTH IN A RESPONSIBLE SOCIETY - A CHRISTIAN'S CONCERN II

For the period ending December 31, 1960

General Board of Education of The Methodist Church
Division of the Local Church

Leon M. Adkins
GENERAL SECRETARY

W. Earl Cunningham
DIRECTOR OF LEADERSHIP EDUCATION

THE General Board of Education
The Methodist Church

THE DIVISION OF THE LOCAL CHURCH
LEON M. ADKINS, EXECUTIVE SECRETARY • NATHANIEL F. FORSYTH, ASSOCIATE SECRETARY
1001 NINETEENTH AVENUE SOUTH

POST OFFICE BOX 871
NASHVILLE 2, TENNESSEE

DEPARTMENT OF LEADERSHIP EDUCATION
M. EARL CUNNINGHAM, DIRECTOR
JESSIE MAE BECK
R. DELBERT BYRUM
J. IRVIN McDONOUGH
AILEEN M. SANBORN
JENNIE YOUNGBLOOD

Dear Fellow-teachers:

On the recommendation of your conference executive secretary, we are glad to extend your certification to teach leadership education courses for the next quadrennium (1956-60). Your new card of certification is enclosed.

The question that confronts all of us as teachers is: How can we continue to grow in our teaching? How can we keep our teaching renewed and fresh? It goes without saying that keeping abreast of new ideas and developments in the area of the courses taught is an essential factor. It is with this in mind that we are enclosing a list of the latest books in the general field of Christian education and church school administration. "Recommended Resources for Church Schools," a catalogue of reference books and audio-visual resources is available from The Methodist Publishing House on request. Instructors holding certificates for age group courses (children, youth, and adult) will receive from the age-group departments a packet of teaching helps and recommended resources.

The following changes in courses affect re-certification: (1) ADULT CLASSES AT WORK has been replaced by ADULT WORK IN THE CHURCH SCHOOL (First Series). Instructors holding a certificate for ADULT CLASSES AT WORK will be certified for ADULT WORK IN THE CHURCH SCHOOL (First Series). (2) The titles of four youth courses have been changed: YOUTH AND RECREATION to YOUTH AND CHRISTIAN FELLOWSHIP; YOUTH AND MISSIONS to YOUTH AND CHRISTIAN OUTREACH; YOUTH AND COMMUNITY SERVICE to YOUTH AND CHRISTIAN CITIZENSHIP; YOUTH AND EVANGELISM to YOUTH AND CHRISTIAN WITNESS. The old titles have been replaced by the new ones on the renewed certificates. (3) The title of CHOOSING A VOCATION has been changed to FINDING YOUR LIFE WORK. (4) 148b THE CAMP LEADER'S JOB has been changed to 161b THE CAMP LEADER'S JOB and 148.1b, PLANNING AND LEADING THE CHURCH DAY CAMP has been changed to 160b PLANNING AND LEADING THE CHURCH DAY CAMP.

Because of their temporary nature (one year only) the annual missions courses (except for 1956-57) will not be included on the cards of re-certification. These courses include the Annual National Missions Theme, the Annual World Missions Theme, and the two special courses. The certificates that have been issued for these courses will be effective as long as the courses are in the leadership education curriculum.

The development of leadership education courses is an everchanging process. We shall appreciate any recommendations from you concerning changes which you think should be made. We shall look forward to working with you and the 10,000 other leadership education instructors in the teaching ministry of our church.

Sincerely yours,

J. Irvin McDonough

J. Irvin McDonough

JIM:jrh
Enclosure

RECOMMENDED READING FOR LEADERSHIP EDUCATION INSTRUCTORS

General Courses

RELIGION IN PERSONAL AND SOCIAL LIFE

DeWolf, Harold L.: Trends and Frontiers of Religious Thought
Ferre, Nels F. S.: Making Religion Real
Harkness, Georgia: The Foundations of Christian Knowledge
Mickle, Nathaniel: Ultimate Questions
Miller, Alexander: The Renewal of Man
Oates, Wayne E.: Anxiety in Christian Experience
Sockman, R. W.: The Whole Armor of God
Wolf, William J.: Man's Knowledge of God

THE BIBLE

Laymon, Charles M.: The Life and Teachings of Jesus
Maus, Cynthia Pearl: The Old Testament and the Fine Arts
Oates, W. E.: The Bible in Pastoral Care
Taylor, Vincent: The Life and Ministry of Jesus
Trever, John C.: Cradle of Our Faith—The Holy Land

CHRISTIAN EDUCATION

Gable, Lee J.: Christian Nurture Through the Church
Miller, Randolph Crump: Education for Christian Living
Munro, Harry C.: Protestant Nurture
Murray, Victor A.: Education Into Religion
Schisler, John Q.: Christian Teaching in the Churches
Smart, James D.: The Teaching Ministry of the Church
Wyckoff, D. C.: The Task of Christian Education

PSYCHOLOGY AND METHODS FOR CHURCH LEADERS

Cantor, Nathaniel: The Teaching-Learning Process
Hartt, J. N.: Toward a Theology of Evangelism
Havighurst, Robert J.: Developmental Tasks and Education
Havighurst, Robert J.: Human Development and Education
Hurlock, E. B.: Developmental Psychology
Jones, Ilion T.: A Historical Approach to Evangelical Worship
Mursell, James L.: Developmental Teaching
Overstreet, Harry and Bonaro: The Mind Alive
Creating a Good Environment for Learning, 1954 Yearbook—Association for Supervision and Curriculum Development

GROUP LEADERSHIP

Davies and Herrold: Make Your Staff Meetings Count!
Davies and Herrold: Problem Solving for the Executive
Haiman, Franklyn S.: Group Leadership and Democratic Action
Kelley, Earl C.: The Workshop Way of Learning
Lane, Howard & Beauchamp, Mary: Human Relations in Teaching
Schmidt and Buchanan: Techniques that Produce Teamwork
Trecker and Trecker: How to Work with Groups

THE CHURCH

Adair and McCort: How to Make Church School Equipment
Bowie, W. R.: The Story of the Church
Brown, Robert McAfee: The Significance of the Church
Crossland, Weldon: Better Leaders for Your Church
Jenkins, Daniel: The Strangeness of the Church
Phillips, J. B.: The Young Church in Action
Robinson, William: The Biblical Doctrine of the Church
Schnucker: How to Plan the Rural Church Program

ANNOUNCING

Kentucky Conference

Spiritual Life Retreat

SUNDAY AND MONDAY--AUGUST 4th - 5th

School of Missions & Christian Service

MONDAY THROUGH FRIDAY--AUGUST 5th - 9th

SUE BENNETT COLLEGE-London, Kentucky

THEME--"'TILL CHRIST SHALL DWELL IN EVERY HEART

COURSES

JAPAN--Instructor: Mrs. J. W. Payne, Cherryville, N. C. Former member Woman's Division and Board of Missions

CHRIST, THE CHURCH AND RACE--Instructor: Dr. Ralph W. Mahoney, Kingsport, Tenn. District Superintendent, Tennessee Conference.

THE GOSPEL ACCORDING TO MARK--Instructor: Miss Elizabeth Stinson, New York, Secretary of Missionary Education of the Woman's Division.

THE SOCIAL WITNESS OF THE LOCAL CHURCH IN THE ECUMENICAL MOVEMENT--Instructor: Mrs. M. E. Tilly, Atlanta, Ga. Director of Woman's Work, the Southern Regional Council.

WORKSHOPS

PARLIMENTARY PROCEDURES AND LEADERSHIP RESPONSIBILITIES IN THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE--Mrs. C.L.Cooper, Member Board of Missions

TECHNIQUES FOR GROUP DISCUSSION AND ACTION ON CURRENT ISSUES--Miss Isabelle Jefferson, Conference Vice President

DRAMA AND AUDIO-VISUALS IN THE CHURCH--Mrs. Mahlon Miller, Conference Secretary, Children's Work.

CLINICS FOR LINES OF WORK

President, Vice President, Treasurer, Secretaries of Missionary Education and Service Spiritual Life, Christian Social Relations, Wesleyan Service Guild, Promotion, Children's Work, Supply Work.

Start Planning to Attend NOW

THE TWENTY - FOURTH NATIONAL CONVENTION

Of

DELTA SIGMA THETA SORORITY, Inc.

Presents

A TOWN MEETING

"AMERICAN RACE RELATIONS: INTERNATIONAL IMPLICATIONS"

I shall always remember you.
Ann Bomar

Edsel Ford Auditorium
DETROIT, MICHIGAN

December 28, 1956 - - 8:00 p.m.

Miss Dorothy Height, Grand President, Presiding

Program

National Anthem

Mrs. Ethel Ramos Harris at the piano

Invocation

Reverend Jesse Jai McNeil

Minister Tabernacle Baptist Church

The Occasion

Mrs. Alma F. Polk, Chairman

Greetings for the State of Michigan

The Honorable G. Mennen Williams, Governor

Greetings for the Hostess Chapters

Mrs. Junetta Watt, *President, Alpha Pi Sigma Chapter*

Response for the Grand Chapter

Miss Mattie Clarkson, *Second Grand Vice President*

The Detroit Delta Choir

"Angels We Have Heard On High," Arr. Stone

"Christmas Song," Arr. Downing

Introduction of Presiding Officer

Phillipa Duke Schuyler, *Concert Pianist*

Honorary Member

Program

"AMERICAN RACE RELATIONS: INTERNATIONAL IMPLICATIONS"

Keynote Speaker
Dr. Buell Gallagher, *President, The City College of New York*
American President of World University Service

Dr. Sadie T. M. Alexander, *Honorary National President*

Dr. Deborah Partridge, *Queens College, New York, Grand Basileus*
Zeta Phi Beta

Dr. Henry Hitt Crane, *Minister, Central Methodist Church*

will interview

Mrs. M. E. Tilley of Georgia
Southern Regional Council

Miss Annie Bomar of South Carolina
Former Student, South Carolina State College
Student, Morgan State College

Dr. Martin Luther King, Jr., of Alabama
Minister, Dexter Avenue Baptist Church
President, Montgomery Improvement Association

DISCUSSION

Discussion Monitors

Mrs. Beulah T. Whitby,
Acting Director, Commission on Community Relations

John Feild,
Director, Michigan Fair Employment Practices Commission

Richard Marks,
Director of Research, Commission on Community Relations

The Battle Hymn of The Republic
Benediction: Dr. Henry Hitt Crane

Pearl Harbor

Delta Sigma Theta Sorority, Inc.

Officers

SADIE T. M. ALEXANDER
Honorary President

DOROTHY I. HEIGHT
Grand President

CLEMMIE E. WEBBER
Grand First Vice President

MATTIE CLARKSON
Grand Second Vice President

NELLIE G. ROUHAC
Grand Secretary

DOROTHY P. HARRISON
Grand Treasurer

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Director, Central Region

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DOXIE HAWS MASON
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Director, Midwest Region

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GWENDOLYN H. HIGGINBOTHAM
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VIVIAN E. WASHINGTON
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REBER L. NOBLE
Chairman, Projects Committee

ALMA M. HARLLEE
Chairman, Headquarters Campaign

EDNA JOHNSON MORRIS
Grand Secretary Emeritus

BEATRICE E. PENMAN
Grand Treasurer Emeritus

January 8, 1957

Miss Dorothy Height
President, Delta Sigma Theta Sorority
1814 M. Street, N.W.
Washington, D.C.

Dear Miss Height:

Thank you a whole heart full for the privilege of participating in your wonderfully stimulating and stirring national convention.

I certainly regret that I do have to send you an expense account, for the convention was worth more to me than I was worth to it.

It is a joy to know you. My, how I appreciate you!

With the best wishes to you in all your great work, I remain

Yours sincerely,

Mrs. M. E. Tilly
Director of Women's Work

MET:mm

enclosure

Expense Account of:

Mrs. M.E. Tilly

63 Auburn Ave., N.E.

Atlanta, Ga.

Plane fare - - - - - - - - - - - - - - - -	**$83.61**
Bus fare to and from air port - - - -	**5.50**
Meals - - - - - - - - - - - - - - - - - -	**1.50**
Tips -	**1.50**
Total:	**$92.11**
	83.61
	8.50

Hotel - Room & 1 Meal, Dec. 31, 1956 - $8.91 (Room: $7.00)

Sheraton-Cadillac, Detroit Michigan

DELTA SIGMA THETA SORORITY, INC.

Twenty - Fourth Grand Chapter National Convention

DECEMBER 26-30, 1956 • SHERATON-CADILLAC HOTEL • DETROIT, MICHIGAN

National Headquarters
1814 M Street, Northwest
Washington, D. C.

Detroit Headquarters
2070 Longfellow Street
Detroit 6, Michigan

December 26, 1956

Mrs. M. E. Tilly
Southern Regional Council
63 Auburn Avenue, N.E.
Atlanta, Georgia

Dear Mrs. Tilly:

I wish I could tell you how thrilled we are that you will be with us in the Town Meeting on Friday evening. We are glad to know that you will be arriving early enough for a period of preparation.

It is our plan that Dr. Gallagher should make the opening presentation that puts this whole discussion in its world wide setting. Then Sadie Alexander and you would carry on a kind of interview through which you would tell your views. She will introduce you, and you in turn will tell something of what you see as the important concerns confronting us, looking back at the work of the President's Committee on Civil Rights and looking into the present with its challenge for the future.

I am now in Detroit at the Sheraton Cadillac Hotel and if you have not told the office already, it would be good to know when you are arriving so that we may be on hand to meet you.

Many thanks again, and with a great deal of anticipation we are looking forward to seeing you here in Detroit.

Very sincerely yours,

Dorothy Height

DOROTHY HEIGHT
Grand Chapter President

DH:ma

Program

Delta Sigma Theta Sorority, Inc.
Twenty-fourth National Convention
Sheraton-Cadillac Hotel
Detroit, Michigan December 26-30, 1956

For further Information and Reservations please call

Mrs. Helen Garvin, co-chairman
2070 Longfellow — Detroit
Townsend 6-3329

Mrs. Margaret Montgomery
1714 MacDougal -- Detroit
Lorraine 7-9605

On and after December 26 please call
Detroit Convention Headquarters
The Normandie Room -- Sheraton-Cadillac Hotel
Woodward 1-8000

- - - -

THEME: "Releasing the Delta Potential - for personal growth
for community service
for leadership"

Wednesday, December 26, 1956

1:00 p.m. - Press Luncheon - Ebony Room
Gotham Hotel

Thursday, December 27, 1956

12:30 p.m. - Galaxy of Fashions

Luncheon - Fashion Show
Crystal Ballroom - Sheraton-Cadillac Hotel

Featuring:
Thelma Hawkins - Caribbean Fashions
Bill Howard - Milliner
Mary Robinson - Modiste
Glamour Furs by Cartledge Furriers

For Luncheon Reservation $5.00, please call telephone numbers given above.

Friday, December 28, 1956

9:30 a.m. - General Session - Grand Ballroom, Sheraton-Cadillac Hotel

Symposium on Mental Health

Dr. Allison Davis, University of Chicago
Dr. Arthur T. Jersild, Teachers College, Columbia University
Dr. George Stevenson, National Association for Mental Health
Dr. Pauline Knapp Wilson, Merrill-Palmer Institute

Program

1:00 p.m. -"Luncheon Across the Border" - Prince Edward Hotel
Windsor, Ontario, Canada

Subject: The Negro Potential

Speaker: Robert W. Smuts, Research Associate, Conservation of Human Resources Project, Columbia University

Reservations $4.50, includes Transportation Round Trip. Chartered Bus will depart from Sheraton-Cadillac Hotel at 12:15.

8:00 p.m. - Edsel Ford Auditorium

TOWN MEETING

American Race Relations: International Implications

Dr. Henry Hitt Crane, Minister,
Central Methodist Church, Detroit, Michigan

Attorney Sadie T. M. Alexander,
Honorary National President, Delta Sigma Theta

Dr. Deborah Partridge, Queens College, New York,
Grand Basileus, Zeta Phi Beta

will interview

Mrs. M. E. Tilley of Georgia
Southern Regional Council
Member, President's Committee on Civil Rights

Annie Bomar of South Carolina
Former student, South Carolina State College
Student, Morgan State College

Dr. Martin Luther King, Jr., of Alabama
Minister, Dexter Avenue Baptist Church
President, Montgomery Improvement Association

Dr. Buell Gallagher, President, The City College of New York, will speak on the International Implications of American Race Relations

Audience participation -- Questions from the floor

Phillipa Duke Schuyler, pianist

The Delta Choir

Admission by card

January 31, 1957

Miss Dorothy Height
President, Delta Sigma Theta Sorority
1814 M. Street, N. W.
Washington, D. C.

Dear Miss Height:

I am wondering if you received my letter and expense account and the amount due the hotel. I wish it were possible for me never to have to turn in an expense account, but to keep going I really have to list expenses. If the memo has been lost, the amount was as follows:

Plane fare - - - - - - - - - - - -	$83.61
Bus fare to and from air port --	5.50
Meals - - - - - - - - - - - - - - -	1.50
Tips - - - - - - - - - - - - - - -	1.50
Total	$ 92.11

It was a wonderful experience to meet with your group and to talk, and I shall always cherish the memory of the great Convention.

With the best of wishes.

Sincerely,

Mrs. M. E. Tilly

MET:fc

Delta Sigma Theta Sorority, Inc.

GRAND CHAPTER

1814 M STREET, N. W.
WASHINGTON, D. C.

February 4, 1957

Mrs. Dorothy Tilly
Director of Women's Work
Southern Regional Council, Inc.
63 Auburn Avenue, N. E.
Atlanta, Georgia

Dear Mrs. Tilly:

I am very sorry there was a delay in reimbursing you for expenses incurred by you in attending our Convention in Detroit. I hope that by now you have received our check.

We cannot tell you how much it meant to us to have you as a part of our 24th National Convention experience. Those of us who have known so long of the remarkable contribution you have made to the life of the South and to understanding of the entire nation of the translation of Christian purpose into action were proud that you honored us with your presence. You are a living symbol of courage and honor.

I hope that we will again be able to draw upon your deep wisdom and humanity. Thank you for joining us in Detroit.

Sincerely yours,

Patricia R. Harris

Patricia R. Harris
Executive Director

PRH/n

cc: Grand President

~~2500 sheet~~
1.10
6 reams paper

Postage 1.80

Blue Covers - 2.00
stencils -
6 reams of paper
stencil 2.75
6.60

~~18P~~
~~200~~
~~3600~~ -
2500 1

10 sheet
200
2000 sheets
ream
stencils

96
3
1.68
Phone 230 61
3

February 20, 1957

Mrs. Patricia Harris
Executive Director
Delta Sigma Theta Sorority, Inc.
1814 M Street, N. W.
Washington, D. C.

Dear Mrs. Harris:

It has always been embarrassing for me to turn in an expense account, and most embarrassing to write you again and tell you that the check for $92.11 has never been received. The check is evidently lost. I would appreciate it if you would look into this. Constantly traveling and to have $200 or $300 out at a time is rather a drain.

It was a wonderful privilege to be with you, and again I must say I regret that I had to turn in any expenses.

Sincerely,

Mrs. M. E. Tilly,
Director Women's Work

MET:fc

COPY

March 6, 1957

Credit Manager
Sheraton-Cadillac Hotel
Detroit 31, Michigan

Dear Sir:

In reply to your letter of February 27, I am enclosing check for $8.91 covering your statement. As I have told you in former correspondence, I was a guest speaker for the Delta Sigma Theta Sorority, Inc., and I was told to sign my hotel bill when I left Detroit, which I did. In correspondence with them I was told that the Sorority had quite a large bill and my expense for that night was included. This you may find to be true when you check your records. In the meantime, however, I most certainly cannot have an unpaid hotel bill outstanding. Therefore, I am sending my personal check.

Sincerely,

Mrs. M. E. Tilly,
Director, Women's Work

MET:fc

copy sent to Mrs. Patricia Harris
Executive Director
Delta Sigma Theta Sorority, Inc.
1814 M Street, NW
Wash. DC

SHERATON-CADILLAC HOTEL
DETROIT 31, MICHIGAN

Feb. 27th, 1957

Mrs. M. E. Tilly
1013 Highland View. N. E.
Atlanta 6, Georgia

Re: 12/31/56
Room A/C $8.91

Dear Mrs. Tilly:

A statement of your account as shown above has been sent to you previously.

Please check this statement with your records and if you find it does not correspond, kindly advise us.

However, we trust you will find the account is correct as rendered and that you can arrange to send us your check.

Yours very truly,

OWEN OWEN
Credit Manager

a

March 19, 1957

Mrs. Patricia Harris,
Executive Director,
Delta Sigma Theta Sorority
1814 M. Street, N. W.
Washington, D. C.

Dear Mrs. Harris:

The check for $92.11 has been received from your Treasurer. I regret very much that this caused so much confusion. Because I had bothered you about it for so long, I was in the act of writing to you telling you to forget it when the check was received.

Thank you very much and again, I apologize.

Sincerely yours,

(Mrs.) M. E. Tilly,
Director of Women's Work

MET:cj

DELTA SIGMA THETA SORORITY, INC.

NATIONAL HEADQUARTERS • 1814 M STREET, N.W. • WASHINGTON 6, D.C.

ELOISE A. JONES
Executive Director

HAZEL L. DUNNINGS
Associate Director

1838 Victoria Avenue
Los Angeles 19, California

April 17, 1961

Mrs. Dorothy Tilly
1013 Highland View, N.E.
Atlanta, Ga.

Dear Soror Tilly:

It is indeed a great pleasure to contact you again. I do hope you are fine and enjoying the best of everything.

I hate to ask this favor again, but a letter dated December 29, 1960, was sent asking for a biographical sketch and a 4X5 picture. I cannot stress to you how very important it is to Delta Sigma Theta Sorority that I receive this information. You see, frequently, the undergraduates of the sorority write to National Headquarters requesting information of our Honorary Members. Then too, we all want to get in closer contact with our beloved ones, as somehow we seem to have grown apart. Many times, also, we need information about you for various publications.

I would appreciate your sending the above requested information as soon as possible to

Geraldine Woods
National Headquarters
Delta Sigma Theta Sorority
1814 M Street, N.W.
Washington, D.C.

Thanks for your cooperation. I'll be contacting you again soon.

Fondest regards to you,

Sincerely,

Geraldine P. Woods

Geraldine P. Woods
National First Vice President
Delta Sigma Theta Sorority

GPW/ml mailed 4-24-61

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